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Northern Michigan University  
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# Anishnaabe News

Volume 1, Issue 1  
November 2005

## Anishnaabe News is back

Anishnaabe News is back! What is Anishnaabe News? Anishnaabe News began in 1971 as one of the premier Native newspapers in not only the region but at the national level, too. Native American students at Northern Michigan ran all of the newspaper's functions. At its peak, The Anishnaabe News had a circulation of over 6000. Due to decreases in funding and revenue, the Anishnaabe News published its last edition in 1983. Now, Anishnaabe News will be starting up again after a twenty-one year hiatus, and it is run by current Native American students at Northern Michigan University.

Nishnawbe News (as it was spelled earlier) has a rich and storied history. Back in 1970, Jim Carter worked in the Office of Research and Development and became instrumental in beginning Native American education program emphasizing cultural heritage, interests,

and abilities. After consulting faculty, Carter contacted Senator Robert P. Griffith about developing a Chippewa Education Center. The courses of the center focused on native language, folklore, history, and anthropology.

The time and place ripe for Nishnawbe News to emerge as small group of Native American Students and Jim Carter developed one of the leading newspapers in Indian Country. The students did all the necessary functions of running a newspaper, the writing, formatting, editing...etc.

In the spirit of those former students and contributors of the original Nishnawbe News, Native American Students with the help of the Center for Native Studies will bring back Anishnaabe news. Some things will be different. The name will be changed slightly to Anishnaabe News, and the format and layout

will be different due to the technology we have today. Anishnaabe News will be in a limited print edition and will be online. We hope we have the spirit of those founding members as we bring back Anishnaabe News.

Anishnaabe News will continue on the on tradition of being a student-centered newspaper. We are always looking for help in every department. We thank our readership for all that they do and please pass the word on, "Anishnaabe News is here to stay."

## NOVEMBER Native American Heritage Month at Northern Michigan University

### NASA's 5th ANNUAL OJIBWE FOOD TASTER

Admission is \$5 for NMU student, \$10 general public

*Sunday, November 6 from 4:00 - 6:00 pm*

D.J. Jacobetti Center Commons

### NATIVE AMERICAN VOICES OF LEADERSHIP

with April Lindala,

Interim Director - Center for Native American Studies

*Tuesday, November 8 at 5:00 pm*

Whitman Commons ~ Whitman Building

### FEDERAL, STATE, & TRIBAL REGULATION

with Joseph O'Leary, Keweenaw Bay Indian Community Prosecutor

*Tuesday, November 8 at 7:00 pm*

Whitman Commons ~ Whitman Building

### TREATIES & HUNTING AND FISHING

with Jim St. Arnold, Great Lakes Indian Fish & Wildlife

*Tuesday, November 15 at 6:00 pm*

Whitman Commons ~ Whitman Building

### Special Guest COMEDIAN CHARLIE HILL

*Tuesday, November 29 at 7:00 pm*

Jamrich Hall 102



For more information about any of these events  
call the Center for Native American Studies at 227-1397 or the Diversity Student Services at 227-1554.

Native American Heritage Month events are made possible by the NMU Center for Native American Studies, Diversity Student Services, the English Department /MFA Program, the Gateway Academic Program, a K\*C\*P Initiative, the Native American Student Association, and the Sweetgrass Association. Special thanks to Chris Kibit and the Culinary Arts Program for assistance with the annual Ojibwe Food Taster. Special thanks to Allison Hedge-Coke and the Sweetgrass Association for the Charlie Hill event.

## The Center for Native American Studies History

The Center for Native American Studies (CNAS) arose out of the Native American consciousness and activism in the 1960's that was sweeping the nation. The takeover of Alcatraz and Bureau of Indian Affairs buildings by Native activists during this time had an impact on college campuses. This consciousness and activism spread to the faculty, staff, and especially the Native students at Northern Michigan University. CNAS's roots can be traced to an initial meeting which occurred between the NMU Chippewa Education and the Michigan Inter-Tribal Councils in the summer of 1970. The purpose of this meeting was to discuss the formation of a Chippewa Studies Center. Many Native Americans attended. In the fall of 1971, the American Indian Management Training Project was started because of a grant NMU received to train fifty Native Americans in office occupations. More developments with Native American projects ensued on campus, and in the following year, the Office of American Indian programs. This office was later placed under the larger umbrella of diver-

sity programs and is currently the Diversity Student Services.

In 1991, Dr. Melissa Hearn revived the discussions of a possible Center for Native American Studies (CNAS). Initially, CNAS informally was housed in the English Department for next few years where Dr. Hearn and Ms. Lillian Heldreth were faculty. They taught courses in the program, and also served the program in an advisory capacity. The first Native American faculty member, James Sprester was hired into the English department.

During this time, the CNAS program established an interdisciplinary Native Studies, and in 1993 the Phillip Morris foundation provided a \$100,000 grant for three years to the Center. In 1996, CNAS became officially approved by the Board on Control. Dr. Dennis Tibbetts became the first Director of CNAS until 2000. Dr Martin Reinhardt was hired in 2001 and remained until January of 2005.

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# Interview with April Lindala: Interim Director for the Center of Native American Studies



By: David Anthony

Anishnaabe News interviewed April Lindala earlier this semester. She is the interim director of the Center for Native American Studies. April has been active on the NMU's Campus for the past twelve years in various positions she has had. She is also a NMU alumna is current working on a graduate degree in Fine Arts. She is of Mohawk and Arabic lineage. She has been active in the Native American community and has been the head female dancer at Pow wows across the state.

**Nish News:** So April where are from and tell us about yourself.

**April:** I grew up in the Detroit area, and graduated in the Lutheran High School North. My Mom is originally from Ohsweken, Ontario which is Six Nations reserve, and my dad grew up his entire life in Detroit as an Arab-American. I chose NMU in an unorthodox manner. It was a far away place from mom but still in the state of Michigan. I could still get the Michigan Indian Tuition Waiver and still go to Northern.

Once I got here, I really fit in well with my original area of study which was broadcasting, and excelled quite quickly in my classes because I think I was a hands-on learner. I didn't do so hot in high school. I did well running audio board and cameras and other equipment, and because of that, I was hired at public television at NMU before I graduated with a bachelor's degree. I kind of plugged on a degree while I was working full-time and my grades were actually better when I worked full-time. From there I kind of been all over the university.

University after graduation?

**April:** After five years of being in public television and I succeed in getting my degree. During the time of when I was at public television, Northern had established the Center for Native Studies. The Center was established with hiring of Dr. Tibbetts. He came on board in 1997. One of the first things he established a Native American admissions counselor position. I applied and was hired. This was the first of its kind in the State of Michigan that was solely responsible for Native American Admissions and not actually in the Admissions office. It was really interesting time because looking back at it, I think there was a real need for being able to have access to and contact with Native students and talk them about college in a different manner and in a different manner and setting than the traditional college fair and the traditional high school visit. I learned a lot in those two years that I did that. It was a team effort working closely with admissions, diversity student services in the recruitment and retention of Native students because there was a constant growth period during that time. I think it I something that can still be addressed. The Center should be an advocate for other departments and assisting other departments, but not necessarily take the reigns. But at the time, it was something that was needed and filled a void, and the Center was the one willing to do that and take that risk. Because being new to campus, he probably had a lot of ideas and that was one that certainly one that was more risky than others So I admire Dr. Tibbetts for going out on a limb and doing that. After that, I applied for a position as the Director of Diversity Students.

**Nish News:** Now that you are in the Center for Native Studies, how has this experience changed you as a person, and what are the changes you brought to this position?

**April:** It is a really unique position to be in because it is a transitional, temporary position. However, with that being said, one the initiatives that I hope to bring to the table is the idea of bringing Nish News back. In essence to really serve as an agent of change, I don't know if I am really in the driver's seat to do that without the advice

and counsel of others being that this is temporary.

Bringing it back to a truer sense of its original form, it is student-driven, in print as well as online and serves a broader audience a broader news base. While I appreciate the efforts that were put forth in reviving Anishnaabe News, I think things that student-driven have a real special energy to them. I hope the alumni are excited about it as they learn about its return. I hope that other communities outside of the campus community will be excited to learn about it as well.

**April:** And how have I changed?

**Nish News:** Yes, how have you changed?

**April:** I recently just watched an interview with Jamie Foxx. I really admire him after this interview because he had such a deep respect for his grandmother. His grandmother shared with him, everything you do in life is going to be adding to your own tool belt. In a sense the education you get in high school, the education you get in college, the education you get wherever, you are adding to your tool belt. You never know what kind of house you are going to build on the other side, and what kind of tools you need. When he very, very young he took classical piano and he actually went to college on a classical piano scholarship. Lot of people don't know this about Jamie Foxx. They know him as comedian or slick dude of whatever (laughter). When he was in high school, he was a football player. These are very natural things for young people who have the means and the ability and afford to do that. Those were tools in his tool belt, and he has been able to use them in the film industry and had received wonderful accolades as a result of that. That is why he was hired to do Ray because the director could use him as a piano player. So what has that have to do with me. I think for me, I just adding to my tool belt. I am adding to all my learning experience I am garnering. I hope we will be able to assist the students, the campus of Northern in the future.

# don't miss the 5th annual Ojibwe Food Taster



Molly Meshigaud and former NMU student Pam Abel making fry bread for the food taster.

## 5th Annual Ojibwe Food Taster

The Native American Student Association (NASA) of Northern Michigan University will be hosting their 5th annual Ojibwe Food Taster. This unique event will take place on Sunday, November 6 from 4:00 - 6:00 pm at the DJ Jacobetti Center on the campus of NMU in Marquette.

Admission for the event is \$5.00 for NMU students and \$10.00 for the general public. Organizers are planning to have a full menu of venison, wild rice dishes, corn soup, potatoes, fry bread and much more. The event is planned as a fundraiser for the annual "Learning to Walk Together" traditional pow wow generally held in March.

Maryanne Brown, a NASA member states, "It felt really good to be a part the event as a server. Different cultures of

people together for one purpose. And people were really excited about it."

"The food is good and it will be fun," states NASA member Yolanda Hazen, coordinator for the event. "Cooking was a lot of fun and I liked it when people came back for seconds."

"I'm excited to take part for the first time," adds NASA member Steven Knauf. "Because of all the positive things I heard about it from last year and other peoples' positive experience from last year."

To help promote a healthy environment, the members of the Native American Student Association have promoted this event as a "dishbag" event. "We are asking the public to bring their own dishware," states Hazen. "Our group does not want to use too much Styrofoam which is harmful to the environment." For those individuals who bring their own dishware, a drawing will be held for some wonderful prizes. For more information contact the Native American Student Association

through the NMU Center for Native American Studies at 906-227-1397 during business hours.





# Sweet Grass Film Festival 2005

In conjunction with the NMU Fall Domestic Diversity Institute, the Sweetgrass Association (formerly known as the Sweetgrass Foundation) presented ...three days of contemporary Native American films and special guests on the Northern Michigan University campus in Marquette, Michigan.

"A Thousand Roads" (signature film of the new National Museum of the American Indian, director Chris Eyre)

"American Indian Graffiti" (writer/producer Steve Judd); "Black Cloud" (film composer Brent Michael Davids) "Doe Boy" (Randy Redroad, writer); "Goodnight Irene" (Sterlin Harjo, director); "Images of Indians: How Hollywood Stereotyped the Native American" (writer/director, Chris Eyre); "Last of the Mohicans" (Brent Michael Davids, composer); "Tattoo on My Heart" (writer/director/producers Chris Eyre and Charlie Abourezk); "The Gift" (Heath & Wellness, Western Hemispheric influence of corn in wellness, NMU faculty represented).

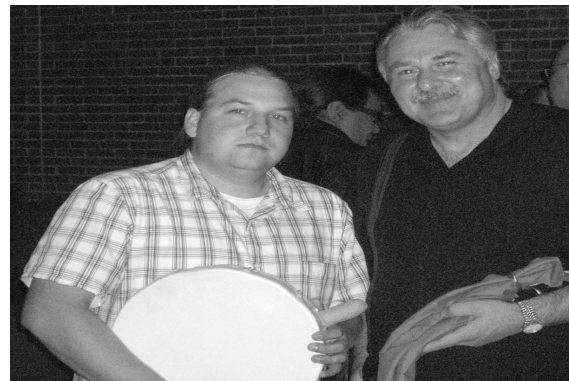


Sterlin Harjo, Steve Judd

In addition, two Native poets, Sherwin Bitsui, an Academy of American Poets award winner and experimental writer/artist and Luke Warm Water, an Arichibald Bush Foundation Fellow in poetry/film, were on hand to discuss their projects, serve on panels as respondents and provided the close to our festival with a reading performance and slam showcase on-campus followed by Warm Water's animated storyboard screening.



Allison Hedge Coke, Project Director



Mark Pero (Senior), Charlie Abourezk



(L to R) April Lindala, Charlie Abourezk, Chris Eyre, Sherwin Bitsui, Steve Judd, Sterlin Harjo, Mark Pero (Senior), Travis Hedge Coke (Senior), and Brent Michael Davids

# Interview Darnell Bradley: Director of D.S.S

By: Molly Meshigaud

Diversity Student Services (DSS) takes a proactive role in the education and preparation of all of the university's students for life in an increasingly multicultural world. Diversity Student Services fosters a vibrant, stimulating, safe learning community in which cultural diversity is valued, differences are respected, and people from all cultures and backgrounds can flourish. The wide variety of services provided are designed to enhance opportunities for personal growth, academic success, and social interaction particularly among African American, Asian American, Latino/a, Native American, multiracial, gay, lesbian, bisexual, transgender, and female students.

Darnell J. Bradley of Chicago, Ill., is the new Director of Diversity Student Services. Before joining the NMU staff, Bradley worked in the Greek life and leadership development offices at Northern Illinois University. I had a chance to ask him some questions about entering a new college community and what he hopes to accomplish while here.

**Nish News:** What kind of educational background do you have?

**Darnell:** I have Bachelors in Political Science, a Masters in American Government w/Public Administration concentration. I currently am completing my Doctorate in Adult and Higher Education.

**Nish News:** Since you have recently relocated, what do you think about Marquette?

**Darnell:** Marquette has been great thus far. The people in my neighborhood have been really welcoming, and have really gone out of their way to make us feel at home.

**Nish News:** What do you like about Northern?

**Darnell:** I like the small student population. Northern gives you an opportunity to get to know students on a more personal level; something you can't get at a larger institution. NMU was the ideal size institution I was looking for. Coming from a campus of 25,000, I wanted to be in an atmosphere where I could know a good number of the students, and thus be able to help a larger number of students maximize

their potential. The fact that I don't mind snow was also an important factor.

**Nish News:** Can you tell us about your new position? What your job duties are and such?

**Darnell:** My duties include supervision of the day-to-day operations of the office, budgeting, and oversight of the diversity student services office as well as the two state-funded programs it offers: the Gateway Academic Program (GAP) and the King\*Chavez\*Parks (KCP) College Day Program. I also try to work with the cultural student organizations to coordinate programming and events.

**Nish News:** What kinds of things are you hoping to achieve this year?

**Darnell:** This year, I want to make DSS as visible as possible. In the past, the office has not been as visible or involved in the campus community as it should have been, and this year will be the first where it will be out front providing multicultural programming. I hope to have at least five programs targeted towards bringing the campus community together to experience another culture.

**Nish News:** Are there any activities or events your office is holding?

**Darnell:** We hosted Bill Miller in concert on Sep. 27th. We are in the process of finalizing a Latino Heritage Month Celebration for Oct. 16th. We will be participating in World Aids Day activities, as well as Black History Month, Women's History Month, GLBT Month, and Asian-American Heritage Month in the spring.

**Nish News:** Can you explain why DSS and GAP are so important?

**Darnell:** DSS is important because the campus needs a resource to turn to when it is looking for multicultural activities and ideas. Multiculturalism has so many positive benefits for students of every color, that an office like DSS can play a major role in explaining those benefits and providing research to support it. The Gateway Academic Program or GAP as it is more commonly called is a retention program for economically and academically disad



vantaged students. Since a college education remains to be a stepping stone to higher earnings, and an overall improved quality of life, giving as many students as possible the chance to succeed at college is vital. GAP provides the mentorship and support that can make the difference between a successful student and one who decides to give up on higher education. A key focus of our office is keeping students at NMU through graduation, so I'm really looking forward to contributing my passion for helping students succeed.

**Nish News:** Lastly, what words of advice can you give to students?

**Darnell:** My first advice would be to get involved. Make the campus experience one that you never forget; if you don't map your own experience, you will just end up going with the flow, and miss out on great learning experiences. My other advice is for them to come and chat with me or Shirley Brozzo, my Assistant Director. In a lot of cases I have been in a particular situation and can speak to it from experience. Also, I try to stay pretty well networked, which means that if I don't have the resources to help a student, most likely Shirley will-and if all else fails we know someone who can get you on the right track.

If you are interested in contacting Mr. Bradley, his office is located within the Diversity Student Services, 3001 Hedgecock. The phone number is 227-1554, or email: dbradley@nmu.edu



The *Anishinaabe News* is published by Native American students of Northern Michigan University.

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Send letters to the editor or advertising copy to:  
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# SFC Needs to be Revised

By: David Anthony

Do you ever wonder how certain student activities are financed at Northern Michigan University? Magicians, Comedians, Speakers, Experts, Bands, ...etc., the list of different student sponsored events can go on and on. Many times student groups have to raise funds themselves doing an assortment of activities like car washes, book sales, cookie sales, private contributors, door-to-door begging (okay I am going off the deep end). You get the idea. One of the more competitive and beneficial ways to raise funds for student groups on campus is to present their idea for an event in front of the Student Finance Committee (SFC). The SFC receives its funds from the Student Activity Fee. Every student pays this \$30.00 fee along with other fees with their tuition. Some student groups are earmarked and have direct access to the funds while the rest of funds goes through a review process of the SFC.

Now let's look at the nuts and bolts of the SFC and its review processes. The SFC is comprised of ten students who during the course of the semester review the various student groups' proposals. The student groups present their activity and the budget, and usually they find out immediately if their proposal is a success or not. The SFC votes on the proposal after some questioning and answering with the student group. The student group either leaves elated or rejected. The next group comes in to present their ideas.

I have personally seen the SFC process and it can be quite heated. The Native Student Association (NASA) has not found itself in good graces with the SFC. Every year NASA has put on a Pow Wow that happens in the Spring. The Pow Wow is a huge undertaking for any student group, but NASA does it every year. The record keeping is a huge undertaking and takes months for students to dot every I and cross every T for the SFC. The SFC wanted the budget for last year's Pow Wow, however, the student who coordinated the Pow Wow is no longer here on campus. Her leaving the campus had nothing to do with the Pow Wow, but the records are still not in order for the SFC's

liking. Okay let's stop right here and look what other campuses are doing with their Pow Wow. Other campuses and their Student Finance Committees seems to promote the Pow Wow and work with the respective Native student groups who coordinate it. When I was at a University down state we put on the Pow Wow at a local hockey rink. It was a wonderful and well-attended event. NMU's Pow Wow is also for the local community and NMU's student. The Interim Dean of Students told me directly that she did not feel that the Pow Wow is a student event. The Dean of Students is the advisor for the SFC, and she is quite vocal in these proceedings. It is too bad that the Dean feels this way. Sometimes one cannot see the forest through the trees. University of Michigan, Michigan State, Western, Central and a host of other campuses put on annual Pow Wows. Michigan Tech and LSSU put on Pow Wows on their campuses for their student body and community. The point is that NMU's Pow Wow is not going away. NASA will present their project before the SFC and hopefully we can find funds and support on this campus to do the upcoming Pow Wow.

The SFC and the process for selecting the proposals that it wants to fund needs to be changed. It's that simple. The SFC appoints it own members when a student leaves for whatever reason. The Supreme Court cannot even appoint its own nominees. By doing this, the same thoughts get perpetuated year after year. Where is the diverse thought? Thought, itself, becomes homogenized. A diverse SFC is needed. Student groups are more fluid and members change year after year just like the SFC. The SFC should not hold grudges year after year. SFC members need to be trained in diversity. They should know the participants, issues, and the ideas of what the event is even about. I have heard SFC members just say they don't even know who Winona Laduke is and that is reason enough for a "no" vote C'mon, if you are deciding on a student's proposal at least do a little research. An advisor is just advisor. I am advocating for a well-rounded and diverse SFC... and then let the students decide what events are deemed worthy for the student body.

# Editorial: A Review on Rethinking Michigan Indian History

By: David Anthony

Patrick Russell Lebeau's Rethinking Michigan Indian History, is a new cutting edge scholarship that challenges conventional historical thought and teaching practices while advocating change in Native American History. The issues of Native American stereotypes, the "Great Indian man" theory, ignorance of treaties, and how maps distort Native American history are thoroughly discussed and provoke dialogue and understanding with the reader. Patrick Russell LeBeau is an Associate Professor of Writing, Rhetoric and American Cultures at Michigan State University, as well as author of a book of poetry, Stands Alone, Faces, and Other Poems. Dr. LeBeau is an enrolled member of the Cheyenne River Sioux Indian Reservation of South Dakota, in his father's home state. His mother is from Turtle Mountain Indian Reservation, North Dakota. Rethinking Michigan Indian History explores what people know about the Anishnabek people in the state of Michigan. The Anishnaabek are comprised of various tribes that live around the Great Lakes region, mainly the Chippewa, Ottawa, and Potawatomi. They share a common language. Currently twelve Anishnaabek tribes are

federally recognized in Michigan. Rethinking Michigan Indian History is a teaching tool that honors the Chippewa, Ottawa, and Potawatomi. Each lesson includes a background narrative, a set of hands-on activities, and provides easily understood and visual resources. The lesson that explores Indian stereotypes acknowledges their existence not only in the mainstream society but also in our educational system starting in kindergarten. Mainstream society is not chastised for having bought Big Chief Sugar nor is the teachers admonished for having young students make canoes, paddles, and Indians out of paper as the exercise to explain and identify Native Americans. The lessons takes these activities as a demonstration of what most people know about Indians and from there begins to question in an intelligent manner of what we do know so students, teachers, and the rest of us can come up with a better understanding of Native Americans. These lessons create an interactive process of gaining understanding; the teachers, the students can begin to question and answer what do we know, how do we know what we know. The lesson on "great" Indian men shows that the popular methodology that main-

stream historians use when they write history. The idea that only Great White Men can only make history has been under attack by scholars. Lebeau points out that the same methodology happens in Native American History. The biographies of famous Indian warriors (Pontiac or Tecumseh) or individual women (Pocahontas or Sacagawea) do narrow the understanding of Native Americans to a one dimensional and symbolic representation. The larger issues of cultural history are ignored as culture itself becomes fixated in time and focused on a few, often distorted view of a few individuals. . Treaties are explained in a manner that is understandable to children and adults by showing where Indians lived, the treaty boundaries, and tribal land holdings. This lesson also how explains how maps are made. Rethinking Michigan Indian History provides teaching tools and lessons that are a basis for a change in our thinking. To change our stereotypes, misrepresentations, and distortions, all of us need to rethink our own thoughts together. Patrick Lebeau has provided a vehicle to do this.

# What is the American Indian Coordinating Council?

By: Molly Meshigaud

Representing various tribes, the American Indian Coordinating Council (AICC) is composed of volunteers who meet at least once a month to discuss events happening within the different groups and how to better the community with activities. Focused on youth activities, the AICC organizes events for families, elders and substance abuse. AICC invites to numerous organizations throughout the Marquette area to select a member to represent the group. Community members can also sit on the council. NMU has been an active member providing representatives from Diversity Student Services, the Center for Native American Studies and the Native American Student Association.

The organization is governed through bylaws. Currently, there is no form of hierarchy; AICC, instead, uses table discussions to make decisions. AICC also donates monies for activities throughout the area that are coordinated by other groups such as the recent Sweet Grass Associations Film Festival along with NASA's annual Pow Wow. The AICC building is located at 119 Baraga Avenue next to the U.P. Children's Museum is utilized for the meetings, other events for the community and a gift shop. The gift shop offers a various selection of products such as beads, CDs and jewelry. The store is open on Wednesday, Thursday and Friday from 10:00am to 4:00pm. The community at large can also

utilize the building for events. NMU has also offered classes in the AICC building. Council member, Peggy Derwin, has been appointed the part-time Youth Activities Coordinator. One upcoming event will be on November 30th, 2005 and that event will be, Snow show decoration making. The remaining activities for November and December are still being planned. If you are interested in attending any events, you may email Peggy Derwin at pbderwin@chartermi.net. If you interested in contacting AICC, you may call (906) 226-5044 during open hours or leave a message or visit the website www.charterinternet.com/aicc/.



## New Native American Studies Course for Winter 2006!

### Indigenous Environmental Movements

NAS 295: Special Topics  
Wednesdays, 6 - 9:20pm  
4 credits  
Aimee Dunn, Instructor

Indigenous peoples around the world face environmental issues that threaten their cultural and ecological survival. Special topics course NAS 295: Indigenous Environment Movements will study these environmental issues and will explore how indigenous peoples are resisting these threats in efforts to protect the land and their ways of life.

Call 227-1397 or 227-2035 for more information.

## Native American Events on NMU Campus



### Earl's WigWam

Earl Otchingwanigan shared his talents in the construction of a traditional wigwam. On October 14, 2005 a showing of "Earl's Wigwam" took place during the fall Seaborg Center Conference at the Mead Auditorium on the NMU Campus. Earl Otchingwanigan, a retired professor of Native Studies from Bemidji State University and Rich Sgarlotti of the Nah Tah Wahsh, Hannahville Charter School, presented on this film on how to make an anishnaabe wigwam and discussing Anishinaabe culture in general as well as specific uses of plants in this region.

### Native American Performer



Bill Miller, a Native American songwriter/singer/flutist/storyteller and 2005 Grammy Award Winner, came to Marquette on Tuesday, September 27, 2005. Mr. Miller performed in concert in Jamrich 102 as the doors opened @ 7:00pm and the performance started @ 7:30pm. Mr. Miller also lectured in the Ontario Room before his musical performance.



Eric Halfaday (Freshman) shared songs at the Wiidoktaadwin conference.

### The Wiidoktaadwin: Walking in Balance Conference

On Thursday, October 6, the NMU Center for Native American Studies and Project W.E.A.V.E./Reclaiming Futures hosted the first ever "Wiidoktaadwin: Walking in Balance" Conference at Northern Michigan University. Over 35 agencies were represented at the event. Eva Petoskey who operates a community-based research and evaluation services for tribes and Indian organizations started the day with a keynote presentation. Following the keynote, the day was full with four different sessions and twelve presenters that covered a variety of topics. The goal of the conference was to provide information and tools on how programming and treatment can be enhanced through Native culture, tradition and spirituality.

### Scholarships Awarded

Two Native American students at Northern Michigan University have been chosen to the American Indian Education Foundation (AIEF) scholarship and be a part of their mentoring program. Dominic Davis, Freshman in Health Education, and Sonja DesArmo, Freshman Applied Child Development have been both awarded by the AIEF to receive scholarships

## Rediscovering the Way : Kinomaage and the Industrialization of the Northwoods

By: Amiee Dunn

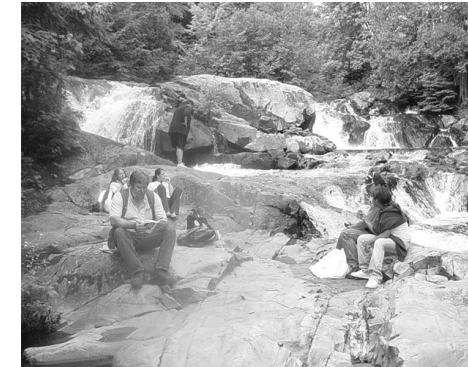
What do you see when you think of the Northwoods? Pines towering over blueberries? Waves rocking wild rice? Trout swimming in the shade of cool waters? The Great Lakes? Chances are your mental image does not include smokestacks belching pollution, mines draining sulfuric acid into wild streams, or large powerlines webbing their way through field and wood. Sadly enough, these latter images are also a part of the northern Great Lakes area. Worse still, they threaten the more beautiful, healthful images of birch stands, cattails, and the sun rising pink on the mists of a small inland lake. But this is not merely a threat to beauty – it is also a threat to the cultures, health, and subsistence lifestyles of the Northwoods.

A recent course at Northern Michigan University, offered through the Center for Native American Studies, focused on learning about the ways in which this northern land provides for its human inhabitants, "Kinomaage," (which translates from Anishinaabemowin into English most literally as "the earth shows us the way") took stu-



dents into the field and engaged them in classroom discussions to learn about the traditional ecological knowledge of the Anishinaabeg, knowledge that has been acquired through centuries of intergenerational residency in the Northwoods. The course also asked students to pay attention to the plant community as an indicator of ecological stress, to be aware of what it means to have a respectful relationship with the land, and to develop a consciousness of how cultural values shape people's attitudes toward the earth. As part of this, students looked at the way in which the Northwoods,

and the people's ability to harvest healthy food, has been affected by industrialization. Far from being an untouched forest prior to European settlement, the Anishinaabeg thoroughly utilized the northland by farming,



harvesting, hunting and fishing. In fact, it could be argued that the Anishinaabeg made more thorough use of the land prior to the advent of Western society than anyone does today. This concept is important to recognize for it shows that it is possible to utilize the land while also respecting it and keeping it whole.

Some have a difficult time understanding this perspective. As discussed in "Kinomaage," this difficulty often comes from the anthropocentric worldview of the majority society that humans are separate from this vague, often menacing, concept called "nature." Today this worldview has gone to such an extent that many believe eating directly from the earth is unsanitary and dangerous. Things must be sprayed with insecticide and packaged in cellophane before they are "safe" to eat. "Kinomaage" contradicts this worldview by offering an introduction to the idea that such things as wiinsisiibag (wintergreen), apakweshkway (cattail), mazaanaatig (stinging nettle), baakwaanaak (sumac), wiigwaasag (birch), and miinan (blueberry) are harvestable and edible or usable. Indeed, the harvest is more than a functional utilization of the earth; it is also heavily spiritual.

This idea that the earth provides us with what we need often comes as a surprise to those who are immersed in the Western paradigm. For example, at a recent DEQ hearing on Kennecott's proposed metallic sulfide mine on the Yellow Dog Plains in Michigan's Upper Peninsula, one of the few citizens who spoke in favor of the mine told his fellow Yoopers that he was tired of hear-

ing how we needed to protect the "pristine" landscape of the Yellow Dog Plains. "You can't eat landscape," he said. Raised in a culture that denigrates the earth and sees no value in "uncultivated" or "undeveloped" land, this man was able to say, without embarrassment, that the landscape was inedible. However, there were others at the hearing who were aware of how inaccurate his comment was. One woman from Keweenaw Bay Indian Community "wanted to tell them about the blueberries 'up there' being important for our food and feasts." It is worth noting that, according to Kennecott, the area for the proposed metallic sulfide mine site on the Yellow Dog Plains has no "cultural resources." On the contrary. While the area may not harbor manoomin (wild rice), it certainly grows an abundance of miinan (blueberries). This is not to mention that the area is also home to a variety of animals, including waawaashkeshi (white-tail deer) and various giigoonyag (fish), particularly trout, important to both the Anishinaabeg and the Yooper cultures.

Like the man who saw the landscape as inedible, Kennecott reflects the anthropocentric worldview. As discussed in "Kinomaage," this worldview feels that where humans exist, humans should dominate. Not surprisingly, such a perception of the earth tends to lead to ecological imbalance and disrupted lives for all concerned. Kennecott, with its proposed sulfuric acid mine drainage, is the most recent in a line of industrial exploiters who have sought to make a fortune off the wealth of the northland and its inhabitants. This industrial exploitation, while lining the pockets of outsiders, undermined the subsistence lifestyle of the Northwoods.

In addition, Kennecott's proposed metallic sulfide mine is at high-risk to leak sulfuric acid into the surrounding area (which includes an important trout stream, a wetland, an aquifer, and, down the trout stream, Lake Superior). This risk is as good as a certainty, for every metallic sulfide mine in North America has contaminated its surroundings within ten years of closing. Such contamination certainly affects the quality of healthy food, be it plant or animal, available for harvest in those areas.



# Native American Students Association

## What is N.A.S.A About?

By: Molly Meshigaud

The Native American Student Association (NASA) serves to promote their heritage and way of life through activities. They also strive to be a supportive and interactive group for Native American students. Composed of both Native and non-Native American students, NASA is known for advocating the education of Native American culture. Throughout the years, NASA has been active in hosting multiple events such as the annual Pow Wow and Food Taster.

Everyone is encouraged to join and welcomed to attend their weekly meetings. This year there are no forms of hierarchy within the Association. There is equality throughout the decision making. Everyone has a voice and they are continuously searching for ideas for new events. So far this semester NASA members built a float for the homecoming parade. They have also been making plans to host fundraisers throughout the community to raise funds for future activities.

Initially NASA was known as the Anishanabe Club when it began in 1992 and changed the name to Native American Student Association in 1997 to include all Native American Nations in the name. NASA's awards include: recipient of the 2000-2001 Organization of the Year Award as well as the 2000-2001 Diversity Program/Project of the Year Award for the "Learning to Walk Together" Pow-Wow.

If you are interested in joining NASA, you can either email Steve Knauf or attend their weekly meetings.

**Contact person:** Steve Knauf

**Email:** sknauf@nmu.edu

**Meeting time:** Every Friday at 12:30pm

**Meeting place:** Center for Native American

Studies or Room 142 Whitman

**Website:** <http://nasa.nmu.edu/>

**Advisor:** April Lindala, Interim Director, Center for Native American Studies

## Student Showcase: Dana Picard

By: Molly Meshigaud



Dana Picard is a tribal member of the Keweenaw Bay Indian Community. Majoring in Sociology with a minor in Native American Studies, Dana is residing within the Native American Experience House for her third year at Northern Michigan University.

Before moving to Marquette, Dana requested the Native American Experience House as her preference, but was put in another house due to lack of open space. Dana was interested in living the Native House because she wanted to be around other Native American students so she contacted the Housing and Residence Life office and requested to be moved. Halfway through her first semester she was switched into the Native House and has stayed there since. As a third year resident, her decision to stay in dorms another year was affected by several reasons. The accessibility that on campus housing provides as well as her freshman sister who is now her roommate were important factors. It is much easier to just walk to class than drive and Dana feels that it is her responsibility to be a constant support as well as a mentor to her sister.

Dana says that living with other Natives within the house made it easier for her to be away from home. Coming directly from a reservation, she felt at ease knowing that there were other Natives within the house. The activities put on by the Community and Cultural Advocate such as movie night, Indian taco dinners and study groups also helped her become more comfortable. Dana recommends other Native students to choose the Native American Experience House as their preference because she feels it helps students transition into college life especially coming from a small community. West hall is the only dorm up campus which makes it secluded. Many might see this as a disadvantage, but for Native Students coming from the reservation, the small community of West Hall makes the changes less intimidating.

Dana included that she came to college to further her education for so she can eventually return to the Keweenaw Bay Indian reservation to be a positive role model. She would like to bring her experiences back to the community and encourage more kids to do the same as she has.



For those interested in helping with Anishnaabe News, please stop by the office at the Center for Native Studies in Whitman Hall, or call us at 227-1397.

N.A.S.A. members Steve Knauf, Sam Hill, Dana Laporte, Samantha W, James Christensen, and Jeff McGeshick holding the banner in the 2005 Homecoming parade.

Wade Wiartalla (NMU Student) made copper bowls at the Title Seven picnic.





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# Anishnaabe News

Volume 1, Issue 2  
December 2005

## WINTER GRADUATE COURSE OFFERING

ED 595-55 (12749): AMERICAN INDIAN EDUCATION (3 cr.)

Room: Web course

Day/Time: Saturday 9-11 a.m. (EST)

Course meets on-line in chat room on Jan. 21, 28; Feb. 11, 25;  
Mar. 18, 25; Apr. 8, 22, 29 during above date and time.

Instructor: Martin Reinhardt, Ph.D.

This course provides an overview of significant policy changes in American Indian education from pre-colonial times to present day, with a special focus on current American Indian educational leadership issues. Students will review materials relevant to different historical eras, and engage in on-line discussions/chatrooms with American Indian education leadership about various topics relevant to course goals including: the history of American Indian education; aboriginal and treaty rights to education; current U.S. federal Indian education laws; contemporary American Indian education leadership; teaching about Native American languages and cultures; standards based reform and Native American inclusion; and American Indian education and students with disabilities. This course is also unique in that it provides individuals from different parts of the world an opportunity to consider alternative perspectives on Indigenous education issues.

For more information on any of the above course, please contact the Center for Native American Studies at 227-1397 or by e-mail (cnas@nmu.edu).

## Congratulations to Native Students graduating December 2005

All the best from Anishnaabe News

Judy Girard, Sharon Hainstock, Christopher Kubont, Brandon LaVictor, Kellie LaVictor, Robin Mackie, Patrick McCoy, Joeylynn Paquette, Mark Pero, Natalie Perrault, Gregory Shirtz, Delina Soumis, Teresa Valenti, and Scott Wyzlic.

Anishnaabemowin Teg  
12th Annual Language Conference  
March 30th - April 2nd, 2006  
Kewadin Casino  
Sault Ste. Marie, MI

<http://www.anishinabek.ca/language%20conference/welcome.asp>

By David Anthony

**Nish News:** Dr. Wong, could you tell us about your background, educational experience, and some of the experiences you went through in your life?

**Dr. Wong:** We could be here a long time (laughs).

**Nish News:** Take as long as you want (laughs).

**Dr. Wong:** I was raised in California; actually born in Southern California. I spent most of childhood and early adulthood in Oakland, California. So I am kind of a city kid. My mother is from Chihuahua, Mexico and has a little Native blood in her. Part of my culture is from my mother's family. My father is from Hong Kong, China. They met in California and I spent just a wonderful youth there. Oakland is a very multicultural city. So our house was sort of an interesting blend of Asian and Hispanic. I went off to college when I was young man to Gonzaga University in Spokane, Washington. I spent almost thirty years there. During that time, I got my Doctorate at Washington State University in Pullman. It was always very interesting in not only Native issues, but cultural issues. So a lot of my reading and studying then [was in] Asian American studies, Native American studies, and Hispanic studies. [It was] ethnic in content. I got degrees in Psychology all the way through, bachelor's, master's and doctorate. My first job was with a community college in Tacoma, Washington. So I spent fourteen years not only teaching, but I was the advisor to the Native American student group at that time. Then all of sudden [I] got recruited to the Evergreen State College in Olympia. [There] again, I was teaching for many years. So I was in the classroom nearly

## Interview with Dr. Wong

twenty-two years before I decided to experiment in being an administrator. So I volunteered to become a dean, academic dean at Evergreen. Then Colorado recruited me away to become a provost, and I ended up being the interim president there. [That gave me] a little bit of flavor for what it means to lead a college institution.

**Nish News:** Where in Colorado?

**Dr. Wong:** Colorado State University at Pueblo. I guess they just changed their name two years ago to Colorado State University at Pueblo. I was there for a bit and got recruited away to a small hi-tech campus in North Dakota, Valley City State. I was there for five years, and people from Northern came over and chatted with me about coming to NMU. I found myself loving and enjoying Marquette and [being] here at Northern.

**Nish News:** When you were at your previous stops, did you get a chance to meet and work with Native Americans?

**Dr. Wong:** Well, Spokane was first real exposure because one of my mentors was at Gonzaga. So I did an internship working with a Native community, the Nez Perce. When I went from there to the west coast, I was able to get involved with not only the urban Indian situation in acoma, but I also did some work with the Quinaults and Makahs out on the coast, and the Nisquallys, south of Tacoma and north of Olympia. I got very involved in Native health. It seems like a good part of my career has been dealing with Native people because when I was in North Dakota, I was very close to Standing Rock and Sitting Bull College. I was helping them to develop their technological infrastructure. We tutored and mentored students on my main campus in

cooperation with Standing Rock.

**Nish News:** Now that you are here, have you gotten the chance to meet some of the tribes and or tribal leaders in the area?

**Dr Wong:** Slow and steady. I am learning to be a good president and also doing a lot of community outreach. I have been over to the Soo a couple of times, and met Aaron [Payment, Tribal Chair of Sault Ste. Marie Band of Chippewa Indians]. He has been very helpful. I met with Bay Mills, and I been to Baraga. I am getting out and about. The most significant experience has been the pow-wow last year on the campus. I thought it was just stunning – a very good event. [And] I am slowly familiarizing myself with some of the issues state-wide.

See Interview page 6

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Letters to the editor and guest editorials do not necessarily reflect the opinion of the *Anishnaabe News* or Northern Michigan University. Anyone who wishes to may submit a letter to the editor at the above address. All letters must be signed with return addresses. We will consider requests for letters to be anonymous.

## Michigan Tuition Waiver

By: Molly Meshigaud

The Michigan Indian Tuition Waiver is based on both the Comstock agreement and the results of A Study of the Socioeconomic Status of Michigan Indians. It was created through a relationship between the federal government and the twelve federally recognized tribes of Michigan. It began in 1934 with an agreement between then Governor, William Comstock, United States Congress and the Mt. Pleasant Indian Boarding School. The agreement was that in exchange for the property that the Indian School resided on, the State of Michigan would agree to provide equal education to the Native American population within Michigan. In 1971, A Study of the Socioeconomic Status of Michigan Indians was published that observed a total of 383 Michigan Indian households. At that time, only 3% urban and 2% rural Indian household heads had completed college.

The report had shown that the State of Michigan had neglected to fulfill the duties of the Comstock Agreement and the status of the Native American population within Michigan was terrible. As a result of the report, legislature passed Public Act 174: "An act to provide free tuition for state resident North American Indians in Michigan public community colleges, public universities, and certain federal tribally controlled community colleges; and to prescribe certain powers and duties of certain state departments, commissions, and agencies." With certain qualifications, eligible Native Americans within the State of Michigan would receive a tuition waiver to colleges within the state. The eligibility can differ depending on college's qualifications, but the main requirements are: at least 1/4 quantum Native American blood verified by the Michigan Commission on Indian Affairs and proof of residency in Michigan for a minimum of twelve months (Inter-Tribal Council). This past year I received an email stating there was a house bill that proposed an end to funding the Michigan Indian Tuition Waiver. This is an important issue to me personally because I receive the waiver and have utilized it for the past 3 years. Over the years since the Michigan Indian Tuition Waiver was enacted, the

number of Native Americans pursuing a college degree has indeed increased.

According to Northern Michigan University Registrar there are 217 enrolled students who identified themselves as American Indian. That does not mean that all the students utilize the tuition waiver, but that the number of Native American students at Northern Michigan University is significant. Because Native Americans remain one of the least educated minority groups in the United States, the Michigan Indian Tuition Waiver is a huge advantage. But 2005 isn't the only year the Michigan Indian Tuition Waiver has faced elimination. During the fiscal year 1995-1996, the Michigan Indian Tuition Waiver was on the verge of being eliminated by then Governor, John Engler. He proposed to line item veto any monies going into the tuition waiver funds. In order to prevent that from occurring legislature put the appropriations into general university fund so the waiver program is harder to remove.

The most recent proposed House Bill 4831 starts by stating "A bill to make, supplement, adjust, and consolidate appropriations for various state departments and agencies..." and then reads "removes funds built into state universities' appropriations for Indian Tuition Waivers". Within days following the proposal, legislature was informed by many concerned citizens about the tuition waivers importance. Thankfully, they realized the magnitude of its value and excluded it from the bill, making no changes to the funding. Minimal revisions have been made to the Michigan Indian Tuition Waiver program since it began, but every year brings concern. If you are interested in writing your State Representative about supporting this issue and/or continuing the program, you can go to [http://house.michigan.gov/find\\_a\\_rep.asp](http://house.michigan.gov/find_a_rep.asp) to locate your representative's information. For further information, contact Molly Meshigaud at the Center for Native American Studies, (906) 227-1397 or Donna Budnick, American Indian Affairs Specialist at the Michigan Department of Civil Rights, (517) 335-3165.

## WHERE ARE WE NOW?

Rachel Altenbernt  
Graphic Designer

**Genocide isn't in the past. Help stop genocide from happening now.**

**"WE SHALL LIVE AGAIN"**

I know how my father saw the world, and his father before him. That's how I see the world.

-N. Scott Momaday, Kiowa/Cherokee

**1924**  
Congress bestows American citizenship on all native-born Indians who have not yet obtained it. This ruling results in part from gratitude for the Indian contribution to the American effort in World War I.

**1946**  
U.S. Indian Claims Commission is created by Congress to settle tribal land claims against the United States and provide financial compensation.

**1978**  
Indian Claims Commission ends. In all, \$800 million has been granted to Indian tribes since formation of commission in 1946, with tribes winning awards on 60 percent of their claims. The court of Claims assumes the remaining cases.

**1978**  
Congress passes the American Indian Freedom of Religion Act, which states that Indian religions are protected by the First Amendment.

**1990**  
Congress approves the Native American Graves Protection and Repatriation Act, which provides for the protection of American Indian grave sites and the repatriation of Indian remains and cultural artifacts to tribes.

**1991**  
U.S. Census reports 1,959,234 American Indians and Alaska natives living in the United States, an increase of almost 40 percent since 1980. Canadian natives 1,002,675.

**1994**  
President Clinton invites leaders of all 547 federally recognized American Indian and Alaska native tribes to the White House, the first-ever meeting of its kind. Tribal leaders and U.S. officials identify issues for follow-up conferences.

A lot of our tribes don't know their own traditions, teachings, or ways. And it's a shame .... because someday your children and grandchildren will ask what their purpose is on Grandmother Earth.

-Abe Conklin, Ponca/Osage

**WADER'S DIGEST**



## DEQ Hearings Come to Marquette

by Steve Knauf

Wednesday, November 30th marked the day that the DEQ came to Northern Michigan University's campus to discuss the rules on non-ferrous mining in Michigan. The Department of Environmental Quality (DEQ) has drawn up some rules by which to govern this type of mining and was looking for what the [citizens] thought of them. The meeting was held in the Great Lakes rooms in the University Center and was very well attended by people who came from as far away as Wisconsin and the Lower Peninsula of Michigan. There were about 60 people that voiced their opinions and concerns on the rules. Overall many of the speakers were very eloquent and well-informed. Just about everyone that spoke was looking to stiffen the rules in some way, shape or form. The one exception was the project manager from the mining company [Kennecott Minerals] seeking to build the mine.

One of the biggest concerns about the rules was the lack of monitoring of the transportation routes to and from the mine itself. One issue that was aired was related to the dust that will be created by the movement of the [ore]. [Speakers requested that the company be required] to insure that the dust will not be allowed to escape into the rivers and streams that the vehicles will cross. Wind-blown dust was also a major concern in this issue.

Another one of the major concerns that were brought up was the lack of experience [with this type of mining.] It was noted many times that no [sulfide] mine anywhere in the world has ever been able to operate without polluting the environment. Many of those that spoke on this issue were very worried about companies with bad [environmental] track records (like Kennecott's) that can come in under the current rules and start up a mine. [Many] suggested a law similar to that of Wisconsin's. The law there states that no permit for a sulfide mine will be issued until a company can prove two conditions. First, that it has operated a mine for at least 10 years without pollution. And second, that no pollution has occurred for 10 years after the closing of a mine.

The [emotional] highlight of the night came when one speaker got up and turned his back to the DEQ and spoke to the audience. It was quite obvious that the DEQ didn't appreciate the gesture, but [the speaker] didn't care and everyone applauded at the conclusion of his address.

## American Genocide

by Joe Kersjes

When [most people] think about Native Americans, genocide is not the first word that comes to mind. Rather, many of us remember the view of the Indian portrayed by Hollywood or school mascots. Americans think of old cowboy and Indian western movies or their favorite sports team. It is generally taken lightheartedly. When Americans think about holocaust, genocide comes to mind. More specifically, the genocide Hitler carried out against the Jews and other minorities. The genocide of Hitler and his regime killed approximately 11 million people. Native Americans faced genocide on the same level over a longer period of time.

[Some] people will argue that the mass killing of the Native Americans happened over time and by accident. I don't believe this was case. Yes, diseases Anglo-Europeans brought to America lead to the death of many Native Americans and I don't believe this was on always on purpose, but there is the case where the federal government was responsible for spreading the smallpox disease. The government shipped smallpox- infested blankets into Indian Country on purpose. There are haunting indications beyond this which point to Columbus's mentality of ridding Native populations. In the Caribbean, Columbus destroyed the Taino population. He ordered mass hangings and chopped up children to be used as dog food. Five million were slaughtered within three years. Columbus set an example that said genocide of the Native people was okay. Americans carried out this tradition of genocide for years to come. By conservative estimates, the population of the United states

prior to European contact was greater than 12 million. Four centuries later, the count was reduced by 95% to 237,000 .

I guess I just don't understand how we don't recognize the genocide that has happened [in this country], yet we are so profoundly affected by the genocide that happened in Germany. People don't regard what Native Americans went through as mass extermination, but that is exactly what it was. As sad and horrible as it sounds, America can't hide this fact. I have never been taught about this in my history classes until I chose to take a class at an institute of higher education [Northern Michigan University] whose sole purpose was to explain the Native American experience. That is exactly what Grace Chaillier's NAS 204 has done. This history needs to be in all of our history textbooks, studied and learned from. American Indian genocide is a part of our history; it is American history.

*And while I stood there  
I saw more than I can tell,  
and I understood more than I saw;  
for I was seeing in a sacred manner  
the shapes of things in the spirit,  
and the shape of all shapes as they  
must  
live together like one being.*

*Black Elk, Black Elk Speaks*



## “The Reign of Terror” Years

by Maryanne Brown

After 28 years, the courts still won't correct the wrongs of the past. On April 19, 2004, the U.S. Supreme Court refused to review the 10th Circuit Court of Appeals' denial of Leonard Peltier's request to be considered for parole, despite the Circuit Court's recognition that the government indisputably engaged in misconduct in the prosecution of Peltier.

Peltier, a Native American Indian activist and a recent candidate for the Nobel Peace prize, is serving two life terms for the 1975 shooting deaths of FBI agents, Jack Coler and Ron Williams, on the Pine Ridge Reservation in South Dakota. His appeals have been exhausted.

In 1973 tensions were running high to the point of an escalating conflict between Dickie Wilson, who headed the tribal administration and the Traditionals from Pine Ridge. [The Traditionals were people opposed to Wilson's vision of moving the tribe more in line with the dominant, white culture.] The Traditionals were trying to impeach Mr. Wilson for his nepotism and abuses of his position. Initially, Mr. Wilson's opponents sought to resolve their grievances through the BIA. In response the BIA provided a grant to Wilson for the purpose of establishing a tribal ranger group. A paramilitary entity was created that exclusively belonged to Mr. Wilson. They were named the Guardians of the Oglala Nation (GOONS).

Meanwhile, the Traditionals of Pine Ridge formed a group known as the (OSCRO) Oglala Sioux Rights Organization. Their next attempts to obtain relief were through the Justice Department and the FBI. This failed to bring results. So they set out to impeach Wilson by obtaining signatures of eligible voters on petition. The BIA countered by naming Wilson himself to chair the impeachment proceedings. Then the Justice department dispatched a sixty-five member Special Operations Group, a large S.W.A.T. unit of U.S. Marshals, to ensure that order was maintained. On the eve of Wilson's hearing he had several tribal council members arrested and jailed because he felt that they might vote for his removal. Mr.

Wilson retained his office and immediately announced a reservation-wide ban on political meetings.

Defying this ban the elders and traditionals held a meeting and decided they needed to draw public attention to the situation. For this purpose, a 200 person AIM (American Indian Movement) team was sent to the symbolic site of Wounded Knee. They prepared for a press conference that they were planning to hold the morning of February 27th, 1973. A small group of members were sent to Rapid City to notify the media and guide reporters to Wounded Knee at the appropriate time.

The press conference never happened, because by dawn Wilson's GOONS had established a roadblock on all four roads leading into or out of Wounded Knee. He then reinforced the uniformed BIA police by adding the Special Operations Group (SOG) and FBI agents act as observers. As Wilson was getting his army together, AIM members started the process of arming themselves.

For 71 days, AIM members and traditional Oglala Lakota people held ground in a shooting war against the largest internal deployment of federal forces since the Civil War. The Indians had one demand: the return of the Great Sioux Nation. During the siege, several AIM and traditional people were injured or killed. The siege at Wounded Knee eventually ended, but the problems on the Reservation did not. A "Reign of Terror," followed during which sixty-four local Native Americans were murdered. Three hundred more were harassed, abused, beaten and burned out. Virtually all of the victims were either AIM members or their allies. The FBI had jurisdiction to investigate major crimes, yet these deaths were never adequately investigated nor solved. Nor did the FBI agents take any measures to curb the violence of the GOONS, with whom they were closely collaborating.

In the spring of 1975 with more than 40 of their number already dead, the Pine Ridge residents realized that they would either have to give in or die. Those who

wished to continue the fight for survival adopted a posture of armed self-defense. With mostly just elders and Traditionals left, they requested that AIM provide physical security.

On June 25 1975 two FBI agents, Jack Cole and Ron Williams escorted by a GOON, entered the Jumping Bull compound claiming to be serving an arrest warrant for an AIM supporter named Jimmy Eagle. He was wanted on fake charges of assault and kidnapping. Jimmy was 17 years old at the time. The residents of the compound told the agents that Jimmy hadn't been seen at all by any of them for weeks. The agents left. While driving down the highway they saw three young AIM supporters walking back to the camp. The agents aggressively took them to police headquarters, where they were interrogated for two hours. When the three returned to the compound they reported that not one question was asked about Jimmy Eagle. The agents asked the three young people [questions] about the Jumping Bull residents and their weapons. This alerted the [residents of an impending raid] and they put out an urgent call to AIM members [for help].

The very next day, on June 26, 1975, the same two FBI agents radioed in that they were in pursuit of a red pick-up truck. They drove past the Jumping Bull compound and into a shallow valley. [Then they] stopped, got out of their cars and opened fire towards the AIM compound. Leonard Peltier was relaxing in his tent when he heard gun fire. From throughout the ranch, people screamed that they were under attack, and many hurried to return fire. Leonard grabbed his weapon and took off for the elders' home to make sure they were alright. As Leonard was running he said "bullets were flying everywhere and hitting at my heels like you would see in a movie." Leonard ran to the house to make sure that their hosts, Harry and Cecelia Jumping Bull, weren't injured. He found that they had left the reservation to do business in Nebraska. When the gun fight ended, the two FBI agents were dead. Someone had shot them both from close range.



# Interview with Dr. Wong Continued

**Nish News:** What are some of the cultural and diversity initiatives that you want to see happen here at Northern and what have you done so far in achieving this?  
**Dr. Wong:** That is a very good question. What I hope to do, and perhaps the best evidence is found in my charge to the ECDC (Ethnic and Cultural Diversity



Committee), was to take a look at the large question of cultural diversity. It was a series of questions to essentially charge them to ascertain the level of academic and student services now on campus. I have [also] asked them to start identifying what it takes for us to not only increase the enrollment of students of color (and in particular, Native students) but also, what do we need to do in order to retain them? How do we make the experience a successful one? And what is going to be required to do that? Is there a growing sensitivity on campus to cultural issues and values? That is getting very exciting, [ranging] from guest speakers to programs. I think there is new awareness of them. When the report is due at the end of the year, we will take a look at the kinds of investments we need to make.

**Nish News:** What do you envision [for] the Center of Native American Studies?  
**Dr. Wong:** Well certainly since Dr. Reinhardt departed, April Lindala has been doing a great job. We need to make a permanent commitment. There is a clear benefit to a permanent commitment to the program and [to] seeking out a permanent director. My goal is to ask myself: How does the Center for Native American Studies promote the mission of the University? Where does Northern want to be? How might we invite tribal voices from our partners to clarify what that aspiration is? And once we clarify, what does it take to get there.

**Nish News:** How do you like it up here in Marquette, as we look outside and it's getting to be a little bit

snowy? How do like the City of Marquette, Northern Michigan University, and this whole area?  
**Dr. Wong:** You know when you asked that question, I was thinking back to an interaction I had with one of the elders at Standing Rock. He would be with me off the reservation, but when I would see him on the rez, he would always tease me and say, "Are you sure you are not Lakota." I would ask him, "Why do you say that." And he said, "You look more relaxed here than on campus, or in the city, or off the rez." He turned to me and said sometimes you can see a person's heart in the way they act in daily life. I will have to tell you, his wisdom applies here. The people here have been so warm. I feel relaxed here. I am sure if my mentor came, he would say, "You know what? You do look relaxed, here."

**Nish News:** You might be Anishnaabe?  
**Dr. Wong:** (laughing): He never stopped teasing me about that, and I used to try to get him to work on campus and see him as much as I could. [He] was a wonderful person and a good mentor. Campus is healthy and it's moving along. Campuses never move as fast as you want [them] to move. We are going in the right direction. People do want to be better. We are a good community. If we can improve our bridges to not only our tribal partners, but to businesses and other institutions, we can do a lot of good. I am enjoying it. My wife loves it here.

**Nish News:** Coming up the New Year, what do you see happening at Northern?  
**Dr. Wong:** We are going to be looking for a new provost, academic vice-president. [Then], we will be looking down the road on how we are organized, who we are, and who we want to be. I think we [are] also just eagerly anticipating the ECDC report. I am eager to move that along.

*Go Forward With Courage*

*When you are in doubt, be still, and wait;  
when doubt no longer exists for you, then go  
forward with courage.  
So long as mists envelop you, be still;  
be still until the sunlight pours through and  
dispels the mists  
-- as it surely will.  
Then act with courage.*

*White Eagle*

**The NORTHERN MICHIGAN UNIVERSITY**  
Native American Student Association  
**invites the public to the 14th annual**  
**"Learning to Walk Together"**  
**Traditional Pow Wow**  
**Vandament Arena \* Marquette, Michigan**  
(off of Fair Ave. between the Berry Events Center & the Superior Dome.)  
**Saturday, March 18 & Sunday, March 19, 2006**

Grand Entries:

1 pm & 7 pm Saturday  
1 pm Sunday



Pow Wow Feast - Saturday at 5:00 pm  
5th annual Hand Drum Competition  
Vendors must register in advance.  
Absolutely no drugs or alcohol.

To volunteer or for more  
information call 906-227-1397.



Northern  
Michigan  
University





# Interview with Dr. Michael Loukinen

By Marianne Brown

Dr. Michael M. Loukinen is a Sociology Professor and a filmmaker at Northern Michigan University, in Marquette, MI. His education includes a doctorate from Michigan State University (1976), National Institute Post-Doctoral Scholar in Gerontology, University of Michigan (1977). He is married to Elaine Foster, a LTC in the US Army Reserve. They met at MSU and have lived in the Michigan communities: East Lansing, Pelkie, Houghton, Ann Arbor, Marquette and Alexandria, VA. He has produced, researched, written and directed nine documentary films: Some Native American films include:

Medicine Fiddle (1992) Native and Métis fiddlers and dancers perform their art and share stories.  
Ojibwe Teachings (2002) Lac Vieux Desert Ojibwe history and their struggle to regain and retain their traditions.  
Manoomin (Wild Rice): Ojibwe Spirit Food (2005) Significance of wild rice to the cultural identity of the Ojibwe.  
Ojibwe Wigwam (recently completed editing)  
Dancing Eagles (in progress)  
Lost Drum of the Lac Vieux Desert Ojibwe (in progress)  
See: [upnorthfilms.org](http://upnorthfilms.org) for more information

**Nish News:** How did you get involved with the Lac Vieux Desert Band?

**Dr Loukinen:** I never planned to become a filmmaker on Native America. I was making a film about traditional workers in the U.P. wilderness – loggers, trappers and commercial fishers. I wanted to see how regular exposure to the U.P. environment shaped the mind and spirit. So, I interviewed outside workers to find out what was different about them. One was an Ojibwa/Ottawa named Coleman Trudeau who was featured in Good Man in the Woods and also in Medicine Fiddle. He and I connected and became good friends. After working in the lumber camps all winter Coleman would sometimes pawn his fiddle toward the end of a spring “break-up” fiddling/drinking spree. Coleman had lived the very hard life of a

hard-working, hard-drinking lumber camp fiddler. He [worked] a crosscut saw during the day and at night played the fiddle for the men in the bunkhouse. He transcended his alcoholism by developing a strong sense of both Native and Christian spirituality and participated earnestly in Alcoholics Anonymous throughout the eastern U.P and in Canada. His home reserve was in Wikwomikong, Ontario. Coleman had a spiritual presence that affected me and we became close friends.

Coleman Trudeau led me deep into the woods to an all-Ojibwe lumber camp where he had worked near Paradise MI. I visited there and became intrigued by Ojibwe language and culture. It was as though a mental magnet had drawn me into it. Shortly afterwards I became friends with Peter Maqua, a Canadian artist and Holy Man. We stay up all night talking and he REALLY gave me a spiritual- cultural jolt that has just kept growing inside me. When I arrived at Lac Vieux Desert, Archie McGeshick Sr. and Franklin Hazen took me under their wings and taught me. Archie was a grounds keeper at the Old Village. I thought to myself that here there are ancestral spirits, a lake spirit, tree spirits and eagle spirits. I could really sense the spiritual presence in living objects all around me. And then it occurred to me that I’m alive! I, too, have a spirit. Then BAM! I felt it inside me. The awareness of my own spirit came through unfiltered and so very powerful that ever since then I have been aware of my spiritual essence. Franklin Hazen, in the short time that I knew him before he died, talked to me about his inner spirituality and I developed an even more powerful sense of it. I had changed and really did not even intend to. It just happened!

**Nish News:** What is your nickname name given by the Lac Vieux Desert Band?

**Dr Loukinen:** “Dr. Looking – in.” I think that Louie Councillor first tagged me with that moniker because I was usually looking through a camera. Since then, it has become a nickname.

**Nish News:** Tell us about the making of the movie Anishinaabe Gikino’amaadiwin Ojibwe Teachings?

**Dr. Loukinen:** A former student of mine, Tom Kolinsky, was the CEO of the tribe in 1996, serving as an assistant to the then Chairman, John McGeshick Sr. Many tribal members were worried that their culture and oral history was disappearing with the deaths of their elders. Tom knew I had made ethnographic films about the traditional cultures of the U.P. so he contacted me. I met some of the elders and developed a project to record an oral history of their stories and culture. In the fall of 1996 I wrote a proposal to video record their oral history and culture, to transcribe and produce a few documentaries. In the proposed agreement I gave them ownership of all of the recordings, transcripts and completed documentaries so that they could store these materials forever in their archives. I wanted to honor their cultural sovereignty – their ownership of their own culture. I knew that it was the right thing to do. I made a 72 minute demo, McGeshick Family Stories (1997) that would accompany my proposal to the Tribal Council. I asked them for start-up funds, and then was awarded grants from the Michigan Council for the Arts and Cultural Affairs and made the film, Anishinaabe Gikino’amaadiwin (Ojibwe Teachings). It was made over a period of about four years. It is actually three films, each part edited for appropriate classroom length. It is designed for serious viewers to watch over and over again. Both teachings and Ojibwe language expressions in the film may be expressed differently by different tribes, bands, and even [within] families. We [are] not saying that this film presents “the official,” [and] only correct expressions of Ojibwe culture.

**Nish Note:** \*Since 1997, Dr. Loukinen has been working on a project to produce a digital video archive of oral history and culture on the Lac Vieux Desert Band of Lake Superior Chippewa, and to make a few documentaries based on this archive. Most of this work is done in the vicinity of Watersmeet, MI near the Wisconsin border.

(See our next edition for Part 2 of the Dr. Loukinen interview.)

# Response to Charlie Hill

By Curtis Johnson

I think that Charlie Hill’s performance was one of the best I’ve seen. Charlie came out on stage with a message he was going to convey to the audience through comedy. He did just that. I noticed right away that characteristics of Native American were very prevalent in the script Charlie had [prepared] for his show.

The importance of land was obvious to see. Charlie continuously hammered into the audience’s head that the “white man” stole the land from Native Americans. I think Charlie would like it better if I called them “the inhabitants of this great land before the name America was even invented.” He also had many jokes having to do with where he lived and where he has traveled. I liked how he talked about where he was from and also asked other people where they were from.

It was also obvious that Charlie’s family was important to him as he brought them up in his act quite often. He seems very proud of his kids even though they seem to have assimilated. He also asked the audience many times about where they were from and what tribes were [represented] here.

Charlie also talked about [what he referred to as] a place of center and the search to get there. He did this by talking about finding what you believe in your heart and living what you believe. I thought it was very interesting how he brought up Rosa Parks and how she stood for what she believed and because of that the civil rights movement followed. I would never expect a comedian to stand up and talk about this kind of thing, but like I said, Charlie didn’t come out to just make people laugh. He came out to make people laugh while he conveyed his message about how his government has screwed him and the other minorities in this country.

Charlie definitely had bitterness toward the history of white people and what they have done to his people. He uses his bitterness toward white people to his advantage and makes people laugh from the jokes about it. He also talked about

revenge by saying that every Indian needs to start stealing things everyday and maybe someday they will have it all back. Of course this statement is to make people laugh but it got me thinking about how right he was.

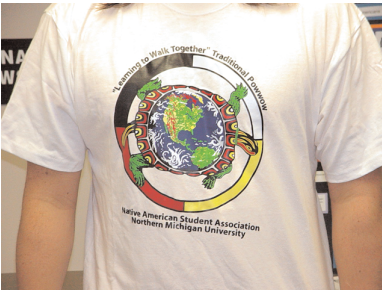
Charlie has perfected the art of having a humorous shell on a serious message. I believe this is one of the best ways to communicate with people who may not want to believe you. Let’s face it; white people are in denial that they ever did anything wrong to Native Americans. Charlie used humor to make me think and stick things in my head so I would realize (not that I haven’t already) that we have been very unfair to the Native people of this land. In his presentation Charlie would pause so that his ideas would sink in. I think Charlie did this with precise accuracy because he gave just enough time for people to hear what he had said and then he would move on to his next joke.

I enjoyed Charlie’s presentation a lot. Although Charlie had the comedian shell, I believe he is really good at raising consciousness about Native American rights. He made me happy, sad, angry, and relaxed all in one hour. He has a unique way of communicating to people that I think is very rare. I would also like to thank all of the people that brought Charlie Hill to Northern Michigan University. It’s a real honor to be able to have someone so talented at the University I attend.

\*Curtis Johnson is a student in Grace Chaillier’s NAS 204: Native American Experience class.



Scott Wyzlic, an integral member of the Native American community in the Marquette area and on campus, is graduating from Northern Michigan University this semester with a degree in a Computer Science. For the past few years, Scott provided office support and computer expertise to the Center for Native Studies. He helped out with the yearly pow wow, kept the fire burning at the fire site, and drummed with local children every week in Negaunee. We will miss you.



Learning to Walk Together  
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# Native American Students Association

## Student Showcase Steve Knauf

By: Steve Knauf

My name is Steven Knauf. I am turtle clan of the Sault Ste. Marie Band of Ojibwa; my parents are Geraldine (aka Deana) and Leonard Knauf. I enrolled here at Northern during the Winter 2005 Semester in the Construction Management program, the CM major doesn't require a minor and since I transferred in enough elective credits I don't have a minor. The school I transferred in from is Lawrence Technological University (architecture major) down in Southfield, MI, just outside Detroit. After I graduate, hopefully in May of 07, I'm planning on pursuing a master's degree in Architecture at LTU, U of M, or University of West Virginia. UWV made its way in the running from my summer job down there which is being a whitewater raft guide on the New and Gauly rivers. That, let me tell ya, is one spectacular job, scary at some times but



always fun. Ok but anyways back to the school stuff, my uncle Marty was the Director of Native American Studies program here at NMU which directly led to me coming here. It also didn't hurt that I was still able to be accepted in after applying in early December for the winter term. When asked why I decided to come to college, my reply would have to be, I never gave it a thought to not. Since I was in 7th grade I wanted to become an Architect and part of that is having a Masters of Fine Arts in Architecture, so I suppose that was the driving factor in my decision to attend university. Since uncle Marty was the Director, I was instantly introduced to the NASA group before I was even accepted here and was helping out with whatever I could from then on. The NASA council has given me many valuable experiences but the number one is hands down the education in my traditional values and beliefs, the kind of stuff no book or college can offer. One of my major goals after college is to design and build houses for reservations and low-income housing districts. I feel very strongly that there have to be alternatives to having every house look the same and yet be easy, quick, and cost effective. Some of the other things that are on campus that are good to check out are defiantly the hockey team and campus cinema; there are also many other good smaller presentations put on by various groups. I would defiantly recommend NMU to all Native students planning on attending college; the Center of Native American Studies does a spectacular job at making students feel welcome and at home.

## Another Successful Food Taster

By: Steve Knauf

The 5th Annual Ojibwa Food Taster took place on November 6th this year at the Jacobetti Education Center. For the first time ever the food taster featured dishes of moose and elk meat which turned out to be quite a hit. Included on the menu were the annual favorites of venison and wild rice dishes. This year NASA was fortunate to get prize donations from Ojibwa Casinos, Kewadin Casinos, Bay Mills Resort and Casino, and Lac Vieux Desert Resorts and Casinos, which were given out as prizes for the "Dishbag" event participants. NASA also received some much needed funding from Chip-In's Casino making a complete sweep with all 5 U.P. casinos supporting our event. NASA is very grateful to all 5 casinos for their donations that led to the success of the Food Taster.

The total number of participants was over 125, with about 40 participating in the drawing. Not included in the 125 participants were the 40+ volunteers that helped out in the preparation of the event. Another huge help was Chris Kibit and his Culinary Arts students. They helped the NASA members and the volunteers with all the cooking and food prepping. NASA received many compliments from everyone about the food as well as the entertainment provided by Elda Tate and one of her students. The 5th Annual Food Taster was huge success and we are looking forward to the same success for our 14th Annual "Learning to Walk Together" Traditional Powwow which will be held March 18th and 19th at the Vandament Arena.

### Thanksgiving

*We return thanks to our mother, the earth,  
which sustains us.  
We return thanks to the rivers and streams,  
which supply us with water.  
We return thanks to all herbs,  
which furnish medicines for the cure of our diseases.  
We return thanks to the moon and stars,  
which have given to us their light when the sun was gone.  
We return thanks to the sun,  
that has looked upon the earth with a beneficent eye.  
Lastly, we return thanks to the Great Spirit,  
in Whom is embodied all goodness,  
and Who directs all things for the good of Her children.*

*-Iroquois*



**N.A.S.A brought P.R.I.D.E Drum Group from Bay Mills to Northern Michigan University at the end of October of this year**



### 5th Annual Ojibwa Food Taster

Preparing the meal for Sunday's dinner.

Left to Right  
Maryanne Brown, Volunteer and Steve Knauf.



### 5th Annual Ojibwa Food Taster

Samantha Hill preparing soup



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## Anishnaabemowin Teg

12th Annual Language Conference  
March 30th - April 2nd, 2006  
Kewadin Casino  
Sault Ste. Marie, MI

<http://www.anishinabek.ca/language%20conference/welcome.asp>

## Looking for work?

Are you looking for summer employment? Do you like working with children? NMU's College Day Program is looking for chaperones and associates for the Native American Summer Leadership Program. All activities will take place on campus this year, training is provided, and you earn a stipend which includes room and board! Training dates are May 8-9 with actual camp dates of June 25 through July 1. Interested? Pick up application forms in Diversity Student Services, 3001 Hedgcock or call 227-1554 for more information.



# Anishnaabe News

Volume 1, Issue 3  
March, 2006

## Native American Educational Fair 2006

By: Tanya Sprowl

What is a Native American Educational Fair? This is a one day event where students can attend ten different Native American activities. We will have ten different Native American presentations that the students can choose to attend. At many presentations the students will be assembling a Native item and will be able to take this item home with them. Students will also be served lunch, which hopefully will be an Indian taco meal. The fair will also have a number of informational booths. These booths will give information about health, college, and

outdoor life in the Upper Peninsula, just to name a few. There will also be games, coloring, and story telling. Everything will be related to Native American culture. At the end of the fair we will have a drumming and dance session.

The Native American Educational Fair is sponsored by: MAPS Title VII Program and Parent Committee, Sault Ste. Marie Tribe of Chippewa Indians, Keweenaw Bay Indian Community, American Indian Coordinating Council, MAPS faculty, NMU Center for Native American

Studies, NMU Education Department, and NMU Diversity Student Services.

Along with the great sponsors we need volunteers to make the day run smoothly. Volunteers help students with their projects and man our games, coloring, and storytelling booths. The fair is on Saturday, April 8th. Volunteers receive free lunch and a T-Shirt. If you would like to volunteer, please contact Tanya Sprowl at 225-5387 or [tsprowl@mapsne.org](mailto:tsprowl@mapsne.org). Megwetch, Marquette Title VII

## U.P. Indian Educators Conference Held at NMU

By: Jay Malchow



*Patrick Russell LeBeau*

The 10th Annual Upper Peninsula Indian Educators conference was held recently at Northern Michigan University. The conference was presented by the NMU Center for Native American Studies and the NMU King\*Chavez\*Parks College Day Program, with financial support from the Keweenaw Bay Indian Community. The U.P. Indian Educators Conference is designed for principals, teachers, counselors, and school system staff who work on a regular basis with American Indian students and their families. This year's theme was "Engaging American Indian Youth in the Classroom and Beyond."

The keynote speaker was Dr. Patrick Russell LeBeau. He is the former

Director of the American Indian Studies Program and current Associate Professor of American Thought and Language at Michigan State University, where he teaches composition and Native Studies courses. He has published books and several articles on general topics of Native history and culture.

Dr. LeBeau spoke of his years as a Native activist in the field of education, fighting against prejudice, stereotyping and ignorance. He spoke about his self-described "in-your-face" confrontational style when it came to dealing with educators. He told participants that he would assail teachers with what they did not know about Native people and would tell them what they did "know" was wrong. Eventually, he said that he came to understand how this "angry Indian" approach was not productive; that it only caused people to close their minds to his ideas.

He recognized how his approach was only serving to further the stereotype of the "angry Indian." Now, he approaches educators with respect, and instead of telling them they've got it all wrong, he proposes alternative information and

ways of thinking for teachers to consider. Dr. LeBeau has written a book entitled, *Rethinking Michigan Indian History*, published by Michigan State University Press. *Continues on Page*

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## U.P. Indian Educators Conference Held at NMU

By Jay Malchow

He is also working on another book, *Michigan Indians Yesterday and Today: A Teacher's Guide and Resource*.

After the keynote address, Laura Carson and Katrina Smith presented a workshop entitled "Why Backpacks Have Wheels." The title is a reference to the issues which, like rocks, weigh down the lives Native youths as students. Both Carson and Smith work for the Education Department of the Grand Traverse Band of Ottawa and Chippewa Indians. Some of the issues that affect Native students are the impact of historical trauma from the boarding school experience and the resulting lack of parental support, which can contribute to high truancy rates. Another issue discussed was the inappropriate curricula and classroom materials, which are geared toward white middle-class students. This is compounded by inappropriate teaching styles, which tend to be reading-based and style may not match the learning styles of many Native students, which tend to be more "hands-on" in nature. Carson and Smith also talked about the lack of cultural competency among educators who have faulty historical perspectives and stereotypical thinking, which can lead to low teacher expectations, inappropriate assessments and over-referrals to Special Education.

The next session was presented by Judy Puncochar, from the NMU School of Education. The presentation was entitled, "Language Revitalization Efforts," and described a Cultural Project Based Learning model being used this year at the school on the Hannahville Reservation.

Eight-grade Potawatomi students are being taught under this model, which combines culturally-relevant education with a student-centered curriculum. A major goal is to stimulate and motivate students, who are active participants in the development of their projects instead of being passive learners. Puncochar described rigorous standards and expectations of the students' projects, as well as favorable outcomes. She suggested visiting the Buck Institute for Education website for references on Project Based Learning ([www.bie.org](http://www.bie.org)).

The last presentation of the day was given by Chris Rogers and Paul Dressen, along with three of their colleagues. Rogers is an E/BD (Emotional/Behavioral Disordered) Specialist with the Goodhue County Education District, in Red Wing, Minnesota. Dressen is Director of Indian Education with the Prairie Island Indian Community. They began to collaborate on a project which would benefit both populations of students that they worked with. They developed the S.E.A. Program (Student Educational Adventures).

This program's philosophy stems from the "Circle of Courage" youth empowerment model, Medicine Wheel and Circle of Life concepts based on Native American values. This model was combined with an Experiential Education curriculum to address the social, emotional and educational needs of their students.

The program's offers ten-week courses in Challenge Experiences, Winter Survival I and II, and Ecology. The Challenge course emphasizes self-esteem building, team-building and conflict resolution, leadership skills and community service. Winter Survival I and II highlights taking care of one self, teamwork, self-discovery and self-esteem. The Ecology course stresses understanding the natural world and what it provides as well as understanding self and what one can provide to others. A critical component of the program is the four week long trip to Florida to work on Habitat for Humanity projects. This course emphasizes empathy and community service, diversity, teamwork and self-esteem building.

Dressen reported that Native students who complete the S.E.A. Program have a 100% high school graduation rate, and Rogers reported a significant increase in the graduation rates of E/BD students as well. They believe this program offers students and school's a successful alternative to mainstream education programs.

The knowledge, wisdom, and spirit shared by all made the 10th Annual U.P. Indian Educators conference a success.

## Continued Interview with Dr. Loukinen

Richard Williams, former tribal chairman and currently the Director of the Education Department. Richard is a very wise man as a result of having lived both outside and inside the LVD community. His main, under appreciated, mission seems to be advocating through "tough love" a sense of personal responsibility throughout the tribal community. He has helped with my projects.

Terry Fox and husband Charlie Fox have been my best and strongest supporters. She is the Director of the Tribal Health the Clinic. She and Charlie have been teaching Ojibwe cultural traditions of beadwork and wild rice harvesting to children.

Visiting Canadian teachers of Ojibwe language and traditional culture: Louis Councillor, Mae Jamison and Daniel Big George have helped this project enormously.

Roger LaBine (Chair, LVD Cultural Committee) and Giiwegiizhigookway Martin (Director, LVD Historic Preservation Office) have helped this project immensely.

Many tribal members have some idea of the importance of this video archive project but Mike Hazen, an elder and current LVD Tribal Police Captain has the clearest understanding that this cultural material preserved in this effort will be especially valuable to those who are not even born yet. It is for the future.

And on our own court, April Lindala (Interim Director, Center for Native American Studies) has served as a narrator and cultural consultant and Don Chosa (Ojibwe Language and Culture Instructor and Rice Chief at KBIC) has served as a cultural consultant. Grant Guston, a digital media artist from Marquette, is the most promising filmmaker in our region. He has served as a consultant to Up North Films for most of the work on this LVD Ojibwe series.

Michigan Council for the Arts and Cultural Affairs (MCACA) awarded Northern Michigan University and LVD

about seven grants. Northern Michigan University has helped through a Faculty Research Grant and Peter White Scholar Award. The College of Professional Studies and the Department of Sociology and Social Work have supported this project with funds to acquire and repair equipment and host premieres.

Jim Carter (now retired) and Kristy Evans of the NMU Communications Department and Sandy Haavisto and Tracee Kauppilla have assisted on the mind boggling accounting. Many students throughout the past ten years have helped with the accounting and transcription work. An incomplete list includes: Crystal and Sheila Wakeham, Jamie Gustafson, Heather Grey, Margo Denofre, Dustin Weatherford, Jason Doutree, Art Anderson, Kelly Jankowiak, and Karl Haendler. NASA sponsored the premiere.

My wife, Elaine Foster, has been my grant proposal editor, and emotional supporter throughout.

### Hold On

Hold on to what is good,  
Even if it's a handful of earth.  
Hold on to what you must do,  
Even if it's a long way from here.  
Hold on to your life,  
Even if it's easier to let go.  
Hold on to my hand,  
Even if someday I'll be gone away from you.

*A Pueblo Indian Prayer*

## Music Review: John Trudell's Bone Days

By Sarah Holt

With an inspiring mixture of poetry and music, Bone Days, released in 2001 by John Trudell, is one of the better albums I have stumbled upon in recent years. From a musical aspect, the album is solid. Bad Dog, Trudell's band, provides a cohesive blues-rock feel that serves as a musically stimulating backdrop to John's poetry, along with the hauntingly beautiful incantations of Quiltman. Soft at times, scathing at others, John's poetry is always raw and authentic. This is the type of album that is thought-provoking and challenging, but a delight for the ears. It is an album one could listen to while driving to work (or in my case, walking to class), or while sitting down with a cup of tea and contemplating his words.

Trudell is the former chairman of the American Indian Movement, actor, veteran and poet. The pure emotion evident in his work stems from life events, such as the death of his family. Unafraid to push the limits, some of the pieces on Bone Days, such as "Carry the Stone" and "Hanging from the Cross," challenge conventional views and have the potential to spark controversy. Other pieces like "Doesn't Hurt Anymore" reveal a softer, more poignant and heartfelt side to his writing.

For more information on John Trudell and his works, you can visit his website at [www.johntrudell.com](http://www.johntrudell.com). If you are in the Marquette area, WNMU T.V. 13 will be showing "Trudell"- the film based on John's life- on April 13th, 2006 at 10 P.M.





# Time to Pow Wow

Photo by: April Lindala Mid-winter Pow Wow Four Thunders



## Stickin' around NMU this summer? So are we!

Check out the spring & summer courses offered by the NMU Center for Native American Studies.

### Session I - 5/22/06 to 6/29/06

NAS 204 Native American Experience  
9:50 am - 12:00 pm Mon-Thur

NAS 204 Native American Experience  
12:30 pm - 2:40 pm Mon-Thur

NAS 295 Kinomaage: Earth Shows Us The Way  
5:30 - 9:50 pm Mon & Wed

NAS 204 meets Division II Humanities & World Cultures

### Session II - 7/03/06 to 8/10/06

NAS 204 Native American Experience  
9:50 am - 12:00 pm Mon-Thur

NAS 204 Native American Experience  
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# The Leonard Peltier Story Conclusion

By Maryanne Brown

As we left off last issue, the gun fight ended, and two FBI agents were dead. Someone had shot them at close range. Peltier and his cousin Bob Robideau and Darrell Butler, all AIM members, knew when they saw the dead FBI agents they themselves were as good as dead.

With mostly women, children and the elders present on the ranch 150 FBI agents, SWAT team members, BIA police and local posse members had the compound surrounded. The residents barely escaped through a hail of bullets being fired.

According to FBI documents, more than 40 Native Americans participated in the gunfight, but only AIM members Bob Robideau, Darrell Butler, and Leonard Peltier were wanted for the killings.

Peltier escaped and Robideau but Butler were caught and arrested. Both men were tried in Cedar Rapids, Iowa, in the summer of 1976. They were tried as codefendants, and the "Not Guilty" verdict was based on the jury's assessment that although both defendants acknowledged firing at the agents, they acted in self defense, even with Robideau's testimony that two of his bullets had hit the agents. The FBI and federal prosecutors opted to proceed against Leonard Peltier. In a pretrial conference, they examined "what went wrong" in the Butler/Robideau trial. A report dated July 1976 concluded that the defendants were allowed to present a self defense case and their lawyers were allowed to subpoena government documents and to call witnesses. They then removed Peltier's trial from the docket of Cedar Rapids and reassigned it to Paul Benson in Fargo, North Dakota, who they felt would be more amenable to their views.

Peltier was captured by Canadian Mounties on February 6, 1976. While trying to fight extradition, a false document written and signed by Myrtle Poor Bear, claiming to be Leonard's girlfriend and an eye witness to the killings, was submitted. Peltier was extradited and his case was moved to Fargo.

Today, the United States Attorney admits that no one knows who fired the fatal shots. The red pick up truck escaped

from the ranch and was never found or identified.

Meanwhile the FBI called it the biggest manhunt in modern US history. The people of Pine Ridge reservation were going through a "seek and destroy" by FBI agents, Goons and the BIA. They were tearing up homes of traditionals without search warrants. People who testified against Peltier later admitted that they had been threatened by the FBI to do so. Myrtle Poor Bear later said that she was coerced by the FBI and she never met Leonard Peltier until she testified against him in court. "We can't prove who shot those agents"- Prosecutor Lynn Crooks in the Court of Appeals, October 15, 1985. Contrary to FBI ballistics expert Evan Hodge's trial testimony, he later claimed that the test was inconclusive; this memo conclusively stated that the rifle contained "a different firing pin" from the weapon used in the firefight. This evidence was withheld from the defense, and only discovered years after the trial with the release of documents via the Freedom of Information Act.

There was no testimony that Leonard Peltier actually shot the two FBI agents. There is no witness testimony that placed Mr. Peltier near the crime scene before the murders occurred. Those witnesses placing Peltier, Robideau and Butler near the crime scene after the killing were coerced and intimidated by the FBI. There is no forensic evidence as to the exact type of rifle used to commit the murders.

Leonard Peltier was targeted for "neutralization" by the FBI years before; and he was one of several high level AIM leaders during the shoot out. John Trudell, another high ranking member of AIM, was quoted as saying, "FBI agents t grew up watching John Wayne and cowboys and Indians come out here and want to play cowboys and Indians. Then they gotta suffer the consequences, just as we do. They are the aggressors. We will make no apologies for the deaths of two pigs that did not belong there in the first place." John was referring to the two FBI agents who Leonard Peltier was blamed for killing.

John Trudell was warned by the FBI not to make that speech. Mysteriously his house burnt to the ground. His wife, mother-in-law and his three small children were killed. The fire was never investigated. Mr.Trudell said that just by him using words as a weapon he suffered a great loss.

On Sept. 13, 2005, Peltier's attorneys accused the government of withholding documents in the case to cover up its own misconduct 30 years ago. The FBI released 797 of the 812 pages compiled by Buffalo investigators but withheld 15 pages, citing "national security and foreign relations concerns."

While AIM's notables were being forced to slog their way through the courts, a different form of repression was being visited upon AIM's rank and file members at Pine Ridge. During the three-year period beginning at Wounded Knee, members and supporters were violently dying on the reservation. During this period, 350 others suffered from serious assault. The Commission on Civil Rights was led to describe it as a "Reign of Terror". Peltier has been incarcerated for almost 30 years. He's still maintaining his innocents and his attorneys are still working on his freedom.

\*On March 18th and 19th at the Pow Wow here in Marquette, there will be a raffle for Peltier, all proceeds will go to his Defense Committee Fund. Drawing will be on Sunday. Please contribute.





# The Closers: Shirley Brozzo and Allison A. Hedge Coke

By Shirley Brozzo

As Native American Heritage Month wound to a close on November 30, two Native American NMU employees and published authors read from their works. The evening began with short stories and poems by Shirley Brozzo (Anishnaabe), the Assistant Director of Diversity Student Services and an MFA candidate who will graduate in May. Brozzo delivered a dramatic reading of her short story “One More Time,” and some published poems, including “ADmerica,” “Positivity,” and her signature piece, “Circle of Life.”

Allison Hedge Coke (Huron/Tsa la gi) an Assistant Professor of English at NMU, read from her book *Dog Road Woman*. One of her poems, “The Year of the Rat,” was about contracting plague from the rats in the trailer she lived in when her sons were babies. As a show of strength, resilience, and revenge, she fed the audience chocolate mice before she began reading. Her second poem, “Dog Road Woman,” regaled her childhood quilt making experience.

Brozzo is currently working with Hedge Coke (along with Melissa Hearn and Ron Johnson) as she completes her thesis requirements for her MFA. Hedge Coke is currently working on a poetic play regarding a mound site, Blood Run; a poetry manuscript; and a showing of her original oil paintings at an art show in New Jersey in March, among other projects.

Time the story of Wounded Knee and Sand Creek. Weighed down by the Fatigue of her grandmothers and Their grandmothers she wears, but does not Feel, the luxury of braided hair or The commitment to truth.

Only the ancestors hold the truth of What happened on those snow-filled cliffs and They only share the knowledge with Those who have come after, those who Are strong enough to carry the pain of Shrieking babies and mutilated women as Soldiers complete their assigned tasks of Annihilating the red man and liberating the Land for colonial expansion causing Urban sprawl and degradation.

This sad, lonely woman of Anishnaabe or Lakota descent looks to The west now and hears the cries from Fallen warriors, fathers, and brothers, and Uncles of the slain. This Cheyenne woman with Blue in her eyes sees the homeland of Her ancestors, ancestors in unmarked graves in Final places of unrest and Cannot sleep at night for The voices in her head turn to Blood on her hands because We all bear the guilt of the truth.

-Shirley Brozzo

## Daddy’s Hands

With an opening line from Virgil Suarez’s “Aguacero.”

My father loved to smoke a cigarette  
When woodworking in the garage.  
Slight but strong

He’d saw and hammer until fatigue set in

Then enjoy the luxury of a smoke  
Or two  
While soothing his arthritic hands  
On a hot cup of tea  
I’d carried to him.

He’d labored long after  
The street lights came on  
Plaining  
Staining  
Counter-sinking screws  
Commitment to finishing the project.

Desk, table or bench completed  
He’d sigh in sadness,  
A father watching a beloved child  
Leave home.

Then,  
His hands would reach for the orders  
Light another Winston  
Caress the maple finish of a board  
Realizing they no longer missed  
Mining for Cleveland Cliffs.

-Shirley Brozzo



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## Lady in Turtleneck

Looking to the west with  
A certain sadness in her face the  
Anishnaabekwe hears for the first

## Defending a Way of Life

By Aimée Cree Dunn

No matter where one looks, all around the world there are conflicts between multinational corporations and the people of the land. These “people of the land” may be tribal or rural people: farmers, nomads, hunters, gatherers, land-dwellers. Whatever their lifestyle, they are organized into small-scale communities that are dependent on a healthy land and that are threatened, culturally and ecologically, by industrial globalization. Although multinational corporations may try to intimidate them, many of these small-scale societies firmly and adamantly resist the incursions of industrial globalization with a resistance that cannot be broken.

It can be soul-wearying to learn of the various invasions people experience in the name of “development” and “economic growth.” In the last fifty years, Grassy Narrows, an Anishinaabeg community in Canada, endured mercury poisoning from a paper plant and the subsequent shutting down of fisheries, forced relocation for the construction of a hydro-electric dam (intended to produce power for urban areas), and studies looking to site a nuclear waste dump in their community. In Australia’s Northern Territory, the Mirrar fought for years against the proposed Jabiluka uranium mine near Kakadu National Park. Kakadu, an area made famous in the Crocodile Dundee films, is sacred to the Mirrar and has been designated as a World Heritage Site due to its beauty and bio-diversity. Closer to home, Michigan’s Upper Peninsula is targeted to become a metallic sulfide mining district. Just across the border, the Anishinaabeg and other rural residents in northern Wisconsin are battling the construction of dangerous high-voltage powerlines that would suck electricity to urban areas from the flooded lands of the Cree in Manitoba.

Those who resist these industrial incursions are often targeted for harassment, imprisonment or even worse. Roscoe Churchill, a prominent anti-mining activist in rural Wisconsin, was shown a thick dossier one of the mining companies kept on him: they labeled him “incor-

rigible.” In Nigeria, Shell Oil assisted the Nigerian military in its efforts to control those protesting the Nigerian oil industry; Shell referred to this as the “militarization of commerce.” Ken Saro-Wiwa, a prominent activist in the Ogoni fight against Shell’s dangerous operations in Nigeria, was falsely accused of murder and executed by a military tribunal. In West Papua, the Amungme resisting Rio Tinto/Freeport’s Grasberg mine are also subjected to military containment of protests as well as to kidnapping and torture.

Despite such incidents, the global resistance to industrial oppression has many hard-won success stories. For example, this February Shell Oil announced it was suspending its Nigerian operations indefinitely. In another instance, the people of Wisconsin banded together and, setting their own agenda by calling for a moratorium, stopped their part of the Northwoods from becoming a metallic sulfide mining district. The Kupa Piti Kungka Tjuta, a group of women elders from three Aboriginal nations in Australia, spearheaded a years-long campaign against the siting of a national nuclear waste dump on their traditional territory. Never compromising and always setting their own agenda, the Kungkask fought for the land on their own terms – and won.

Those who resist industrialization often do so knowing the resistance goes beyond this physical world, that the strength of the resistance is rooted in the spirit world. Even those who are not Indigenous feel this, especially once they’ve become part of an Indigenous struggle. Many still feel the power of Walt Bresette and Louis Riel. Still others feel the presence of the Dreamtime in all that they are working for. According to Indigenous activist Winona LaDuke, the fight for the earth is fought by “common people with uncommon courage and the whispers of their ancestors in their ears.” Some of these ancestors are living with us today. Others are rooting us on from the spirit world.

## Mukwa Halts Powerline

By Aimée Cree Dunn

A mother bear and her cubs have temporarily halted construction of a controversial high-voltage powerline in northern Wisconsin.

Construction crews working on an American Transmission Company (ATC) powerline project stopped construction in Rusk County’s Ladysmith at the end of February when a mother bear and her cubs were found hibernating in the snow just 200 feet from the powerline’s path. Coincidentally, Rusk County is also home to a leaking metallic sulfide mine that ran its course in the 1990s.

The powerline will run 210 miles from Duluth, Minnesota, to Wausau, Wisconsin, carrying power largely generated by destructive mega-hydro projects on Cree land in Manitoba. The Cree, Anishinaabeg and other ruralites have campaigned hard against the powerline for various ecological, health and cultural reasons. The Upper Peninsula may soon have to join the fight as ATC has recently announced plans to expand its high-voltage powerlines running out of Marquette, Michigan.

A ceremony to honor Mukwa and Mother Earth was held in Ladysmith on March 11. One of the organizers, an Anishinaabe opponent of the powerline, Michael Chosa, said, “[H]er simple act of ‘just being there’ at just this time, is something more than coincidence. This relative has provided us humans with the opportunity to unite over the eternal issue of taking versus giving, and we now need to fulfill our obligations to our sacred creator and our ancestors and relatives.”





# Interview with Dr. Michael Loukinen

By Maryanne Brown

**Nish News:** As a sociologist what has impressed you the most about the Ojibwe culture?

**Dr. Loukinen:** The spirituality; the intense spiritual reality that I have personally experienced and witnessed and have studied. That is the magic magnet for me. **Nish News:** Your film, Manoomin (Wild Rice): Ojibwe Spirit Food shows how spiritual and cultural “ricing” is, Is there anything more about the cultural importance about wild rice and its harvesting that was not in the film that you would like to share.

**Dr. Loukinen:** I was unable to convey the unique spiritual meanings of ricing in the Ojibwe language which would have given it a stronger spiritual meaning. I also wished that I could have conveyed the spiritual understanding and appreciation for all of life: the eagles, muskrats, ducks and geese that depend on wild rice beds for their very survival. The forest, the lake all have a spiritual dimension that I was starting to feel, but only partially conveyed it in the film. There is much more spirituality there than the film conveys. I only wish that I could have done more. Well, there is always another film.

**Nish News:** I saw from a list that you have films in the making. What do you have on the back burner?

**Dr. Loukinen:** We have two more are in the making. The “Lost Drum of the Lac Vieux Desert Ojibwe” and “Dancing Eagle;” I want to develop the stories behind these two films.

Dancing Eagle. In 1942, tribal boys stupidly shot and killed an eagle. The then quite old Medicine Man, John Pete, was horrified. He has witnessed the decline of the old ways but this was a cultural atrocity. He predicted that the tribe would “be scattered.” Shortly afterward, their sacred “Big Drum” was stolen and either destroyed, hidden, or sold to a collector. The loss of this sacred drum and the spirit that lived inside eroded their community.

Exactly as he had foreseen, the historic Old Village was abandoned as members migrated “wherever there was a job.” Fifty-three years later (1996) an injured eagle was found by several tribal boys and it was returned to the Old Village during the annual pow-wow. An elder, Jim Williams Sr., the keeper of the LVD drum, danced around the powwow circle with the injured eagle calmly perched on his arm while the drum group sang the Eagle Honor Song. Everyone was standing to honor this dance. No one had ever seen anything like this before. The story has been told throughout Indian Country by word-of-mouth and it has appeared in tribal publications. Now, many LVD members are returning home from their diaspora. It is time to find the sacred drum.

**Nish News:** I know that you have shown some of these films in your sociology classes. What knowledge do you hope your students will take away from this cinematic experience about the (Ojibwe people)?

**Dr. Loukinen:** Ojibwe spiritual knowledge. I hope that they learn what has happened to Ojibwe communities. I hope my students will come to know that the Ojibwe, too, are people; that they will transcend their stereotypes and recognize their humanity and powerful spiritual culture. In general, I hope that my films will convey a sense of understanding and deep appreciation for Ojibwe culture and people.

**Nish News:** Has your relationship changed with Lac Vieux Desert since the passing of the respected elders who have appeared in your films?

**Dr. Loukinen:** Yes, because they are no longer physically here and I miss them very much. But they are, in a sense, still with me. I carry them in my mind and once in a while in a dream. These elders who walked on have relatives who are now my friends and have continued to support my projects. But I am aware of them as an inner presence and spirit. This, fortunately, continues whenever I

pick up my camera, look at my films, or go down to the Old Village.

**Dr Loukinen’s reflections on early spiritual seeds.**

My ancestors all came from Finland and one of my great grandmothers was a full blood Sámi, reindeer herding nomads, who were in some ways similar to the Native people in the states. My last name, “Loukinen” is a very old name that means “way of the gull,” apparently a clan identity from way back in time. Even as a child, traces of indigenous spirituality were in me, although I did not consciously recognize it or label it at the time. When my father and I would go fishing and be in the woods together there was sometimes a fleeting sense of “sacred.” I remember cedar trees giving me that feeling. I don’t know how or where I had these feeling but they existed. So, I think that it was quite natural for me to follow this path that I had never consciously formulated as an intentional undertaking. I had something inside and when I met Coleman Trudeau, Peter Maqua, Archie McGeshick Sr., Franklin Hazen, Jim Williams Sr., Terry and Charlie Fox, Roger LaBine, Louis Councillor and Daniel Big George that to a limited extent was always there, spirituality emerged. Through these friends and teachers I ultimately found myself on this path. I never planned it out. It just happened. It is as though a dream came through a camera.

**On a personal note:** Dr Loukinen wants the following people from the Lac Vieux Desert mentioned as being supportive on this project.

Supportive elders: Beatrice Kelly, Ruth Antone and “What’s up?” Helen Smith. Jim Williams, elder and Keeper of the LVD Drum has gone a long way to support this entire project. His spiritual and cultural teachings have, to a great extent, provided much of the core content of some of the films. *Continues on pg.11*

## “Learning to Walk Together”

By April Lindala: Native American Student Association Advisor



Photos from The 13th annual “Learning to walk together” Traditional Pow Wow.



*A pow wow is a time for people to come together and celebrate life: our good way of life. Our children learn our ways at pow wows, our elders teach and share stories at pow wows, our families come together as one nation to sing and dance.*

The Native American Student Association (NASA) invites you to the 14th Annual “Learning to Walk Together” traditional pow wow on Saturday, March 18 & 19, 2006. The event will be held at the Vandament Arena on the NMU campus.

**What’s going on?** A pow wow is a celebratory event. There are dances, songs, and good food. The arena is where most of a pow wow takes place--it includes the actual circle where the dancers dance, as well as the area containing the emcee and flags.

**Who is the Feast for?** Between the two sessions on Saturday there is a FEAST generally held at 5pm. This will be at the DJ Jacobetti Center. This is also open and free for participants and the public. However, it is important to let the singers and dancers go first. Elders also get special treatment at feast time.

**What do the songs mean?** Drum groups and singers travel many miles to attend pow wows, and will sing, giving their all,

to make the pow wow successful. Good drums draw the best dancers. There are so many types of songs (literally thousands) that to the newcomers’ ears, songs can be the most puzzling aspect of a pow wow. Every song has its unique characteristics and subtle effects. It takes some time for a newcomer to adjust to hearing the differences in songs beyond the obvious.

**What do the dances mean?** There are six major styles of dances in this area: Traditional, Jingle Dress and Fancy Shawl for women and Traditional, Grass Dance and Fancy Bustle for men. Each style is unique and for most of the dancers, each of their outfits is especially made to represent something to them (i.e. clan, colors or tribe).

**Why is this important?** Pow wows are important to Native people because it is one way we celebrate who we are as Native people.

**Who is putting this on?** The Native American Student Association has a committee which is made of up primarily of students. The committee decides all aspects of a pow wow, such as finances, selection of Head Staff, location, date, etc. The task is often overwhelming and it takes many people to do this successfully.

**Some other tips to consider as a newcomer to the pow wow trail!**

**Always listen to the Emcee.** The emcee is the one person who is responsible for setting the tempo for a pow wow. A good emcee will give all of the information you need, as well as entertain you and keep you posted on any news that might arise. Any questions you have usually can be answered by him.

**Always stand during special songs.** This includes Grand Entry, Flag Songs, Veteran Songs, Memorial Songs, Prayer or Whistle Songs, or any other song that the emcee announces. It is also respectful to remove your hat for the duration of that song. Do not sit right around the arena. These chairs are reserved for the dancers and family members of dancers only.

**Ask permission before taking pictures (or video) of dancers or singers.** It is polite to ask a dancer for a photo beforehand.

**Remember you are a guest.** Have fun, ask questions and meet people. Everyone is welcome!

**The Pow Wow program.** This is a good tool to following what is going on. They are usually available at most pow wows. At NMU, they will be at the front desk.



# Native American Student Association

## Student Showcase: Samantha Hill

By Zach Ziegler



Jarod Pidgeon and Samantha Hill

**Nish News:** What is your quest?

**Sam:** to seek the pre-vet qualifications for u-dub! (UW Wisconsin - Madison)

**Nish News:**What is your major?

**Sam:** microbiology

**Nish News:** Why is that your major?

**Sam:** I chose microbiology as my major because most of the classes that are in this degree will be required to have before entering vet school, and they will transfer well. I was a physiology major, but I found I like microbiology more.

**Nish News:** What are your life's aspirations?

**Sam:** I want to complete my schooling as a licensed veterinarian someday. I also aspire to own a home somewhere close to the rest of my family, near Milwaukee. Although, I may take some time to work with sea-life, such as working at Sea World in San Diego. I would like to have a house in Hawaii and live there at least three months out of the year for the rest of my life.

**Nish News:** How/Why are you involved with NASA?

**Sam:** I am involved with NASA because I like to get involved. Hahaha. I enjoy the cultural and social aspect of the group. I have made a few friends being part of this

organization, and I have also learned from it. I help out with the projects put on by NASA, such as the food taster in November and the Pow Wow coming up in March!

**Nish News:** Tell us about your native heritage.

**Sam:** Well, I am Iroquois, but to be more exact I am an Oneida from the Green Bay area. There is more Oneida territory out in northern New York; that is where my ancestors originally lived. They used to live in long houses, which would house whole families and extended families as well. The clan mothers would be in charge of most things that were governed within themselves. My father, who is full-blood Oneida, was not raised traditional, so he does not know much about our heritage. However, he does live in a nice trailer house that we have named his very own long house because that is where our family hangs out when we visit with each other.

**Nish News:** How did you wind up at Northern?

**Sam:** I was a confused senior in 2003 when I was accepted to both Michigan Tech and Northern. I didn't know which one to go to. VisitedMichigan Tech when I was 15 years old and I instantly loved the campus. I got to meet the head of the biology department and I thought he was really cool. I couldn't wait to go there. Then, when I was 16 I came to Northern for a visit, I met April Lindala and had a really fun time at a female retreat. I couldn't wait to come to school here. Finally, when I was 18, I had to make a decision. I guess I just felt more at home here, and I felt there was more of a cultural advantage for me here. I knew more people here, and I liked how welcoming the campus felt.

**Nish News:** Do you like being Irish?

**Sam:** Oh yes, we can't forget the other half of me is blessed with Irish blood (rolls eyes). I enjoy my Irish culture very much; it is quite different from the Native side, however. The music, the food, and the dancing can all be quite entertaining and I like to learn about the culture just as much as I like to learn about being Oneida. I sometimes see a lot of similarities between the cultures, which is probably why my families blend so well. They both like to celebrate their heritages proudly, so when St. Patrick's Day rolls around and the Pow Wow is the next day, I feel very happy to be celebrating both my cultures at the same time.

**Nish News:** What are your favorite activities from NASA?

**Sam:** Some of my favorite activities from NASA are the small things we do such as the kids' cookout we had, the elders' brunch, or having get-togethers at April's house. These are simple things that don't take much planning and I enjoy having fun with my fellow NASA members. Don't get me wrong, I love the Pow Wow and the Food Taster, but they can be so much work sometimes, my feet hurt just thinking about it.

**Nish News:** Who has influenced you most in your life/college career?

**Sam:** I guess I would have to say my mom. She raised me by herself since I was five. And, when I started second grade, she went back to college and earned a degree in welding from Nicolet Area Technical College in Rhineland, WI. I remember going to a class with her, and she used to show me around the campus. I was so captured by the concept of college and since then, I have always wanted to go to college. She has taught me so much, and no matter what, I know she supports me in whatever I do.

## Time to Pow Wow!

Northern Michigan University  
Native American Student Association  
invites the public to the 14th annual

**"Learning to Walk Together" Traditional Pow Wow**

Vandament Arena \* Marquette, Michigan  
(off of Fair Ave. between the Berry Events  
Center & the Superior Dome)

Saturday, March 18 & Sunday, March 19, 2006

Emcee  
Joe Besaw  
Keshena, WI

Grand Entries:  
1 pm & 7 pm Saturday  
1 pm Sunday

Head Female &  
Antonette Logan

Head Male Dancer  
Kelly Logan

Drums  
Smokeytown  
Keshena, WI

Milwaukee Bucks  
Milwaukee, WI

Lil' Earth  
Minneapolis, MN



**ADMISSION**  
14 & above \$ 5 weekend/\$ 3 daily  
Free 13 & under/ NMU students  
Pow Wow Feast- Saturday at 5:00pm  
5th annual Hand Drum Competition

**Vendors must register in advance.**  
**Absolutely no drugs or alcohol.**  
**To volunteer or for more information**  
**call 906-227-1397.**



Presented by the Native American Student Association with support from~Center for Native American Studies , Diversity Student Services, the Ethnic & Cultural Diversity Committee, Keweenaw Bay Indian Community & Sault Ste Marie Tribe of Chippewa



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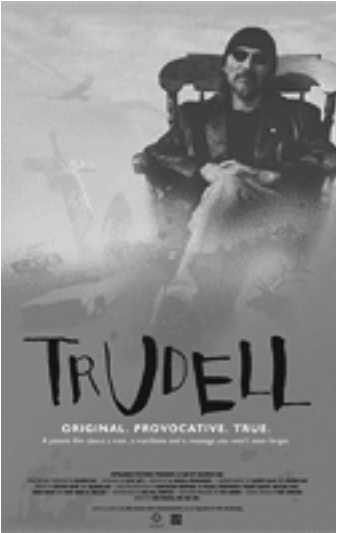


# Anishnaabe News

Volume 1, Issue 4  
May, 2006

## Trudell A Film by Heather Rae

By Maryanne Brown



The FBI said, “He is extremely eloquent therefore dangerous.” John Trudell can hold a stadium full of people captive with his words alone. His words and information about him comprise a 17,000 page FBI dossier.

*Trudell*, the documentary follows John Trudell’s life, music and poetry along with his ideas and the history of the American Indian Movement. He is a native patriot, a rebel, and an American Indian activist at the center of every major native event over the last 30 years, from Alcatraz to the present. Along with the power conveyed by Trudell’s speeches, his music and poetry, the film includes historic footage that follows the

rise of the American Indian Movement (AIM). Filmmaker Heather Rea interviewed many of Trudell’s AIM colleagues and close friends in the movie and music industries, along with Trudell’s band, Bad Dog, and his family.

John has inspired his people to continue the tradition of their ancestors and strengthen their native spirit.He continues to inspire them to fight to reclaim treaty rights and teach all people how to honor Mother Earth. Viewers experience John’s spiritual journey of struggle, sorrow and survival. The film is a chronicle of what was and still is for indigenous peoples. I highly recommend it to people in all walks of life.

## Hazen Selected for Summer Internship

Yolanda Hazen, a sophomore double majoring in English and political science/pre-law, has recently been selected for an internship in Washington D.C. Hazen will be helping the Department of Agriculture set up their field audits for 2007. This task requires contacting all 3300 counties in the country. She will be staying on campus at American University for the two-month affair. Hazen will receive both college credit and a stipend for this experience. She is a member of the Lac Vieux Desert Band of Lake Superior Chippewa Indians.

## Miigwech!

To all my friends who contributed their Time and Money to the Leonard Peltier Defense Committee. A special thanks to Aimee Cree Dunn and Sarah Holt for watching the booth for me at the Pow Wow and thanks to April Lindala for the idea and Native American Student Association thanks for their contributions.

Also thanks for all those who participated in the Incident at Oglala movie day back in February and to my dear friend and teacher Grace, thank you so much for waking my spirit, you helped me on my new journey and I am forever indebted to you. Maryanne B.

"Seek the creator in all the things you do. Cherish your time with one another. Develop your personal self discipline, which is the key to all success. Develop a sense of happiness within you that none can take away. Develop who you are and remain true to your higher self and your integrity will be an inspiration to others. Show your strengths when necessary, even if it is in being gentle or humble." Leonard Peltier, March 6, 2006



## Fine Suits & Moccasins: A Brief Overview of the Metís Experience

By Aimée Cree Dunn

Moccasins and a scarlet-hued sash. Buffalo hunts blending with the plow. All-nighters filled with rhythmic jigging to exuberant fiddles. All of these epitomize the historical Metís culture, an ethnic group born of two worlds. Although many may not have heard of these people, the Metís have a heavy presence on the American continent, particularly in the Great Lakes area and on the Red River Plains. So, just who are the Metís?

Some interpret the name broadly, as in “metis,” the French word for “mixed,” but the term most appropriately applies to people who are of Cree or Ojibwe and French descent. For the Metís (pronounced “may-tee”), the “mixing” goes further than blood – being Metís means one is as much a cultural blend as a genetic mix of European and Indigenous peoples. To be Metís means to take pride in a one-of-a-kind history and a distinctive

culture that uniquely merged the elements of two worlds, creating an entirely new society.

This blending found various expressions. The Metís tended to settle as farmers while also retaining a hunting and gathering lifestyle that drew on their Native roots. Many took the spiritual elements of the French and Cree or Ojibwe societies to create a distinct spirituality that kept the Cree/Ojibwe respect for the earth. One legendary Metís hero, Louis Riel, would wear moccasins with his three-piece suit.

It was during the mid-1800s that Riel petitioned the Canadian government to recognize a Metís homeland. He called for naming this place Manitoba, meaning “Place of God.”

See **Fine Suits & Moccasins** page 6

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**Fine Suits & Moccasins**  
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The Canadian government ignored his petitions and instead sent surveyors to mark off Metís land for settlement by Euro-Canadians. This confrontation brought about the Metís revolutions, led by Riel. Riel was eventually condemned by the state as a megalomaniac and an inciter of insurrection and was hanged. The Metís still feel his presence and are certain he continues to help his people from the spirit world.

The Metís revolutions ended in a wide-spread diaspora as the Canadian government relentlessly tracked the Metís down in an effort to forestall future rebellions. Lacking a recognized land-base, denied status as an Indigenous people by both the American and Canadian governments, and forced into hiding after the revolutions, the Metís fell between the cracks of society in Canada and, even more so, in the U.S. Until recently. While the Metís continue to be a virtually unknown culture in the U.S., Canada has finally recognized the Metís as Indigenous peoples and, within the last few years, has also recognized aboriginal hunting, gathering and fishing rights, at least for those who can prove they come from an “officially” historical Metís community.

With the international revival of Indigenous pride in the 1970s, a Metís cultural revitalization movement also began. Cultural resource centers have sprung up in various regions in Canada. Many strive to maintain the Michif language, a blending of French and Cree, or to keep alive the Metís tradition of music and dance, particularly fiddle music and jigs. Others work to retell the stories of Metís heroes such as Riel, Poundmaker, Big Bear and Gabriel Dumont.

Although the blending between Native and European cultures is not readily accepted, the Metís show that blending can lead to unique cultural possibilities. Indeed, some may argue that such a blending is necessary if we are to have a future where the survival of the earth as we know it is even possible.

**The 14th Annual NMU**  
**“Learning to Walk Together”**  
**Traditional Pow Wow**



**The Painted Drum**  
**by Louise Erdrich**  
**A Book Review**

By Melissa Conner

The sound of the drum is often related to a heartbeat—a constant reminder of life and continuance. Louise Erdrich’s novel, *The Painted Drum* contains such a pulse that gives the book both life and rhythm. When Faye Tavers is hired to appraise the estate of a late neighbor, she discovers, among many other artifacts and valuables, a rare and unique drum. It is beautifully decorated and is made from moose skin and cedar. The drum is adorned with symbols that she does not recognize and radiates with bright red tassels and beads. Her fascination of such an original object increases when she, without touching it, hears it sound.

Throughout the novel the reader is taken on a circular journey, going back in time to learn of the drum’s creation and moving forward again to New Hampshire, where the story originally begins. The heart-wrenching creation of the drum, presented through the stories of Bernard Shaawano, helps the reader understand how and why the drum has such a profound impact on anyone that hears its beat.

Although the drum continues to live throughout the duration of the novel, *The Painted Drum* is a book about death and mourning. It is full of beautiful language and images of animals that represent death, such as the raven and the wolf. The drum, as it makes its way through the pages of the novel and the hands of owners, helps whoever crosses its path deal with the loss of a loved one.

This novel is not a light read but one that is to be read slowly so everything can be absorbed in time. *The Painted Drum* beats with wise and thoughtful philosophies on life, love, and mourning. Erdrich creates loving characters that many readers will sympathize with. The circular movement of the novel is a symbolic representation of the shape of the drum and the importance of life as a continuous journey with no ending point. It serves as a reminder that no matter what life brings you, the beat always goes on.

**From the Poem**  
**entitled,**  
**"To Dance is To Pray"**

By April E. Lindala

III. Feast Time

Sucking salt pork from the steamy hominy soup.  
My wooden bowl filled, overflowing  
Licking my lips I relish  
sautéd venison with bits  
of bacon hand harvested wild rice  
with cranberries cashews  
and light, flaky fry bread giving me  
moist kissable lips from fry  
bread grease  
black coffee  
with too much sugar  
savor a swig or two of that coffee

fried whitefish caught only yesterday and  
a thick slice of that juicy meatloaf  
that juicy, juicy, greasy, greasy meatloaf.  
Remember that greasy spill inside oven #2  
that caught fire and almost burned down  
the tiny kitchen with all of us in it?

potato salad, fruit salad, leafy salad, pasta  
salad, tuna salad and that surprise jello  
salad  
that turned out orange  
when we all think it should have been  
red.

spaghetti noodles, penne noodles, green  
beans, pork and beans  
more coffee *damn*, that's good coffee...

peanut butter cookies, commodity of  
course spicy pumpkin  
bars with melting whip cream chocolate  
cake with white  
frosting, a giant bite of gushing summer  
watermelon that drips  
down my chin.

while managing my mouth  
full of laughter  
I thank the Creator with each spoonful that  
I am here  
savoring the  
flavors of feast time.

**Progressive**  
**Poems**

By Shirley Brozzo’s Storytelling  
by Native American Women’s  
class Winter 2005

Shirley wrote random lines on the board,  
and a student wrote the next line.  
Then, they folded under the first  
line, and passed it on to another  
student who responded to the line  
they saw, and so forth.

We wake the day  
To bless the ancestors  
On a sunny day  
With birds chirping  
With the wind carrying her song  
And her song carrying her soul  
To lands great and far  
Though the lakes my be only be a few  
running feet from me  
Stars are always above my head  
But the markings from the bear end up on  
my body  
And the bear lives inside of me  
I will be true to that spirit, forevermore

I dress in blue  
The color of turquoise  
Like the waves and sky  
The water reflects like a mirror  
But not of that that resembles a face  
It shows a feeling  
Of life’s struggles  
Overcoming all obstacles yet unseen  
Stumbling along the way, but pushing  
orwardIn the darkness with a dim flash-  
light travel on, alone

I am the one  
Do you hear me?  
What do I have to do to make you listen?  
To my stories of my people?  
My blood will always run through the  
rivers  
Coursing through the life blood of our  
mother  
I feel the need to sleep, to dream  
To wake up in the morning and feel clean  
Is one of the best feelings in the world  
To walk with the animal spirits in the  
woods  
The way Creator intended



# DEQ Hears Opposition to Kennecott

By Jay Malchow

On Tuesday, April 18th the Michigan Department of Environmental Quality held hearings on the proposed Kennecott Mine at Northern Michigan University in order to take public comments on the application for the mining permit. It was reported that an estimated 500 people attended the hearings, one held in the afternoon and one held in the evening. Local television media interviewed two people at the hearing, one opposed to the mine, and one in favor of it. These interviews were aired on that day's news broadcast. This was done to highlight reasons on each side of the opinion regarding the proposed mine project. What this format failed to point out is the overwhelming percentage of people whose comments were adamantly opposed to the idea of sulfide mining on the Yellow Dog Plains.



Speaker after speaker expressed concerns about destruction of the environment, great volumes of heavy truck traffic, and high levels of noise. One speaker who traveled from Wisconsin and is a member of the Oneida Nation, expressed opposition to the proposed mine in the name of those who cannot speak out...the winged-ones, the four-legged ones, the ones that crawl, the ones that swim, and human beings yet unborn.



The DEQ has the authority to either grant or deny this mining permit. They will continue to accept comments until Tuesday, May 16, 2006. To add a comment, use the contact information listed below.

**E-mail:** Steven E. Wilson at wilsonse@michigan.gov

**U.S. mail:**  
Michigan Department of  
Environmental Quality  
Office of Geological Survey  
525 W. Allegan St.  
P O Box 30256  
Lansing, MI 48909-7756



# The Code Talkers

By Ed Brown

## The Code Talkers

Secret coding has been used for many centuries often during times of war. Military masterminds have recruited many talented individuals to code secret



messages that only certain people understand. During World War II secret coding was common. The United States tried numerous methods of coding secret messages, but the Japanese always deciphered our codes, until the introduction of the Navajo language as a coding technique. In 1942, the vision of one man, Philip Johnston, became a reality when he met with Major General Clayton B. Vogel to convince him of the speed and accuracy of this new coding process. The talented Navajo could decipher a code in 20 seconds, a task of the same caliber would take a machine nearly 30 minutes to accomplish. The Navajo coders, dubbed the Code Talkers proved to be an invaluable asset to the Marines and to victory in World War II.

The original concept of using the Navajo language came from Philip Johnston, the son of a missionary to the Navajos. Johnston was one of a few non-Navajo who could speak the language fluently. After serving in World War I, Johnston realized how valuable coding was to the military and he also knew that the Choctaw language was used during the war. Johnston believed that the Navajo language was a perfect vehicle for coding messages because the language is complex.

The Navajo language is an unwritten language. The language is based on tonal qualities, syntax and dialects, making it a very difficult language to under-

stand without extensive knowledge.

After Johnston staged tests to prove the speed and accuracy of the code talkers, Vogel recommended that 200 Navajos be recruited to the Marines. In the spring of 1942, 29 Navajo recruits attended boot camp. Those 29 Navajos created the dictionary, words for military terms and manuals to decipher the code. During the training all the code words and the newly created dictionary must be memorized.

One Marine officer stated that without the Navajo code talkers they would have never taken Iwo Jima. In the first two days of the battle, the six code talkers who served under him worked around the clock to send and receive over 800 messages, all without error. The Japanese were successful at breaking previous U.S. codes because an elite group of soldiers were well trained in the English language. This elite group intercepted U.S. messages and either sabotaged them or relayed false commands to ambush American troops. The Chief of Intelligence for Japan was quoted as saying that they were able to break all the codes used by the U.S. Army and Air Corps, but they were never able to break the Navajo code used by the Marines. Up to 1945 about 540 Navajos served as Marines and of those about 400 trained as code talkers. The code remained quite valuable even after the war, resulting in a delay of celebration and praise for the code talkers. The code was finally declassified 23 years after the war ended. In 1968 the secret was finally released. Due to the high confidentiality of the code, all of the code talkers took an oath of secrecy. The high level of secrecy meant that all of the soldiers that committed themselves to serving as code talkers were not able to be recognized.

For them, there were no parades when they came home, nothing written in books, no news stories, no congratulations of any sort. Finally after the secret was declassified, the Navajo code talkers received the recognition they so rightfully deserved.

## Technique

When the code comes through it would sound like a barrage of unrelated Navajo words to the untrained ear. What the translator had to do was take each Navajo word and convert it into its English meaning. With the English word now revealed, the code talkers take the first letter from each newly translated word and spelled out the message. An example follows:

“The Navajo words “wol-la-chee” (ant), “be-la-sana” (apple) and “tse-nill” (axe) all stood for the letter “a.” One way to say the word “Navy” in Navajo code would be “tsah (needle) wol-la-chee



(ant) ah-keh-di- glini (victor) tsah-ah-dzoh (yucca).”

When the original developers of the secret code were constructing it, they commonly used military terms and assigned Navajo words to them, about

450 in total. Some examples are: “besh- lo” (iron fish) meant “submarine,” “dah-he- tih-hi” (hummingbird) meant “fighter plane” and “debeh-lizine” (black street) meant “squad.”

See **Code Talkers** page 9



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# Anishnaabe News

Volume 1, Issue 5  
Summer, 2006

## Thanks for contributing to Anishnaabe News

Martha Wareham  
Clifford Lanbert  
Mary Weber  
Barb Hutchison  
Eugene Whitehouse  
Christine Garceau  
James Matteson  
Elda Tate  
John and Pauline Kiltinen  
John and Patricia Case  
Janet Wolfe  
William Boda

## Please Join Us During Welcome Weekend

### *Anishinaabe Drum Social*

Dancing \* Singing \* Refreshments  
Have a blast \* Meet new people

Friday, August 25, 2006  
6:00 - 9:00 PM in Whitman Commons or outside weather permitting  
More information call 906-227-1397 or email [cnas@nmu.edu](mailto:cnas@nmu.edu).

## Kinomaage: A Unique Northwoods Experience

By Aimee Cree Dunn

Can't that cattail fluff be used for something? How is a birchbark canoe laced together anyway? Didn't the forests used to look different, healthier?



*Elizabeth Hollowell, Jennifer Budreau and Vance Hiney (l to r) on the KBIC wild rice field trip.*

If you're someone who asks these sorts of questions, then you'd likely be interested in a new course that was recently offered for the second time through the Center for Native American Studies. "Kinomaage: The Earth Shows Us the Way" was offered last summer and this summer as a Special Topics course. Students who took the course found answers to questions like those mentioned above. Cattail fluff can be used for a variety of things including absorbent down for diapers and insulating filling for footwear. Black spruce roots are used to lace canoes together. And, yes, indeed, our forests are not as healthy as they once were. Thanks to recent interviews with Ojibwe elders about Anishinaabeg traditional ecological knowledge (accumulated for centuries before industrial barons "discovered" the Great Lakes area), students at NMU can learn these sorts of things.

The field trips tend to be the highlight of the course for students. This year, the class had the opportunity to take a canoe

trip through the manoomin (wild rice) beds of the nearby Keweenaw Bay Indian Community. The trip was arranged by the course's Language Advisor, Don Chosa, with the generous permission of the KBIC Cultural Committee. While on the field trip, the class saw manoomin in its early stages, tried a bit of apakway (cattail shoot), learned how to identify the nesting tree of migizi (eagle) and enjoyed a picnic lunch that really turned out to be more of a banquet of burgers and portabella mushrooms than a mere sitting down to eat peanut butter and jelly sandwiches. On the return home, the class stopped at Canyon Falls, acquainted themselves with various plants there (including gigantic zhaashaagomin or Jack-in-the-Pulpit), and took in the beauty of the Sturgeon River as it tumbled its way through the Western Upper Peninsula.

Other trips included jaunts to Laughing Whitefish Falls (led by NMU's Dr. Alan Rebertus) and the Yellow Dog River (with James D. Dunn as our forester guide) as well as an informative session just north of Marquette on acid rain's effects (conducted by ecologist and environmental activist Doug Cornett). Through these trips, the class found an abundance of bagwaji-zhi (wild leek), encountered numerous early spring wildflowers, learned of the various trees that commonly grow in our area, and discovered what acid rain can do to otherwise healthy trees.

For the last evening of the course, the students prepared a grand feast featuring local plants. The vast array of dishes included steamed mazaan (stinging nettle); manoomin with apakway, venison and bagwaji-zhigaagawanzhiig (wild rice dishes with cattail shoots, venison and wild leeks); popcorn glazed with maple syrup; popped manoomin with dried

miinan (wild rice with dried blueberries); and sweet fern tea. The students wound up the evening with an array of impressive public presentations.

Kinomaage is essentially about disseminating the traditional ecological knowledge of Anishinaabeg elders in order to provide students with an eco-cultural understanding of the Upper Peninsula. Through lectures, discussions and field trips, students learn about various area plants, discover how these plants are traditionally used by the Anishinaabeg, study the different eco-cultural values found in traditional Anishinaabeg and Western societies, and find out about some of the ecological threats currently facing the Northwoods. Both times the course has been offered, the class has ended up being more than a learning experience. It also has become a bonding experience, each course ending with plans for future Kinomaage events.

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## Walk a Mile in My Moccasins

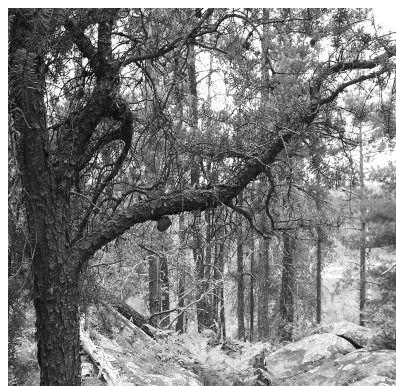
By Samantha Hill

Whether or not a tribe has proven cultural affiliation, archaeologists should respect the remains of those who passed before us. Since some tribes that already claim cultural affiliation believe that remains are important and sacred, many other nations may feel the same way. An archaeologist may say that much can be learned from burial remains, such as how Native Americans arrived and what their life was like long ago. But, Native Americans already know their creation stories, and they know how their ancestors lived. They know from listening to their elders who tell the stories from the people before them. Indians don't need scientific facts, proven by looking through a microscope, or DNA testing. They live by something that is stronger than all of those tests combined their hearts. They listen to what their hearts tell them, and if it feels right, then to them, it is right.

It should not matter what type of "proof" a tribe has. The fact that those burial remains are their ancestors is enough evidence to draw attention to the fact that they should be respected. The key here is to put yourself in other peoples' shoes. How do you think an archaeologist, or anyone of non-Native descent, would feel if someone from a different life - use your imagination here, maybe an alien from outer space - came to America, and they came upon a cemetery in a small Virginia town and started digging up graves? This would most likely upset the good people of this

town; those damn aliens are probably digging up their great-grandmothers and great-grandfathers, maybe even their sons or daughters. But the extraterrestrials have technologies that could tell you what the person ate, where the person lived, even if they had a sense of humor or not. They look through the corpse's artifacts he or she was buried with, they study the necklaces, or the books, or the stuffed animals that remain in the coffin. The tables seemed to have turned. These aliens from outer space with their light-year technology would probably be blown away with the nearest missiles we could get our hands on. I wonder why it is that the non-Native remains would seem to have a higher level of respect than those of Native American.

As far as oral tradition goes, many don't think that it holds water enough to serve as proof that burials should stay protected. Some may think that oral tradition is made up of nothing but tall tales and bedtime stories. However, these stories are passed down from generation to generation and are an integral part of culture. This is what they believe to be right, and this is how they chose to live, and that should be respected. If a tribe doesn't mind their ancestors being dug up and studied, that's their decision as well. Everyone in this world has different belief systems. The only thing in the way of understanding everyone's beliefs is putting ourselves in other people's lives and trying to imagine how we would feel if the same happened to us.



*Eagle Rock on the Yellow Dog Plains.  
Keep up the fight against sulfide mining.  
Respect our Mother Earth.*

# don't miss the 6th annual First Nations Food Taster

Friday, November 3, 2006

5:00 pm - 8:00 pm

D.J. Jacobetti Center

NORTHERN MICHIGAN UNIVERSITY

Marquette, Michigan

Menu consists of traditional &  
contemporary First Nations dishes.

### This is a dish bag event!

*Bring your own dishware & your name will  
be entered into a special raffle of excellent prizes.*

**For more information call the  
Native American Student Association at 906-227-1397  
or email us at [nasa@nmu.edu](mailto:nasa@nmu.edu).**

**Presented by the NMU Native American Student Association  
with support from the Center for Native American Studies, the Multicultural  
Education & Resource Center and the Sociology Department.  
Special thanks to Chris Kibit and the Culinary Arts Program  
and the D.J. Jacobetti Center Staff.**



# Brozzo Addresses Baraga/L'Anse Graduates

By Shirley Brozzo

On June 7, 2006 the Keweenaw Bay Tribe of Chippewa Indians held their Senior banquet to honor nineteen tribal graduates



from Baraga and L'Anse High Schools and the Adult Education Program. The event held at the Big Bucks Bingo Hall was catered by Roeper's Restaurant. After opening comments by Terri Denomie, Vicki Emery offered a prayer. Both Denomie and Emery are members of the Education Committee.

KBIC member Shirley Brozzo opened her keynote speech with a quote from contem-

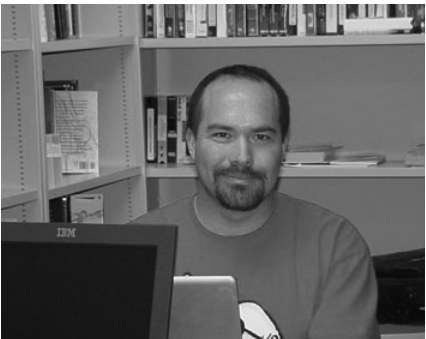
porary author Danielle Steele, "Never settle for less than your dreams. Somewhere, sometime, some day, some how, you'll find them." After acknowledging the successes of each of the graduates, Brozzo offered four strategies to help the graduates meet or exceed their dreams while pursuing higher education: ask questions, find a mentor, accept responsibility for everything you do, and stay balanced. Over half of these graduates present stated they are going to college in the fall, including about seven who are headed to NMU. Brozzo knows a little about realizing dreams, as she has just completed her Master of Fine Arts degree and has a novel under consideration for publication by Michigan State University Press.

Because other Native Americans such as Winona LaDuke, Cory Witherhall, Eddie Benton-Banai, Louise Erdrich, John Herrington, and Ben Nighthorse Campbell

have dared to dream and take risks, they have created positive role models for these students to follow. Although the successes of each student's own grandparents, parents, or older siblings might not be as well known, Brozzo encouraged each of these current graduates to take a few risks and to never settle for less than their dreams.

The evening's events ended with the presentation of several gifts from the Keweenaw Bay Tribal Education Committee, Keweenaw Bay Indian Community, the Keweenaw Bay Cultural Committee and the Ojibwa Senior Citizens. In addition four scholarships were awarded. Cody Blue received the Dawn Louise Denomie Scholarship. Ty Curtis, a graduate of Baraga High School, was awarded the Education Committee Scholarship while L'Anse graduates Melissa Crebessa and Jennie Haataja shared their honors and scholarship monies.

# Sault Tribe Citizen Wins Tax Appeal for Educational Treaty Rights



Dr. Martin Reinhardt

Dr. Martin Reinhardt is a citizen of the Sault Ste. Marie Tribe of Chippewa Indians and a research associate for the Interwest Equity Assistance Center at Colorado State University. In 1998, he was accepted into a doctoral program in Educational Leadership at the Pennsylvania State University and received an American Indian Leadership Fellowship award. The fellowship was provided under a professional development grant from the U.S. Department of Education. He graduated in 2004.

The American Indian Leadership Fellowship provided Reinhardt with a \$1180 stipend per month during his time in the program. This stipend was intended to help defray costs related to his attendance at PSU.

Reinhardt decided early on in his doctoral program to focus on treaty rights and educational leadership in his studies. His dissertation is titled "A Comparative Socio-historical Content Analysis of Treaties and Current American Indian Education Legislation with Implications for the State of Michigan."

What he found through his studies is that the United States remains obligated to Martin's tribe and others for certain educational benefits guaranteed by multiple treaties. Several treaty educational provisions remain in effect today including

everything from books written in Native languages to land which would be used for schools. Sadly, many of these provisions remain unfulfilled.

It dawned on Reinhardt, as he was preparing his taxes during his first year at PSU, that tribal fishermen back home did not pay taxes on their income which was derived from treaty fishing rights. Because the stipend Martin received under the fellowship was based on his tribal citizenship, he looked at the body of treaty rights for education and deduced that he should not have to pay taxes on the fellowship. He explained all of this to the local tax preparer who agreed that it was a similar situation to treaty fishing rights and did not end up claiming it as income for that year or the next.

After Reinhardt returned home to Michigan, he changed tax preparers. The new preparer did not agree with Reinhardt's assessment based on treaty rights and suggested claiming that year's stipend amount as income. Reinhardt did so reluctantly. The change resulted in a cost of \$2,287 in taxes, a huge amount for a struggling student with a family.

The following year, again switched tax preparers. This time the preparer agreed that the stipend should not have been taxable and submitted paperwork on Reinhardt's behalf to reclaim the amount from the previous year. The claim was denied at first, and Reinhardt appealed. In his written testimony, Reinhardt explained the treaty basis of education for his tribe, and how the stipend was linked to treaty rights.

After multiple conversations and correspondences with an IRS reviewer, Reinhardt finally convinced them of the validity of his treaty rights claim. On March 23, 2006, Reinhardt was finally allowed a claim of \$2,182 based on his 2003 American Indian Leadership Fellowship stipend.

Reinhardt points out that this is a small victory for American Indian treaty rights overall, but that it is an extremely important outcome regarding the status of treaty educational provisions and their relationship with current Indian education legislation. In this instance, the federal government has conceded that the treaty basis for Reinhardt's tribe includes educational provisions that have a bearing on current law. Reinhardt also cautions that not all tribes have the same treaty rights. He says "I wouldn't tell anyone to not pay their taxes on educational awards without first researching their treaty educational rights."

Dr. John Tippeconnic, III, Reinhardt's professor and advisor at Penn State, stated that "Marty's interest and knowledge in treaty rights combined with his persistence resulted in the IRS acknowledging and approving his request. This demonstrates that treaty provisions still apply and that knowledge and research about treaty rights are beneficial to tribal members today."

For a copy of Dr. Reinhardt's dissertation, please contact him at martinr@cahs.colostate.edu For more information about the American Indian Leadership Fellowship at Penn State, contact Dr. John Tippeconnic, III at jwt@psu.edu



# Native American Summer Leadership Program

By Shirley Brozzo

The King\*Chavez\*Parks College Day Program (Public Act 154 of 2005) at Northern Michigan University sponsored the Native American Summer Leadership Program June 25 through July 1. Thirty-four middle school students from Baraga,



Escanaba, Gwinn, Hannahville, Marquette, Munising, Negaunee, Rapid River, Sault Ste. Marie, and Watersmeet spent the week living in West Hall on NMU's campus and eating in the Wildcat Den. Three Native instructors returned to assist with this year's activities includ-

ing Betty Gardner and Cindy Madosh who helped the students create beaded rings, bracelets and/or lanyards while Wade Wiartalla shared his knowledge of Anishinaabemowin. Nancy Usitalo and Mike Shellfoe (also Native) again provided hands-on opportunities to learn about economics and budgeting. Ask any of the students to tell you about their piggies.

While on campus the students had the opportunity to learn more about staying in school and thinking about coming to college. In addition to hearing an excellent College Day presentation by Head Counselors Rae'Kheal Alexander and Chris Curry, the students also had the opportunity to talk about real college experiences with their chaperones, who are all college students themselves. New activities this year included a tour of the Jacobetti Center, led by Mike Turino from Vocational Support Services and a

nursing presentation by Julie Dobson where the students were able to try out some of the instruments often used in her profession. Students really enjoyed the teambuilding activities led by their counselors and the opportunity to use the PEIF, including the pool, basketball hoops and the climbing wall.

Highlights of the week included the Masterpiece Theater during which Dr. Robert Engelhart and several of the theater students performed for the campers and answered questions about their college experiences, a water balloon fight between the counselors and campers, and an "olde tyme" photography session blending old clothes and digital cameras. Several local businesses and NMU departments generously donated gifts and prizes for the students. College Day Program Director Shirley Brozzo (KBIC) says Chi Megwetch to everyone who helped make this program a success.



# Native American Student Association (NASA) Corner: Rachel Altenbernt

By Samantha Hill

**State your name and sign for the record please.**  
Rachel G. Altenbernt, and I’m a pisces

**What is your tribal affiliation?**  
KBIC( Keweenaw Bay Indian Community).

**Where are you from?**  
Milan, MI. It’s like 20 minutes from Ann Arbor, MI.

**What is your major, status, and role here at NMU?**  
Major is graphic communications with a minor in Native American Studies, technically I’m a senior, and I’m graduating in December.

**What do you plan on doing after graduation?**  
I want to move to Lac Du Flambeau, WI, and find a job.

**What kind of cultural activities would you like to see during the academic school year?**  
I think that hoop dancing would be a really cool event. I’d like to have talking circles and anything to do with beading.

**How long have you been working for the Nish News?**  
Since September of ’05.

**How has your summer been going? Which pow wow was your favorite?**  
My summer was going pretty good, until I crashed. But, I’ve only been to three pow wows so far. Hannaville’s pow wow was the best because they had the best frybread.

**What is your favorite part of being a college student here?**  
It’s hard to describeworking at the CNAS, working with NASA, and taking NAS classes help me find out who I am and define my identity. These classes have been a lot of fun. Also, meeting some crazy Natives, like Sam and Dave.

**What are you most excited about for the fall?**  
Lots of frybread! Hahaha, I’m really not looking forward to anything because it’s going to be pretty hectic with all the stuff I have to do in preparation for graduation. I’m really looking forward to meeting new NASA members.

**When are they going to be done building that Quizno’s here in town ?**  
Where? Did they even start building it? I hear everyone talking about it but I didn’t know where!

**Are you planning on being an active member of NASA this fall? If so how do you think you will be able to help with the organization?**  
I’m going to be an active member and I’m going to realize that even though you may not think the group needs you all the time, they really do. I’m going to actually go to homecoming this year because I haven’t gone all four years, and hopefully we will be able to use my truck as a float for NASA in the parade.

**What are you looking forward to most about the Drum Social in August?**  
Meeting new NASA members, and of course the frybread. Only I have to make it this time, but it should be fun.

**Where is your favorite spot in Marquette to hang out?**  
Presque Isle Park, I like laying out on the break wall when it’s raining out, not when it’s male rain, otherwise I’d get swept away. Female rain is nice and light, it’s pretty awesome.

## Native American Lawyer to Speak at UNITED Conference

By Becky Kratz  
NMU Dept of Communications and Marketing



Gerald Hill

MARQUETTE – Gerald Hill, a private consultant in tribal government and Native

language activism, will be a keynote speaker at the UNITED—Uniting Neighbors in the Experience of Diversity—Conference from Sept. 17-19 at Northern Michigan University.

Hill previously served as the chief counsel for the Oneida Tribe for more than 20 years. He was responsible for coordinating all legal services for the Oneida Tribe, including representation of Indian child welfare cases and tribal school issues. He is currently serving his fifth term as president of the Indigenous Language Institute.

Former photojournalist Jim Hubbard will also be a keynote speaker. In 1989 he created Shooting Back, an organization dedi-

cated to empowering children at risk by teaching them photography.

The purpose of UNITED is to affirm diversity as an important value at NMU. Other keynote speakers, including radical activist and philosopher Angela Davis, will be in attendance. Entertainment will be provided by Gizzae, a Grammy Award-winning reggae band.

UNITED will be held in collaboration with Lake Superior State University, Michigan Technological University, and various Upper Peninsula community colleges. For more information, contact Judith Puncochar at 227-1366.

# Keweenaw Bay Indian Community Pow Wow

By April Lindala

Cool breezes off Lake Superior coupled with summer air that contains a hint of fresh cedar and pine scent are the backdrop for the annual Keweenaw Bay Indian Community’s pow wow held at the end of July.

Sally Brunk, raised in the small Native community in Baraga, Michigan, remembers when she danced for the first time here, “The pines, the soft ground beneath your feet, feeling the drumbeats in your chest as you walk through the trails toward the arena.”



Brunk continues, “There are many good memories....but my best memories are of my Grandmother, us, together at the powwow as I danced for the first time. I grew up at this pow wow.”

The event draws nearly eight hundred dancers, primarily Anishinaabe (Ojibwa, Odawa and Potawatomi), who are eager to dance among the towering pines and majestic birch trees while the echoes of drumbeats gently rebound off the shores of the Keweenaw Bay. Since the pow wow’s inception in 1979, tourists (nearly 5000 each year) have visited the Ojibwa Campground in Baraga to witness this vibrant gathering.

Unlike most large pow wows found throughout the United States and Canada, this gathering is a traditional pow wow; dancers and singers do not compete for prize money. There is

more of a concentration on the cultural aspect of the pow wow. Robelle Degenauer, a jingle dress dancer of Norway, Michigan, has been attending this gathering since 1983. She has made a conscious choice to attend only traditional gatherings. “It is a time of love, laughter, sharing and sometimes tears when we bear one another’s burdens in prayer and dance. You dance not for yourself, but for the people.”

The Keweenaw Bay Indian Community (KBIC) pow wow, the largest in the Upper Peninsula, is also host to dozens of Native American artists who travel cross-country to sell their art. Traditional dancer and veteran Jim Williams Sr. of Watersmeet, Michigan believes, “It sets KBIC apart from the other pow wows up here. Most of the traders have genuine things, not a bunch of stuff from China.”

Brunk, like many from her community, encourages non-native people to attend the event, “I think it is one of the best ways for people to learn, to be immersed in the culture, even for a few hours.” Williams agrees, “It’s nice to have people of other cultures come and experience a little bit of ours. It seems that they enjoy it as much as we do.”

Even though this is a traditional gathering, one of the main attractions of the event is the midnight two-step championship. Immense lights shine over the arena for this social dance competition that takes place...at midnight. The two-step is a social dance, the only dance found in the Great Lakes Region in which there are partners who will dance together. Two-steppers generally follow the lead of the head dancers, but for the midnight two-step championship, couples are asked to dance ‘free style.’

Money is not awarded to the winners. Instead the winning couple receives tro-

phies and jackets. They are also given the honor of being head dancers for the following year.

Brunk comments on the two-step championship, “This is a great way to end Saturday night, there is lots of laughter and good company.”

Whether you are looking to purchase authentic Native American art, enjoy the inter-tribal dancing, dig into a venison burger or merely experience the natural beauty of the region, this pow wow will satisfy, but be forewarned.

“I always leave this pow wow feeling happy, a little sad because it’s over for another year,” reveals Williams, “...and very tired.”

Non-Native people are often overwhelmed when attending a pow wow for the first time. Here are tips to make your visit enjoyable.

- \* Listen to the emcee. You may be instructed to stand, remove your hat and even put down your camera for Grand Entry, the veterans’ song and other honoring songs.
- \* Find the program. This may contain information on the artists, dances and songs and additional pow wow etiquette.
- \* Ask before taking photos. Dancers usually agree to have their photo taken when asked ahead of time.
- \* Do not take food or drink into the arena. Traditional pow wows have more inter-tribal dances than contest pow wows. Audience members are often invited to join in.
- \* Do not carry children within the dance arena.
- \* Do not touch regalia without permission. Items (like eagle feathers) are very sacred.
- \* Do not enter the arena or touch any regalia if you are menstruating.



Return Address:  
Anishnaabe News  
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1401 Presque Isle Avenue  
Northern Michigan University  
Marquette, MI 49855

## MTU “Harvest Pow wow” road trip

**Saturday, October 27-Houghton, MI**

Meet at 9 a.m. SHARP at 112 Whitman Hall  
We will return to NMU between 10 & 11 p.m.

Transportation is provided.  
Lunch & dinner also provided.

Limited seating available.  
Sign up no later than  
Monday, Oct 22  
(before 5 p.m.)

To RSVP call 227-1397 or  
e-mail [cnas@nmu.edu](mailto:cnas@nmu.edu).

\*Bring spare change for frybread  
and gifts!

**For a complete pow wow listing in this area visit the NMU Center for Native American Studies web site  
[www.nmu.edu/nativesamericans](http://www.nmu.edu/nativesamericans).**



*Don't miss  
the bus!*



**Brought to you by the  
Native American Student  
Empowerment Initiative**

The Native American Student  
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Community.



# Anishnaabe News

Volume 4, Issue 1 Fall 2007

## Deadline approaches: Tribal members seek support



Photo Courtesy of Andy Gregg

Susan LaFerner, Keweenaw Bay Indian Community President, stands in front of the State Capitol in Lansing (photographed Dec., 2005), after speaking out in opposition to the proposed Kennecott mine.

The proposed site for this highly controversial project lies in Ceded Territory, where the Ojibwe have the rights to hunt, fish, and gather. Also, the KBIC tribe's sacred Eagle Rock is at risk.

LaFerner and others seek protection for our native and U.P. cultures. Deadline for comments on Kennecott's application and for written comment on the five DEQ/DNR permits is Oct. 17.

-For more information see [savethewildup.org](http://savethewildup.org)

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United in dance

## Former NMU professor publishes book

By Grace Chaillier

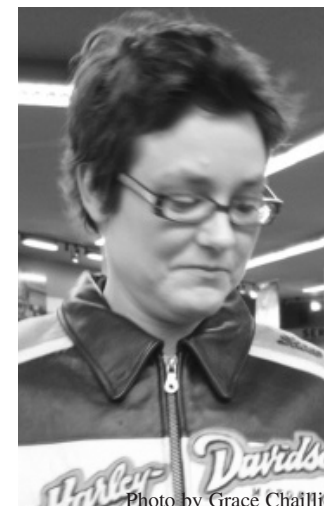
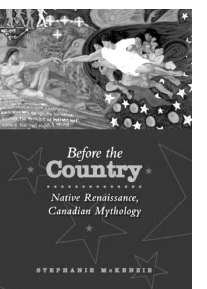


Photo by Grace Chaillier

Dr. Stephanie McKenzie, formerly an Assistant Professor in the English Department at NMU, recently left to take up a position as Assistant Professor in the English Department of Sir Wilfred Grenfell College, Memorial University, Newfoundland, Canada. Dr. McKenzie came to Northern from Canada a year ago. She will teach Canadian Prose and Introduction to Literature in her new position this fall. She plans to concentrate on Canadian Literature, including Native Canadian Literature in English as areas of focus and teaching in the future. Dr. McKenzie's book, *Before the Country: Native Renaissance, Canadian Mythology* was published in August of this year. It explores the extent to which a growing body of Aboriginal literature has influenced non-Native Canadian writers and has been fundamental in shaping Canadians' search for a national mythology. Dr. McKenzie hopes to do research in Labrador on the literature of the Inuit and Innu in the future. Everyone at the Center for Native American Studies misses Stephanie and hopes to continue to work with her, albeit from afar, in the future.





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## Harvey Pratt

By Zach Ziegler & Samantha Hill



Photo Courtesy of Julia Woehrer

Posters around campus displaying a crime scene and scamming off of the popularity of the CSI series of shows told me that Harvey Pratt, a forensic detective was coming to give a talk at our school. I was only semi-interested, but when my friend Sam mentioned he was Cheyenne and Arapaho, I was that much more excited to go since I am in the Native American Association. Preceding Mr. Pratt was a long list of qualifications and titles, but none of them followed him onto the stage in front of a decent crowd in the UC.

Immediately, Mr. Pratt became just an ordinary guy. He talked to the crowd as if we were in his living room and explained to us the different types of work he has accomplished. He has worked on some of the most horrific cases in American history including serial murderers and bombings. He has been trained by the FBI and has helped them solve serious murder cases such as the first World Trade Centre bombing and the Green River Killer.

He was on the cutting edge of soft tissue reconstruction, age progression, and gravesite reconstruction and has helped solve hundreds of cold cases, kidnappings, and murders. However, Harvey Pratt simply stood on the stage and gave a great speech on some of techniques he developed aided by two PowerPoint presentations providing fantastic, though sometimes graphic, examples.

Harvey discussed the art of drawing composites of people based on witness descriptions. His sketches were amazingly accurate. It is no wonder he is also an award-winning Native artist. His next discussion was on gravesite recognition. He explained how to recognize a gravesite should we ever come across one in the wilderness. I was very intrigued by the natural factors that make a gravesite recognizable, such as the depression in the ground from the rotting corpse. I will definitely keep an eye out for these in the future.

All of the information that Harvey gave the audience was interesting and informative, especially for those students studying the forensics field. It is hard to imagine a crime scene without such commonplace strategies as photographing a body properly and evaluating and interviewing witnesses, but at one point someone had to invent them. Harvey Pratt was that man. The man with a mission, a dream.

## What’s been happening at CNAS



Kenn Pitawanakwat provides a welcome at the CNAS open house held in early September.



The Keweenaw Bay Indian Community recently held a week-long celebration for their grand opening of the new cultural center. As part of the celebration, the tribe invited two Native film makers, Ava Hamilton (Arapaho) and Leah Cox (Dine'), to do film workshops for the KBIC community. Ava and Leah also had an opportunity to visit Northern's campus on Monday, October 1, and showed three of their films to a packed Whitman Commons. We hope to hear and see more from both of these talented women.

## NEWSPAPERS MAKE PROGRESS: PROVIDING BETTER COVERAGE

-Courtesy of the Native American Journal Association

Newspapers in states with high American Indian populations are covering Indian people with more accuracy and cultural sensitivity, but more training and hiring of Native journalists are needed for unbiased stories, according to a new report analyzing print coverage of Native Americans.

The 2007 Reading Red Report, released during the Native American Journalists Association's 23rd annual convention, found many fewer objectionable headlines and stories than a 2002 report, but still discovered stereotypical terms such as "warpath" and "peace pipe" in stories published from Jan. 1, 2005 to Dec. 31, 2006.

"We still have a long way to go," said Cristina Azocar (Upper Mattaponi), director of the Center for Integration and Improvement of Journalism and an assistant professor of journalism at San Francisco State University, who led the project. "Papers such as The Tulsa World and The Albuquerque Journal covered a diversity of subjects on Indian people, but still used more non-Native sources than Native ones."

Azocar, who was elected NAJA president during the convention, said researchers analyzed 1,741 articles in newspapers in cities that had high American Indian populations, including Albuquerque, Anchorage, Los Angeles, New York, Oklahoma City, San Diego and Tucson. The study looked at whether the news coverage portrayed Native Americans positively, negatively or neutrally, if Native sources were used and whether stereotypical terms appeared in print.

Researchers discovered that 75 percent of the articles were neutral and only 6 percent had a negative tone toward American Indians. The study also found that a majority of the coverage was about arts or entertainment, education and casinos, although very few stories had datelines from reservations.

But despite improvement in coverage, researchers said they still found stereotypical phrases such as "happy hunting grounds" or "on the warpath." Both those terms were discovered in The New York Times. One was a movie review and the other about a woman's fight to save a plot of land. The study also found instances of inappropriate uses of several words in headlines, including "reservation," which was found in The Tulsa World topping a story about Mato Nanji, the lead singer of the band Indigenous. The headline: "Without reservation."

The best stories came from newspapers providing beat coverage on Indian people, including The Albuquerque Journal, The San Antonio Express News and Tulsa World.

"Local Native Americans were profiled as everyday people doing positive and negative deeds or provided interactions between Natives and others," researchers said about the papers.

To view the report, go to: [www.naja.com](http://www.naja.com).

## -----Must Read-----

The latest book in the Native American Series from the prestigious Edwin Mellen Press is authored educator Dr. Dean Chavers. The book is titled *Modern American Indian Leaders*. It profiles 87 modern Indian leaders.

"Everyone knows about Cochise, Crazy Horse, and Sitting Bull," Dr. Chavers said. "But few people know about Lucy Covingttn, Pat Locke, or Dr. Lois Steele. Yet these braves Indian women and men have fought for Indian rights for decades. Many of them have changed the course of history and yet have not recieved recognition for their achievements."

"The two-volume work is a valuable addition to modern scholarship [about] in Indian people," stated Dr. Troy Johnson in the Foreword. "This is a book that belongs in every library in the United States and on the desk of every American school child."

The book can be ordered from [www.mellenpress.com](http://www.mellenpress.com)

-Catching The Dream, Albuquerque, NM

## United in dance



The 2nd annual UNITED conference was held Sept 23 - 25 on Northern's campus. Several workshops were held over the three day conference -- including a special UNITED in Dance presentation with several high school students from Hannahville's Nah Tah Wahsh PSA and two NMU students, Daanis Chosa and Cody Blue. Eric Awonohopay of Baraga provided teachings and songs.



## The end of the hollywood trail

-Courtesy of Hanay Geiogamah  
Professor of Theater, UCLA School of Theater,  
Film and Television Director, UCLA American Indian  
Studies Center

With Bury My Heart At Wounded Knee, the power brokers of the industry have demonstrated that their entertainment values and demands prevail over anything we say or do, write or create, that our history is for them to tell, to fictionalize, to distort with false love stories and character portrayals, and to trivialize all that is complex and tragic. HBO did not ask for or seek the help and guidance of any of the experienced American Indian creative professionals who might have helped steer them away from this debacle. Yes, Indian actors played the Indians, but that was all.

With breathtaking arrogance, Bury My Heart's narrative forcibly inducts American Indians into the brotherhood of savagery as a way of universalizing them and making them like all other people. Genocide is dramatized as just as much the result of the mean-spirited and physically cruel behavior of American Indians, who were fighting for their very survival, as it was of the inhumanity of the American armies. The last shreds of Indian nobility are eliminated once and for all.

A feature article on the making of Bury My Heart titled "The Last Stand" in the May 27 Los Angeles Times gives a brief, perplexing account of how Hollywood came to the view that American Indians can now be justly and fairly seen as co-agents of their own destruction. As a two-hour condensation of the book, "The film didn't have time to dwell on the spiritual, Earth-friendly image of Native Americans," says the article's author, Graham Fuller. "Nor does it offer a politically correct perspective," he adds. The Sioux, we're told, were "as rapacious as their white conquerors."

This view is scaldingly laid out with the portrayal of Sitting Bull as a baby killer, as a coward who hid in his tipi at the height of the Battle of Little Bighorn, and as a greedy buffoon who lusts for the white man's money and approval. The scriptwriter, Daniel Giat, confidently tells The Times, "My primary objective was to fully dimensionalize these people. Sitting Bull was vain. He was desperate to hold onto the esteem of his people and win the esteem of the whites. But I think in depicting his desperation and the measures he took in acting on it, it makes it all the more sad and tragic, and I think we identify with him all the more for it."

To complete this grim, determined view, the film presents every Indian cliché imaginable in graphic, full-bodied images without context or explanation: brutal scalpings;



stoic, saddened faces of Indian elders; sick, dying babies; herds of wild horses surging across open prairies; vast armies of Indian warriors mounted along high vistas; war ponies being ceremonially painted; desperate ghost dancers, and heartless Indian agents and schoolteachers. We've seen them all far too many times and to all of this, unbelievably, the article tells us, "The passel of Lakota and other Indian consultants hired for the project obviously didn't object too strenuously." No credible American Indian historians, scholars or film makers are quoted in The Times article. I was astonished to see the names of two highly respected scholars and historians listed in the film's credit crawl and was grateful that this embarrassment for them would not be seen by many.

As students in the early 1970s, members of my generation of American Indians carried paperback copies of Bury My Heart in our backpacks as talismans of hope. Thirty-seven years later, we must sadly accept that HBO, the avatar of original television programming and creative innovation, has failed to deliver a truthful, even recognizable telling of Dee Brown's history. The more cynical among us back then forecast that this would happen, and, alas....

By letting go of our Hollywood dreams, we American Indians can take control of our stories and images and establish creative sovereignty. Affordable digital cameras and production equipment and scripts written by the Indian writers whom Hollywood rejected and left blowing in the wind will help us to become free and independent tellers of our own stories. The failure of Bury My Heart At Wounded Knee urgently tells us that we must, must do this. Aho, thank you.

## NASA Hosts welcome back softball game

By Johnny Rodriguez and Samantha Hill

The Native American Student Association (NASA) hosting its first annual softball game at River Park on August 25th. The event began with a bang, bringing in over twenty players ranging from faculty, to incoming freshmen. Head of the Health Promotion Office, Lenny Shible, even lent his umpire skills to direct the game. Among those who participated in the game were Native American Studies faculty: April Lindala, Kenn Pitawakwat, Aimee Dunn and Adriana Grecie Green. Center for Native American Studies (CNAS) staff played alongside fellow



NASA members and interested students. Team captains were Kenn and April. Teams were divided evenly we and started our slow pitch game. A couple of good hits and great pitching by Jeff McRoy led Kenn's team over April's for a couple of innings. By the seventh inning April's team came back from behind with a couple of good runs, and they ended up winning in a very close game, (11-7). Jeff boasted, "I thought I was dominating, an unstoppable force like Ben Sheets, until the seventh."

Following the event, players chowed down on hotdogs, chips, and lemonade while talking about the semester to come. Thanks again to Lenny for letting us borrow his grilling tools, without those, there would not have been those good dogs. Compliments to the chefs, Sam and Johnny, on grilling some scrumptious hot dogs and brats. Everyone enjoyed meeting each other and recapping the exciting game they had just finished. We ended with a delicious dessert of key lime pie. Everyone helped clean up the picnic tables and made sure the place looked the same as when we found it.

As we were leaving, everyone agreed that this was the perfect event to host for Welcome Weekend. NASA members met new students, and faculty members were able to mingle with students while having a great time playing softball. NASA will be looking forward to next year's game and we hope to see a lot of people out there on the ball field. We hope to have more social events, such as a volleyball game, during the regular academic year as well. If you are interested in joining NASA, please come to our meetings. Experience the Native American culture first hand as we plan some of our big events for the year. Or, you can simply hang out with a lot of fun and outgoing people!

NASA meets every Friday at 1p.m. in the Center for Native American Studies (112 Whitman Hall).



-Photos by Amanda Shellnut

Above right: The teams take time to pose for a picture after 9 innings.

Above left: Adjunct Instructor Aimee Cree Dunn takes her position in the outfield.

Above: Volunteer Umpire Lenny Shible and Instructor Kenn Pitawanakwat stand ready while Assistant Professor Adriana Greci-Green takes a swing.



## Boarding school survivor

By Amy Cook

Dave Boda, 44, grew up in Petoskey, Michigan. His mother, a nurse, and his father, a machinist, had eight children, with Dave and his twin brother being the fifth and six children born. Dave is a member of the Grand Traverse Bay Band of Ottawa Chippewa. Dave is currently a senior at Northern Michigan University majoring in Aviation maintenance with minors in Welding and Native American Studies. In a recent presentation in his NAS-295: Special Topics, History of Indian Boarding School Education class, Dave discussed what life was like at boarding school. His story is one that can be related to by many other Native Americans who grew up away from home at boarding schools.

Dave's older siblings attended a local Catholic school and Dave attended public school in Petoskey. In his senior year of high school Dave and his mother decided to send him and his younger sister to an Indian boarding school. Dave's mother can tell the story of what boarding school life was like because she was a student at Flandreau Indian Boarding School in Flandreau, South Dakota. She was comfortable in the decision to let Dave attend the same Indian boarding school that she had. The system had undergone changes for the better since Dave's mom had been a student. The Bureau of Indian Affairs (BIA) offered to pay the cost of flying Dave from Michigan to South Dakota. Dave's mom accompanied him on the plane ride along with three other students from Michigan.

Dave recalls that it was a little difficult getting used to the routine at the school. The days were regimented with school work, industrial training and chores. He states, "A typical day would start at 6:30a.m. with the morning wake-up being sounded over the intercom system. Then we had an hour and a half to get dressed, make our beds and be at breakfast. Breakfast was from 7a.m.-7:30a.m. with class starting at 8a.m." The curriculum covered general academic studies such as English, Mathematics, U.S. History, which with no Native content, Music or sports. Lunch time came at 11:50a.m. and lasted till 12p.m. Then it was time for industrial training. Training ranged from topics such as automotives and welding to sewing and culinary classes. Classes typically went until 4p.m. which gave students an hour before dinner. Dave recalls, "We did not have much free time because when we were not in class we were doing our chores, mainly cleaning the floors, mopping, buffing and waxing."

Flandreau had about 1,000 students enrolled at the time Dave and his younger sister attended. Classroom sizes were twenty students per one teacher. The majority of teachers were Native Americans who had also gone through the boarding school experience. There were grades 9-12 offered at the school as any other typical high school. Dave says there were not the outbreaks of diseases as one might hear about when boarding schools were new and students died but there were the typical colds that got passed around. Dave also remembers that the food was not very good at school. Perishable items were bought cheaply and the meat that was served was very fatty. Leftovers from the week were saved and used for meals on the weekends.

Sports were also an important part of Flandreau's curriculum as they had become at many boarding schools. There was

wrestling, football and basketball to name a few. The big rivals to play were the local high school teams. Other situations that follow the familiar stories told by boarding school students are the way students were disciplined. Students were brought into an auditorium and any student who had broken a rule would be called up to the front and humiliated in front of the whole school. Dave also recalls that there were some runaways from the school but not as many as there formerly were.

The school offered Native American arts and crafts to the students but items were not made traditionally. Traditional supplies were too expensive to obtain so students made due with what the school provided. The school allowed the students to hold some traditional ceremonies. Dave says that being away from home and his family made him homesick but having his sister at the school did help. He kept in touch with his mother and siblings back home by writing letters. Spending Thanksgiving and Christmas at the boarding school also contributed to his homesickness.

Dave graduated from Flandreau in 1981. He states, "I didn't feel more of Indian or less of an Indian when I left the boarding school." Dave went on to Southwestern Polytechnic Indian Institute secondary education in Albuquerque, New Mexico for four years. There he received a certificate of completion in electronics. He plans to graduate from NMU in December of 2007 and begin working in the aviation industry. For Dave, as for many other Indian students, a boarding school education was a springboard into higher education and a better life.

**don't miss the 7th annual**

# First Nations Food Taster

**Friday, November 2 from 5 p.m. - 8 p.m.**

D.J. Jacobetti Center  
NORTHERN MICHIGAN UNIVERSITY-Marquette, Michigan



**Menu will consists of traditional & contemporary Native American dishes with buffalo, wild rice, vegetables, fry bread, desserts and more.**



**Entertainment by Dr. Elda Tate, NMU Music Department**

**This is a dish bag event!**  
Bring your own non-breakable dishware & your name will be entered into a special raffle of excellent prizes.

For more information about how to purchase tickets or to volunteer, call the Native American Student Association at 906-227-1397 or email us at [nasa@nmu.edu](mailto:nasa@nmu.edu). Visit our website at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).



Northern Michigan University

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## Barb Bradley

## Okosimaan Gitigaan (Pumpkin Garden)

For my NMU Native American Studies Service Learning Project this niibin, we planted an okosimaan gitigaan at the tribal community center in Harvey. With the Center for Native American Studies and the KBIC Weed and Seed and Youth

Committees working together, we were able to provide a gardening experience for tribal youth.

Most of the children (ages 5-12) were from the Keweenaw Bay Indian Community, but we also had two participants from the Soo Tribe and one from Lac du Flambeau.

*Our lessons included:*

*\* Using the medicine wheel as a tool for the stages of a garden (in which we also planted a four-colored flower medicine wheel in the center of our gitigaan)*

*\* Learning the difference between heirloom and hybrid miinikaanan (seeds) and about several pumpkin varieties (we also planted native, heirloom sunflowers)*

*\* Composting (And yes, there is a word for "compost" in Ojibwemowin – nebwashkigaadegin.)*

*\* Installing a zhingob (balsam) weather stick for predicting fair or foul weather:*

*\* Making a "scare-away girl", oshaakaaniniikwezens (since traditionally, it was the women and girls in the Ojibwe culture who shooed away the crows)*

We used Ojibwemowin garden terminology throughout our six workshops and each child went home with an Ojibwe garden glossary. Even during our snacktimes, of wholesome food and drinks from the Marquette Food Coop, we carried on conversations using the language when it was known.

Throughout heat waves, hailstorms, and drought our little gitigaan has been growing, but we're not counting our okosimaan until they're harvested.

From this experience, I can see that new "seeds" have been planted in the children. It seems that they have grown closer and have more respect for Maamaa Aki now. I can see it in their smiles when they are in the garden. We are hoping that this little gitigaan will be the beginning of a larger community garden.



Above:  
Barb Bradley works with community children.

Left:  
The growing pumpkin patch.

Photos courtesy of Barb Bradley

Lynna Gurnoe  
NASA Student Profile

**What is your year and major?** I am majoring in Environmental Conservation and minoring in Criminal Justice. I am a junior by the number of credits I have, but a sophomore by major.

**Why is this your major?** I'm hoping to work for the DNR, a tribe, or for a national or state park when I graduate.

**What tribe/reservation are you from?** The Red Cliff Band of Lake Superior Chippewa

**What made you come to Northern, besides the laptop?** The main reason I chose Northern was that it is still located on Lake Superior and I could not live without a lake nearby.

**Do you live on campus?** Nope! I don't live on campus. I absolutely love it here, it's everything I'm used to weather wise plus I meet all kinds of new people. I do miss my family and friends from home often however.

**What kind of sports do you like? Who are your favorite sports teams?** I love to play volleyball and slow pitch softball. My favorite professional sport team is the Minnesota Wild.

**Would you be interested in going to volleyball, football, and hockey games with NASA?** Yes! If I don't have to work, which is almost everyday.

**Do you currently have a job, if so where do you work?** Currently I work at Applebee's as a host.

**What type of position do you feel you have with NASA, do you feel like a strong member, or do you still feel new? Why?** As a NASA member I feel as though I'm still new. Because of my work schedule I can't make it to all the meetings and I don't know as many people or everyone as well as the rest of the group.

**What kind of music do you listen to? Any favorite pow wow jams?** I like all types of music, from bluegrass to rap. I'm not going to lie either; I love it when I hear "Mighty Mouse" at pow wows... haha

**Where do you see yourself fifteen years from now?** Hopefully working my job of choice in my location of choice! So, on a reservation or near home at one of the jobs listed above!



# Join us for events in November

# Native Month @ NMU

## NORTHERN MICHIGAN UNIVERSITY-Marquette

Friday, Nov. 2 5 - 8 p.m.	<b>First Nations Food Taster</b> Wild game, wild rice, corn soup, fry bread & more! <i>Volunteers needed. Tickets available now.</i>	Jacobetti Center
Monday, Nov. 5 7:30 p.m.	<b>Film: <i>The Broken Chain</i></b> Facilitator: Ms. April Lindala	Jamrich Hall 105
Monday, Nov. 12 7:30 p.m.	<b>Film: <i>The Business of Fancy Dancing</i></b> Facilitator: TBD	Jamrich Hall 105
Thursday, Nov. 15 7 p.m.	<b>First Nations Performers Fest</b> <i>Co-sponsored by NMU Music Department</i>	Reynolds Recital Hall
Monday, Nov. 19 7:30 p.m.	<b>Film: <i>Finding Dawn</i></b> Facilitator: Ms. Grace Chaillier	Jamrich Hall 105
Monday, Nov. 26 7:30 p.m.	<b>Film: <i>Edge of America</i></b> Facilitator: TBD	Jamrich Hall 105
Saturday, Dec 1 11 a.m.	<b>First Nations Art &amp; Dance Demonstration</b> Featuring hoop dancing, beadwork and basket making	University Center Peter White Lounge

*Additional events in the planning stages include a visit by  
Native author Paula Gunn Allen and Grammy nominated performer, JoAnne Shenandoah.*

**For more information call 906-227-1397 or email us at [nasa@nmu.edu](mailto:nasa@nmu.edu). Visit our website at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).**

Native American Heritage Month activities are brought to you by the NMU Native American Student Association with support from the Center for Native American Studies, Multicultural Education & Resource Center, and the Music Department, *Special thanks to* Chris Kibit and the Culinary Arts Program and the D.J. Jacobetti Center Staff.



## Honoring our past

By Amy Cook



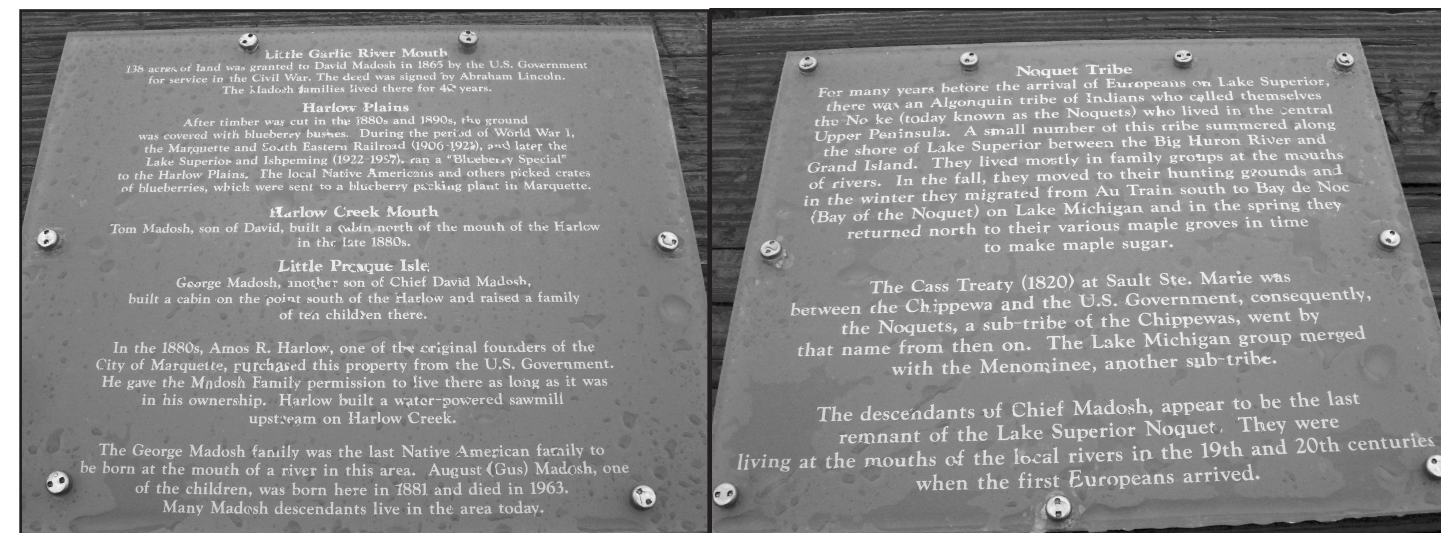
-Photo by Amy Cook

The opening ceremony was held in the parking lot of Sugarloaf Mountain, located on 550. Family members of the Madosh family were joined by many citizens to honor the locations history.

the Little Garlic River and Little Presque Isle by the U.S. government. Local historian Fred Rydholm participated in the events and had on hand the deed to the land that was signed by President Abraham Lincoln.

Preceding the dedication ceremony, a feast was held at the Indian Center located on Kawbawgam Road in Chocoday Township. The atmosphere was filled with conversations and stories about the past and the smell of fry bread cooking in the kitchen. For George Madosh it was important to have his family's history recognized. He says, "Although I never knew my great-great-grandfather, I carry him in my heart." Peggie Shelifoe, an Ojibwe NMU senior who lives on the Keweenaw Bay Indian Reservation during summer, spoke of the occasion as a time to recall and celebrate the stories of ancestors.

It was an emotional gathering for some, an event that stirred quiet reflection, but the overwhelming feelings of community and celebration combined to make the day a momentous occasion.



-Photos by Amy Cook

In addition to the opening ceremony, plaques were placed on the mountain. The plaques give a brief history of local places and the Noquet Tribe and their importance.



# New Faces to Native American Studies Minor

**Adriana Greci Green** earned her doctorate in Anthropology with a specialization in Native American Studies from Rutgers University (2001). Her fields of interest include art and material culture; cultural performance; the representation of Native Americans in museums and popular culture; issues of repatriation; ethnohistory; museum and heritage studies; and the cultural and material expressions of sovereignty and treaties. Her areas of specialization are the Plains and Great Lakes regions, and she has expertise in museum and exhibition practices.

Adriana's doctoral work focused on Lakota cultural performances at Rosebud and Pine Ridge, South Dakota, and innovatively used ethnographic, collections and archival research on art and clothing to examine how dances and celebrations in the early reservation period offered Lakota people an opportunity to resist the colonial system and maintain a sense of their own identity. More recently, she has been working with Odawa and Ojibwa artists in Michigan and Ontario documenting Anishinaabe quill work on birchbark, both historically and today. She is collecting oral histories of artists and developing a formal analysis of this art form.

Adriana has served as Executive Director of the Nokomis Native American Learning Center in Okemos, Michigan, where she organized educational programs and exhibitions on Michigan Native arts and traditions and led a project developing a standards-based curriculum to help middle school teachers and students understand the concept of sovereignty and the history of treaty negotiations in Michigan. Previously, she has taught at Michigan State University, Seton Hall University and Rutgers University.

Contact Adriana by email at: [AGreen@nmu.edu](mailto:AGreen@nmu.edu)



**Jamie Logsdon Kuehn** has been appointed to a one-year term

position teaching Native American Oral Literature and Native American Novels and Poetry this fall semester. Jamie earned her Bachelor's Degree in English/Native American Studies from Northern Michigan University in 2002, and her Master's Degree in Literature from N.M.U. in 2004. Her main areas of emphasis throughout her graduate studies have been in "Post"-colonial and Native American Literatures.

Currently, Jamie is a doctoral student of Women's Literature and Spirituality from the California Institute of Integral Studies (C.I.I.S.) in San Francisco. Renowned Laguna Pueblo and Lebanese author, poet, and literary critic, Paula Gunn Allen, is currently teaching as an adjunct at C.I.I.S., and the hope is to bring Paula to N.M.U. sometime this year for a speaking engagement, so be on the lookout for that potential event! Jamie has presented her research at several academic conferences and is set to be published this year in *She is Everywhere II: An Anthology of Writing in Womanist/Feminist Spirituality*. Jamie's personal interests wholly revolve around her two children: Jessee David and Jasmine Victoria, and her academic interests include mythology, eco-feminism, and anything in that liminal space where oral and written traditions meet with spirituality. Jamie welcomes any and all community comments, input, and/or wisdom at her e-mail address: [jkuehn1@nmu.edu](mailto:jkuehn1@nmu.edu).



The Center for Native American Studies welcomes **Dr. Alex Carroll**.

Dr. Carroll joins the Sociology department as the new Anthropologist on the NMU campus. Dr. Carroll will be teaching courses in the NAS minor including AN 320 - Native Peoples of North America. Her presentation during her on-campus interview was on the Paiute and the Ghost Dance. All of us at the CNAS look forward to working with Dr. Carroll.

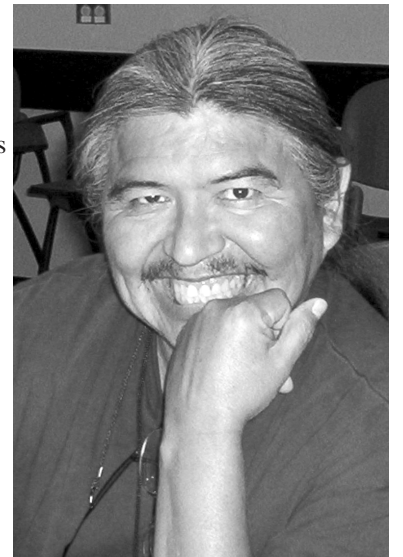
Contact Dr. Carroll by email at: [KCarroll@nmu.edu](mailto:KCarroll@nmu.edu)

**Kenn Pitawanakwat** is from Wikwemikong (Wiky) Unceded Reserve on Manitoulin Island, Ontario, Canada, and is fluent in the Odawa-Ottawa dialect of the Three Fires Confederacy. Kenn is educated with an Honors B.A. from York University and in Radio and Television Arts from Ryerson University. He has also completed the first intake of the Native Language Instructors Program at Lakehead University.

From his education at York University Kenn is versed in Native American Religions, the Goddess and Women's studies, the Hebrew Bible, Early Christianity, Anthropology, and Liberation Theology. Aided by his Ryerson University education, Kenn operated a successful video production business and has continued to write as a business and community reporter. Kenn's education in early Canadian and American Literature has increased his confidence in the gifts he brings to the table. Kenn serves as a consultant to select health professionals and academics.

Kenn Pitawanakwat is a Naturalist at home deep in the forest or as an educator in the classroom.

Contact Kenn by email at: [KPitawan@nmu.edu](mailto:KPitawan@nmu.edu)



## REACH NEW HEIGHTS!

*Have you considered a minor in Native American Studies? For more information on how Native studies can be a part of your academic journey, call 227-1397.*





# NIAS 330 NATIVE CULTURES AND THE DYNAMICS OF RELIGIOUS EXPERIENCE

Fall 2008 - Course meets Mondays from 6-9:20 p.m.  
Instructor: Jon Magnuson, M.S.W.

Exploration of traditional philosophies of the Native peoples in the Great Lakes Region and beyond. Investigate how Christianity has influenced Native peoples & communities. Examination of the historical implications, positive and negative, that organized religion has had on Indian Country.

For more information call 906-227-1397  
e-mail us at [cnas@nmu.edu](mailto:cnas@nmu.edu)  
Visit our Web site at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



Chief Arvol Looking Horse, 19th Generation  
Keeper of the Sacred White Buffalo Calf Pipe



Boys pray before bedtime. St. Mary's Mission School, Omak.  
© Northwest Museum of Arts & Culture/Eastern Washington



## Anishinaabe News

c/o Center for Native American Studies  
Northern Michigan University  
1401 Presque Isle Avenue  
Marquette, Michigan 49855



Winter/Spring 2008 Volume 4, Issue 2

# Anishinaabe News

## Are you ready for fall 2008?

The Center is offering a special topics course in the fall 2008 semester entitled "American Indian Communities." Designed by Dr. Adriana Greci Green, the course will explore the range of issues that affect Native Americans within both reservation and urban settings. These issues may include tribal sovereignty and political autonomy; land and legal rights; and cultural expression and revitalization.

This class will explore how Native communities address these issues in today's world. Are you taking the Native American studies minor? This course will fall under the Anthropology, History, Sociology core content area.

For all interested, the course also meets Diversity Edge credit.

The course meets Tuesdays and Thursdays from 10-11:40 a.m. and earns four credits. For more information call the Center at 227-1397.



## Memories from the past academic year

This special expanded issue of *Anishinaabe News* covers part of the fall 2007 semester as well as winter and spring 2008. Thank you for your patience, we hope you enjoy this expanded coverage. We have several things to celebrate and be thankful for from this past academic year including successful events, gatherings with international guests, road trips, craft classes with talented artists, poorly timed snow days and yes, as cheesy as it sounds...each other's company. Unfortunately, we also have had to say some unexpected and early farewells.

Those who work on *Anishinaabe News* would like to encourage Native students to consider being a part of this journalistic opportunity next year. We are always looking for reporters, proofreaders, photographers, book and film reviewers and creative writers. We request that all material submitted have a Native American theme or subject matter.

Stop by the Center for Native American Studies (112 Whitman Hall) to visit the *Anishinaabe News* office and check out the many years worth of issues; some from the 1970s and some more current.

You might be surprised that the *Anishinaabe News* has a long and distinguished history. Many Native alum contributed to this once nationally distributed paper. For those interested in volunteering for the *Anishinaabe News* in the fall, watch for a new MYSPACE page dedicated to the newsletter. You can also call the Center for Native American Studies at 227-1397.

## Inside this Issue

- Native Month Highlights \*
- Indigenous Earth Day Summit \*
- LTWT Pow Wow 2008 \*
- Raised Beadwork Art Class \*
- Mother Earth Water Walkers \*
- And much more

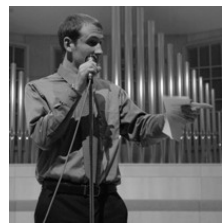


## Native Month at NMU

The 7<sup>th</sup> annual **First Nations Food Taster** was held at the D.J. Jacobetti Center on November 2, 2008. (See guest commentary on page 3) The food taster is generally the kick off of Native month activities that take place during November. It is also a fundraiser



for the annual pow wow. Volunteers helped to prepare menu items and Dr. Elda Tate performed on the Native American flute. Chris Kibit and the Culinary Arts program once again were invaluable to the success of the food taster. Other activities included a visit by the **Teal Lake Singers** hosted by our Anishinaabe Language instructor Kenn Pitawakwat. The singers (primarily a youth drum) shared Ojibwe songs with Kenn's class and



others. Next was the annual **First Nations Performers' Fest**. This year's emcee was NASA member Zach Zeigler (Senior in Music Education). The Fest was again co-sponsored by the NMU Music Department and was held at the Reynolds Recital Hall. The first performer was a youth fiddler from Crystal Falls, Michigan. Keenan Otchiwanigan has been performing since he was eleven years old. He played several folk tunes for the audience from memory.

Continued on page 7



Once again, the Center for Native American Studies presented the **First Nations Film Series**. All films were free of charge and shown in Jamrich Hall 102.

The series began on Monday, November 5 with the historical fiction film, *The Broken Chain*. This film follows the life of Mohawk war chief, Joseph Brant. It helps to educate people with

regard to the inaccuracy of common stereotypes; showing that all Natives did not live in tipis or are plains Indians. The film also portrays the impact the Iroquois confederacy had on early America.

The following week, Sherman Alexie's contemporary *Business of Fancy Dancing* proved to be an unconventional and original movie. Alexie makes unusual editing and technique choices. Plot and character employ the uncommon. *The Business of Fancy Dancing* is the story of Seymour Polatkin, a homosexual poet whose rise to fame means nothing when he returns to the reservation for a funeral. Intercuts of Seymour fancy dancing in regalia intensify a sense of culture and refer back to the title of the film. Other scenes may be hard to watch including the drug usage scenes. Alexie seemingly wants the viewer to feel what it's like to live like Seymour. He wants the audience to be aware of the complexities of living on and away from one's home reservation.

The documentary *Finding Dawn* was presented next. It puts a light on a real, ongoing problem in Canada's Aboriginal population. Viewers learn how little people know about the hundreds of missing or murdered Aboriginal women.

*Finding Dawn* focuses on the stories of three women, Dawn Cray, Daleen Kay Bosse, and Ramona Wilson. Filmmaker Christine Welch interviews friends and family of these three missing and presumed murdered women. Many have become activists in the effort to inform fellow Canadians about the tragedy of their loss. The parents of Daleen Kay Bosse choose their words carefully in order not to alienate law enforcement officials who finally have begun to search for their missing daughter. Near the documentary's end, young people join in an honor walk. The younger generation reveals that they do care about this problem and its repercussions. This film raises awareness about the over 500 women who have disappeared across Canada in the last thirty years.

Award-winning *Raccoon and Crawfish* opened up the final week.

(See page 4 for full story)

The feature film for the final week was *Edge of America*. African American English teacher, Kenny Williams, is treated differently when he arrives at Three Nations High School. The principal does not expect this new faculty to be a black man. The awkward principal even hesitates to shake his hand.

Williams (and the audience) learns about Navajo culture as he takes on the role of coaching the high school girls' basketball team.

Racial tensions become springboards for learning experiences. Williams, stereotyped throughout his whole life, comes to the reservations only to find racial tension once again.

Everything that Williams and his players learn is most valuable when they go to the state finals.

On many multicultural levels, this movie teaches the importance of openness and respect for all cultures.

## Indigenous Earth Day Summit

On April 22 and 23, 2008, the Center for Native American Studies, the Environmental Science Program and the Office of International Programs hosted the first ever NMU Indigenous Earth Day Summit.

A call to action on international Indigenous environmental issues, the summit featured keynote presenters, films, panels and an Indigenous art display attracting over 100 people. Presenters came from various places on the planet. Jim Northrup, a well-known Anishinaabe author from Fond du Lac reservation in Minnesota, regaled summit attendees with humor drawn from his various writings. He also spoke of having come from the sugar bush, an important tradition for the Anishinaabeg.

Garry Morning Star Raven, also Anishinaabe, flew in from Manitoba with his assistant, Björk Bjarnadóttir (originally from Iceland), to speak on "Aki: Mother Earth." As an elder who runs Ravens Creek, a traditional ecological knowledge camp located just east of Lake Winnipeg in Manitoba, Raven talked of traditional Anishinaabeg cultural values and of the need for everyone to re-connect with the land as a means to return to an understanding of Mother Earth.



### April's Tiny Tidbit

After the summit, a handful of CNAS staff and friends

took part in a month-long plastic bag challenge. Goal: not to obtain any plastic bags. Challenge: Many stores automatically hand out plastic bags. Solution: Use canvas or paper bags...specifically, the new CNAS green tote. On sale now at the CNAS for \$12.



An Aboriginal delegation from Australia was featured throughout the summit. The delegates all have a background in Indigenous environmental knowledge and are part of a fast-growing project based in Australia called Traditional Knowledge Revival Pathways (TKRP). Founded by Victor Steffensen, a descendant of the Cape York people and one of the visiting delegates, TKRP is dedicated to the revitalization of traditional Indigenous knowledge and of Indigenous communities.

TKRP emphasizes that traditional knowledge belongs to the communities from which it comes. TKRP trains community members, particularly the youth, to electronically record and store the traditional ecological knowledge of their elders [find out more [www.tkrp.com.au](http://www.tkrp.com.au)].

The delegation, joined by Bucko Teeple (Bay Mills Indian Community), explained TKRP's importance in today's world of ecological duress and loss of traditional Indigenous knowledge. The delegates emphasized "back on country" or back on the land in order to reconnect all people with an understanding of and love for the earth.



The delegation was involved with the Summit in other ways as well including an art show featuring the work of John Hunter (Gamilaraay), performances by Steffensen on the didgeridoo

at the Earth Day Music Jam (see above), and presentations on water issues and industrial threats to marine animals by Brad Lewis and Barry Hunter (Djabaguy) respectively.

The keynotes combined with the Earth Day Music Jam; the manoomin and traditional fire management films; and the panels on industrial threats to Indigenous lands, Indigenous earth-centered cultural values, and the relation of Anishinaabemowin to Mother Earth all synchronized well. The sum-

mit concluded with a round table workshop. Participants expressed feelings on issues raised at the summit and discussed visions for creating positive change.

According to the summit evaluations, many attendees are already looking forward to next year's Indigenous Earth Day Summit.

-- By Aimee Cree Dunn



Barry Hunter (above)  
John Hunter (below)

*"Breath is life, and the intermingling of breaths is the purpose of good living. This is in essence the great principle on which all productive living must rest . . . ; in this way each individual life may also be fulfilled."*

-Paula Gunn Allen

On May 29, 2008, Paula Gunn Allen, Laguna-Pueblo/Sioux, walked on after a long battle with lung cancer. She wrote innumerable works of poetry, fiction, and literary criticism, and was nominated for a Pulitzer Prize. As a Ph.D. many of her academic years were spent teaching at UCLA, where she regularly received standing ovations from her students. Paula Gunn Allen was 69. Honor her strong and knowing spirit by continuing to read and teach her works, so that her breath can continue to weave its web among us.



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Letters to the Editor can be sent to Anishinaabe News Center for Native American Studies Northern Michigan University 1401 Presque Isle Marquette, MI 49855

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Advisor April Lindala

Letters to the Editor and guest editorials do not necessarily reflect the opinion of Anishinaabe News, the Center for Native American Studies or Northern Michigan University.

When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

# Mother Earth Water Walkers

“Water is precious and sacred...it is one of the basic elements needed for all life to exist.”

History was made on Wednesday, May 14, 2008, on the Hannahville Indian reservation when Josephine Mandamin (Ojibwe) completed a walk around Michigan’s Great Lakes.

Here are photos of the final steps of this amazing journey. Several Anishinaabe’kwe (Ojibwe women) from different clans came together to raise awareness that our clean and clear water is being polluted by chemicals, vehicle emissions, motor boats, sewage disposal, agricultural pollution, leaking landfill sites, and residential usage is taking a toll on our water quality. The purpose of the walk as stated on their website: “We are doing this walk on our own beliefs within our own aboriginal culture and values of the importance of our waters is very precious and sacred to our being, as it is one of the basic elements needed for all life to exist. In doing so, we know that such an endeavor requires a certain amount of funds to help carry the walk over for a two month period, but this alone will not prevent us from carrying out what our grandfathers have predicted. Our waters will be scarce and we will be deficient in the essential means for our survival....our water.

Photo top right: NMU Anthropology Professor, Dr. Alex Carroll (in the back) joins in the final steps of the Mother Earth Water Walk. Other individuals unknown.

Photo middle: Just before entering the Hannahville Indian Community Center.

Photo bottom: The walkers with a group of individuals from the local community.



Grace Chaillier looks at the photographic display entitled “Hanto Po” from Dick Bancroft (for full article see page 10). The display is up until August 2008 at the Ziibiwing Cultural Center.

## Debisinii nichinabe gwenjpidang:

I am full after eating at the First Nations Food Taster By: Jessica Rice

The initial entrance to the event was quite an experience to remember. The mouth-watering smell of the feast, the rustling sounds of those gathered, and the relaxing whisper of the Native American flute

was all I needed to have an unforgettable cultural experience. After I bought my ticket, I proceeded to a line, which wound outside the kitchen area. When it was my turn to be served,

I wanted to try a little of everything because it looked interesting.

The menu included: wild rice, venison, buffalo stew, bison meatballs, corn soup, fry bread, and pumpkin pie. Prior to this event, I had not tasted the majority of these dishes, but I enjoyed everything.

The Native American Student Association and volunteers did a wonderful job facilitating this event and I enjoyed my experience. I would highly recommend any student to participate in this event to explore a taster of Native American culture.

I am looking forward to next year’s food taster.



## Art Bazaar & Dance Demonstration

On Saturday, December 1, 2007 the Native American Student Association hosted the first-ever Art Bazaar and Dance Demonstration at the University Center’s Peter White Lounge.

Invited guests, the Oneida Dancers from Oneida, Wisc. showcased several social dances and song. Youth dancers Megan Tucker (L’Anse) and Rita DeVoy (Sault Ste. Marie) also performed their fancy shawl dance moves. Both Megan and Rita are accomplished hoop dancers as well. The event was an opportunity for local Native artists to demonstrate their art. Barb Bradley unveiled the newly designed “Keepers of the Water” greeting cards (painted by Sheri Loonsfoot and NMU Alum Liana Loonsfoot). Kenn Pitawanakwat’s Anishinaabe course opened the morning with a language demonstration.

Photos: A Lindala & J Woehrer





## News from Around the Center



Congratulations to former NASA President Steve Knauf ('07) and former NASA member Trisha Pheasant. Baby Madison arrived in the world December of 2007. A future NMU student indeed.

As part of her NAS 488 Native American Service Learning project, Jessi Vollmer decided to help increase the number of Native American registered voters. Jessi hosted information tables at the First Nations Food Taster, the MTU Spirit of the Harvest pow wow and several other events. Kenn Pitawanakwat helped with the translation of Jessi's bumper sticker.



Above: Jessi Vollmer with her bumper sticker, made for her service learning project.

Show off your political pride, the Center for Native American Studies still has bumper stickers available, free to anyone registered to vote. Need information on how to register, the Center has that too. Call 227-1397.

Howard Kimewon, Anishinaabe language instructor from University of Michigan, came to visit NMU when the Wildcats happened to be hosting the Wolverines in Division I Hockey. Howard visited a few NAS classes and met with students studying the language. We were pleased to host Howard for a few days (even though the Wildcats lost the game).

(Below: Kenn Pitawanakwat, Dr. Les Wong, NMU President, Phyllis Wong and Howard Kimewon at the hockey game)



April Lindala recently took part in a visit by the Walton school from Pontiac, Michigan (one of NMU's Charter Schools). Over seventy students visited NMU. The Teal Lake Singers presented Ojibwe songs and dance on Thursday evening of their visit and on Friday morning, April taught interested students how to make a leather pouch.

(Below: Two students work on their leather pouch)



Photo: BJ Bosco



**Winner of the Moondance Film Festival, *Raccoon and Crawfish* is a seven-minute cartoon short of Pixar quality.**

**This intriguing animation is based on a traditional Oneida tale. In the story, the raccoon is simply trying to find food at a small stream, and he spots a crawfish. The crawfish believes he somehow conquers the raccoon and goes on to tell his whole village. All the crawfish believe the story and the little crawfish becomes a hero.**

**Although it is a short animated film, it is full of humor and good lessons about telling the truth. People of all ages will enjoy this delightful story. The staff of the Center for Native American Studies was delighted when the DVD of *Raccoon and Crawfish* arrived.**



(Above front row: April with DVD, Kenn and Grace. Back row: Sam Adriana, Jeff, Leann and Christi.)

**Chi miigwech (great thanks) to Four Directions Productions for sending us a complimentary copy to show during our annual First Nations Film Fest. It was a serious hit!**

### Moccasin Workshop Wrap-up!

During the fall '07 semester, the Center for Native American Studies (CNAS) held a series of four moccasin workshops instructed by Linda Cohen (Lac du Flambeau Ojibwe). Linda started the first class by having the students make a pattern for their moccasins. This was done by either tracing their feet, or choosing a smaller premade pattern for baby moccasins. She then taught the class how to bead a design for the tops. Then the students gradually stitched the sole and tops together.



CNAS provided refreshments for each of the classes. Jeff McRoy, NASA member, said, "It was a good idea to have a moccasin making class on campus. It gave students the opportunity to learn a new craft." The students were very grateful to Linda Cohen for instructing the class. "She was very helpful and friendly throughout the whole experience," expressed McRoy. "I hope that we will have more classes like these in the future."

**The Native American Student Empowerment Initiative is designed by and for NMU Native American students to provide opportunities for social and cultural interaction while building a 'Native community' on campus. NASEI also encourages service learning projects to obtain leadership and citizenship skills while promoting academic progress and success. The Native American Student Empowerment Initiative is presented by the NMU Center for Native American Studies and made possible by the Keweenaw Bay Indian Community and the Sault Ste. Marie Tribe of Chippewa.**



## Art Classes Keep Students in Stitches

### Jeff McRoy's Beading Class

NMU sophomore Jeff McRoy began his beading class by passing out a tray for everyone to pick out their beads. He then gave them string and a needle. His instructions were easy for most of the students to follow, and I was able to follow what he was doing, so I helped assist others who were lost. After a couple of instructions on how to get started, it was basic repetition to complete their bracelets or necklaces. Some students stayed long enough to finish a small bracelet, while others took theirs home to finish their chokers. NASA member, Katrina Arnold made impressive progress in just under an hour. Overall, I would say that all who attended enjoyed this simple beading class and they asked if Jeff was going to teach another one (he did).

### Peggie Shelifoe Beaded Earrings

Peggie's class was more intimate as she instructed everyone with ease while they all sat around two tables. The earrings that she the group to make were an easy design. Everyone finished their earrings within the two-hour span of the class.

### Raised Beading with Karen Hoffman

Karen was very friendly and informative as to how she planned the class. She brought some of her own work so the students could look at what kind of raised beadwork they would be able to do once the class was over. At the start, Karen introduced herself and explained Iroquois culture a little bit for the students. She explained some of the history and why it is that many Iroquois people bead in the way she was about to teach.

Karen was casual about the rest of the way the class went. For the first couple of hours, she instructed everyone at the same time to get them started, but as the class went on, she worked more individually with bead-ers and continually told them that not everyone had to be working at the same rate. It was nice to have everyone working at their own pace; that way nobody feels frustrated about being too far ahead or behind. By the end of the second day, Karen explained that all of the students knew



everything they would need in order to finish their



purses, and to do other various raised beadwork. Karen was a wonderfully delightful teacher, and everyone seemed to enjoy both her and their new found beading skill.

-- Sam Hill

**More 2008 pow wow photos.**  
Far left: Host Drum Lac Courte Oreilles Badgers.  
Near left: NMU 2008 grads Peggie Shelifoe (left) and Amanda Shellnut (right). Congratulations to all grads!



## Beloved Dakota Actor Walks On

### Floyd Red Crow Westerman (1935-2007)



Westerman visited NMU several times.

Floyd Red Crow Westerman (Dakota) musician, actor, and activist, walked on December 13, 2007 after an extended illness. He was 71.

As a young man, he was educated at the Wapeton and Flandreau boarding Schools, where he became a close companion and life-long friend with Dennis Banks. In 1969, his first album *Custer Died for Your Sins* became the background theme of the emerging Red Power Movement. As a member of the American Indian Movement, and a spokesman for the International Indian Treaty Council, Westerman traveled the world extensively working for the betterment of native people. His vision of improved social conditions for the indigenous people around the globe is reflected in music of his second album, *The Land is Your Mother*, 1982. In 2006, he won a NAMMY Award for his third album, *A Tribute to Johnny Cash*. During his career, he played and collaborated with a number of notable musicians.

Before his musical accomplishments, Westerman had earned a degree in secondary education from the Northern State University in South Dakota. Westerman also worked throughout his life to empower native youth.

"They are our future," he said in a November interview. "Today we are fighting a great battle against the popular culture that surrounds them. It's a battle for their hearts and minds. We need to work to inspire them to embrace their own history and culture. Without them, we Indians have no future."

- Native times December 13, 2007

#### Notes from Jim Carter about Floyd - (Carter was Anishinaabe News' first advisor)

Floyd played a big role in helping to publicize our program when we were first starting. He was one of the guests we invited to launch the first "Indian Awareness Days" which was a week-long celebration of Indian culture held in October, 1971. If anyone looked at the *Nishnawbe News* issues during that time, they would find good coverage of his visit. In addition to a concert, President Jamrich held a reception for him at the President's House, and he took part in a number of other activities. He was a very personable guy, humorous, and highly intelligent and talented. He had come up the hard way and had made a career for himself in spite of everything. He really inspired our Indian students and all of us who came to know him. Floyd came back in 1981 to help us celebrate the 10<sup>th</sup> anniversary of the *Nishnawbe News*.



Photo: A. Shellnut

Lester E. "OGIMAA-GIIZHIK" Drift Jr., 42, of L'Anse passed away suddenly Tuesday, March 18, 2008 at Baraga County Memorial Hospital. He was born in Duluth, MN on April 24, 1965 the son of Karen (Strong) and Lester E. Drift Sr. He was a tribal citizen of the Bois Forte Indian Community in Nett Lake, MN and served on the L'Anse Area School Board. Lester enjoyed participating in pow wows, coaching little league, playing bingo and computer chess.

Traditional funeral services were held at 10 a.m. Saturday, March 22, 2008 at the KBIC Ojibwa Community College gymnasium in Baraga.

*On behalf of the 2008 Learning to Walk Together pow wow committee, we were deeply honored to have him as our head male dancer this past March. Our thoughts are with his family and friends.*

Rich Sgarlotti, Lori Boulley and students from Nah Tah Wahsh PSA, one of NMU's charter schools, visit Dr. Adriana Greci Green's NAS 295 - Issues of Representation of Native Americans course to discuss their work on cataloging Potawatomi art from the National Museum of the American Indian in Washington D.C.



Photo: A. Lindala

## The Sacred Fire

We are taught that the Sacred Fire belongs to the people, not a person or individual. In my journey on the Pow Wow trail, especially over the last four years in the Michigan area, I have witnessed how many make fire sacred in their own way, and how each is allowed that freedom to follow their own path.

Because there are those who are still following these ways and continuing to strike Sacred Fire in a good way for the people, there is hope for our children seven generations from now. The Eagle will still be taking the good news each day to the Creator of how there are still people following those teachings that were given to our ancestors and elders by the Creator. One of the teachings that has been given, the Sacred Fire, is important because it is the center of everything our people do. Most of our ceremonies are done around Sacred Fire.

Our stories teach us the Sacred Fire represents the Creator, the center of all things. Another of our teachings tell us that the fire was a gift, a way for us to communicate with the Creator and the spirit world. We learn that the fire comes from Father Sun. Other teachings that have been given tell us that the Sacred Fire is the doorway for the spirits to bring good things into the pow wow and that those who are the firekeepers and Helpers are the guardians of that doorway. Teachings are also given to help us learn how to prepare to guard the doorway.

While there may be no exact specific reason, act and or thing that make the Sacred Fire sacred to all, there are those who still follow the teachings of their people and ancestors' ways that have been given to them. After I was invited to write about this, I visited with some of my teachers, elders and

Congratulations to the  
Native American NMU graduates!  
December 2007, May and August 2008

Paul Bernier  
Susan Bragen  
Jennifer Campbell  
Grace Chaillier  
Marnie Corp  
Jennifer Jacobson  
Jay Langer  
Tyler Larson  
Jennifer Morrison  
Barbara Neuens  
Justin Robillard  
Peter Shelafoe  
Peggie Shelifoe  
Amanda Shellnut  
Frances Shepley  
Natalie Sprowl  
Deidra Vanwormer  
Toni Wachter  
Angela White



offered ahsema for their viewpoints and help. Some said they felt the Creator was giving permission because it was asked. Some said to share my heart, what I had learned and as long as it was done with a good heart, good thoughts and good intentions, it would not be wrong.

-- Sam Doyle

*Note: Sam Doyle has graciously served as the firekeeper for the annual NMU Learning to Walk Together for a few years. We thank him for his dedication to our gathering and for this article.*



**The Native American Exhibit  
Marquette County History Museum**  
*by Maryanne Brown*

It will never cease to amaze me how Native people are portrayed in museums. Here we are, today with Native American study centers, classes at universities, etc. and they are still exhibiting the typical “family setting.” It seems that the only people who can actually bring the Native history alive are the Native people themselves. The question should be what is the purpose of the exhibit? Is it to entertain or to teach? What did I see today? The Native display is purposely the first display as you walk into the East Gallery, intentional; I would say yes, it is in a prime location in the museum. The dwelling is a bark house with a woman inside with a stick in her hand looking busy, the baby is in a cradle board and the man is drying fish ‘outside.’ There is a painting of the rest of the community on the wall and a woods scene around them and (of course) their canoe. There are showcases blocking the exhibit with (the usual) beading and food gathering (wild rice). Information on the making of maple syrup is shown. However, let’s face it, if it was an outstanding exhibit, one that featured real history and accomplishments, it could be located in the basement or in the back. Location wouldn’t matter because it would teach visitors and hence - it would be remembered. Scattered through the museum are “ornaments.” Around the corner of the Native Exhibit is a picture and a brief account of Chief Marji-geicks contribution to the history of the U.P. Also, until it was pointed out to me I didn’t even see the Treaty display.

In other showcases there are Indian blankets, beaded moccasins, and a bust of Chief Kawbawgam. Why isn’t information about him shared? Visitors unaware of U.P. history may question who Chief Kawbawgam is when they see a bust sitting up high on the top of an all together different display window -- collecting dust. It appears as though the bust of Chief Kawbawgam was randomly placed. It is believed that Kawbawgam was born in 1799 and died in 1902. He lived in Marquette for fifty years. You would think that they could come up with more information about him for an actual display, wouldn’t you? Also Kawbawgam delivered mail between all the settlements in the Marquette Area. He was known throughout the Upper Peninsula and even below the bridge. His name was familiar to many people. He was a full blooded Chippewa and a chief by blood. What is more he was a good Indian, and he lived a good life, according to those who knew him. Chief Kawbawgam was married to Charlotte the daughter of Chief Madje Geeshick mentioned briefly in the museum. Kawbawgam was a great friend of Peter White, until his death and lived in a cabin on Presque Isle that was built for him by White. Both Charles and Charlotte Kawbawgam are buried on Presque Isle. *(Lake Superior Journal, Sault Ste. Marie 1903).* On the top of the stair landing, outside the East Gallery where the Native Exhibit is there is a showcase (shown above) with some Indian information again about the beginning of the U.P. Besides the predictable arrowheads on display there are beautiful woven baskets, beadwork, drawings and knife blades.



Chief Kawbawgam Bust

However, there are those of us who are taking offense to it because the exhibit is a terrible portrayal of Native Americans to the point of stereotyping (no matter where it is located in the museum). I did like the care they put into the scenery of the display. The woods scene, the artifacts, and the painting on the wall around them is well done. The clothes are a bit too perfect in all the ornaments that adorn them and the fact that they look like they were just ironed. The organization of this display is in the details and it is appealing to the eye. I believe people may stop as they are passing by to have a look. There is a button to press and a woman’s voice fills some empty gaps about what we are looking at; She discusses the move from their winter camp to the summer camp; she mentions berry picking; she talks about drying fish and the naming ceremony for her baby that will happen one day. Young visitors must like that button. To those who haven’t studied the Native cultures and do not know their accomplishments, the museum portrayals keep them in the dark and perpetuate the belief that all tribal people had the same ordinary day. This display definitely reinforced my impression of Native American exhibit. It’s the same as all the rest! There are many complaints I have about this exhibit and if I had the opportunity I would change it or at least add to it with regards to the Chiefs and the treaties that were signed and most how Indian people of this country played such an important role in the history of the United States. I would love to see more of the current display that informs us about the achievements of local Native people.

# Spring Break on Sugar Island

Nine NMU students spent most of spring break week observing and volunteering in K-8 classrooms at Joseph K. Lumsden Bahweting Public School in Sault Ste. Marie, Mich. – one of Northern’s charter schools. The practical experience was a required component of their “Native American inclusion in the classroom” course. Senior Erin Coron said the benefits of the experience were well worth sacrificing some free time. “I’m really glad I did it because I took so much away from there that I wouldn’t have been able to get any other way,” Coron said. “I was in a special education room and actually got to teach lesson plans with the teacher. It’s a unique learning environment because so much of what they do ties their culture to the curriculum. There’s also a strong sense of community that promotes the perfect opportunity for teachers to learn from students. I want to teach in a tribal school, so this was really valuable for me.” The NMU group stayed at a culture camp on Sugar Island, located on the St. Mary’s River between the Upper Peninsula and Ontario. Participants are pictured during a snowshoe outing near the camp. While most of its residents are tribal citizens, Sugar Island is not recognized as reservation property. Both the Sault Tribe of Chippewa Indians, which owns the camp, and the Bay Mills Indian Community have interests on the island. The group took a ferry back and forth to the Soo for their activities at Bahweting. In addition to classroom activities, NMU students participated in cultural events. “The school hosted a feast and storytelling evening,” said **April Lindala** (Center for Native American Studies), who team teaches the course with **Joe Lubig** (Education) and accompanied the students. “Tribal elders, culture bearers and other speakers also came in to give teachings on everything from the medicine wheel to treaty rights to the history of the tribe and Sugar Island. It was nice to have people from the community share their perspectives. Each student also made a leather pouch with beadwork to take home as a memento.” Lindala said the course had been delivered exclusively by the Center for Native American Studies until this year. “The course is vital enough to still be offered, so I went to the School of Education in the hope of finding someone to pair with who could bring educational expertise to the table,” Lindala added. “Joe had done something similar with a charter school downstate. His educational expertise complements what I’m able to bring to the class – the Native American experience identity and cultural components. We received a lot of help from the charter schools office here at Northern for the site visit.” The class did some advance preparation on WebCT before traveling to Bahweting. After their return, they worked on assessments and case studies.

- NMU News Bureau

(Below: frigid on the island. Above top right: Snowshoeing fun. Above middle: Working on crafts.)



- 2008 Pow wow**  
**Photos from center pages**  
**Page 8**
1. Fancy Shawl dancer
  2. NMU recent graduate and traditional dancer Peggie Shelifoe with NMU student and traditional dancer Travis Green
  3. Four Thunders Singers
  4. Fancy Bustle Dancer, NMU student Chad Nedeau
  5. Jingle Dress dancer, Laura Fiset
  6. NMU student Connie Hemmila
  7. Youth Hoop Dancer, Rita DeVoy

- Page 9**
1. Hand Drum Singers Competition - Milwaukee Bucks
  2. Hand Drum Singers Competition - Ditibasin
  3. Super Chef, Chris Kibit
  4. Whoa! Look at that fry bread
  5. Up in Flames! Volunteer cooks venison
  6. Jeff says, “I need to test taste.”
  7. Volunteer asks, “Dessert anyone?”
  8. Elders in the feast meal line.
  9. Make sure to wear your hat when you volunteer. Charlene with Jeff.

For more photos. Visit our website.



# Art & Culture Road Trip - Feb 2008

In the early hours of Friday, February 22, seven Northern Michigan University students set out for a cultural adventure with three NMU faculty. Leaving bright and early the cold Friday morning, they arrived at the Ziibiwing Center in Mt. Pleasant later that day. They walked through the permanent installation of the Anishinaabe history exhibit which detailed the cultural ways of living, influential events in history, language, and teachings of the Anishinaabe people. They also viewed the temporary exhibit of photographer Dick Bancroft whose work documented the American Indian Movement, one of the major civil rights movements which gave voice to North American Indian people. Bancroft crafted a history of AIM in still pictures. Following the tours, the visitors listened to a presentation by Judy Pamp, the assistant director of Ziibiwing, on how the Ziibiwing staff created the permanent exhibit - Diba Jimooyung. A unique circular tour of the Ojibwe history from pre-contact to today. The group spent the evening at the Soaring Eagle Hotel enjoying the art, food, casino, and other luxuries.

Saturday the students and faculty went to the Ziibiwing Center again to see the bandolier bag exhibit, take pictures (Photo right) and appreciate beadwork from previous centuries. Students were also lucky enough to participate in beading a bag that would be presented to Chief Cantu. (Photo above left)



The group then left to view the Mt. Pleasant Indian Boarding School and learn some of its history. (photo left) Hitting the road again, the group traveled to Michigan State University to attend a presentation by Edgar

Heap of Birds and to learn about the influential artwork he has done throughout the world pertaining to North American Indians.



NMU faculty and students with Curator, David Penney, around an original Norval Morrisseau (Ojibwe) painting at the Detroit Institute of Arts. From left to right: Katrina Arnold, Traci Belair, April Lindala, David Boda, Vanessa Green, Travis Green, Jeff McRoy, David Penney and Grace Chaillier.



Sunday the travelers took a gallery walk and talk with David Penney, Curator of Native American

Art at the Detroit Institute of Arts, and viewed amazing Native American art ranging from artifacts and beadings to paintings and woodcrafts. As the group was heading back to Marquette, they stopped at Birch Run to fit in some fun shopping. All three days of the trip were packed full of traveling and fun culture and art teachings. The tired group was happy to be heading back to Marquette.

-- Katrina Arnold

*This trip was made possible by the Native American Student Empowerment Initiative. See more on page 13.*

"Native Month" continued from page 2

The second performance was by Eric Awonohpay and his two young sons. Eric stated that he sings with them several times a week (not including pow wows). The three shared several



pow wow songs from all over Indian Country. Their voices really filled up the recital hall. Watch for them on the pow wow trail.



Headlining the evening was a hand drum group from Ontario; the Healing Lodge Singers. Teresa Binda heads up the group. The ladies filled their set with several traditional and contemporary songs; some were done in one straight voice, others in harmony and even one song in a round. As



part of the set, Alfreda Trudeau (above) sang a solo on guitar. The First Nations Performers Fest was pleased to bring local talent to the stage this year.

# Ojibwe Artist Visits Finlandia University

"Although I was raised in Minneapolis, I always went back to the reservation for summer and winter breaks and stayed with my grandparents. I am still strongly connected to my reservation and other Indian communities in the area by my many friends and relatives."

-- Jim Denomie

Finlandia University hosted an exhibit of paintings by Minnesota Ojibwe artist Jim Denomie February 7 through March 19, 2008. Denomie exhibited over 40 paintings from his "Painting-a Day" series. Students and staff from NMU made the chilly road trip up to Hancock, Michigan, to see his work and listen to his presentation. Denomie spoke about his "Painting-a-Day" project in 2005, in which he created a painting every day of the year, resulting in over 430 small-scale works, of which approximately 300 are portraits. He called the series "Rugged Indians." The series reflects the shifts of "thought, emotion, and events that mark daily life." These quick studies of the individual (many of just the face) were usually completed within 15 to 30 minutes. Other paintings reflected Indian humor and a look at history using that humor. One of the students who attended, mentioned that they learned a lot of history from one of his paintings. "Denomie's an Ojibwe artist whose life is made up of at least two cultures, plus that of the art world—an adventurer in any world that surrounds him. He's curious about lives other than his own." Quote from Ann Klefstad, editor of [mnartists.org](http://mnartists.org).

To learn more Jim Denomie, visit his website at [www.waaboostudio.com](http://www.waaboostudio.com)



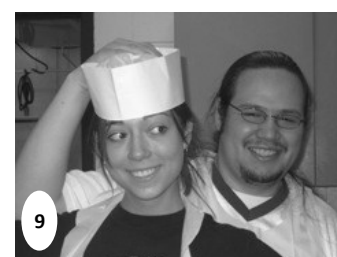
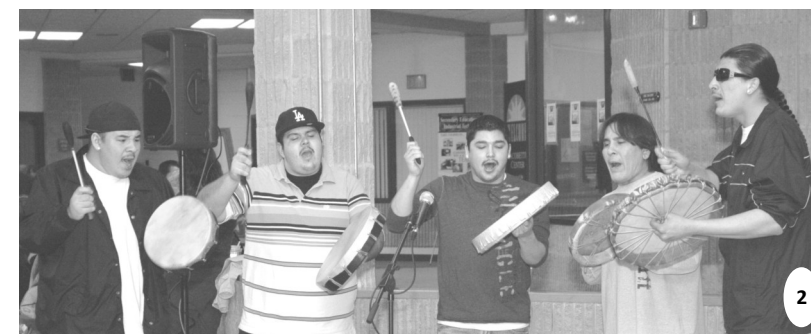
From left to right: Dr. Lee Bien (visiting professor) Vanessa Green, Dr. Alex Carroll (Anthropology), April Lindala (Native American Studies), Travis Green, Dr. Adriana Greci Green (Native American Studies) with featured speaker, Anishinaabe artist from Minnesota, Mr. Jim Denomie.



How does one know they are near Michigan Tech? Just watch out for the massive ice sculptures during Winter Carnival. In front of MTU's Phi Kappa Tau fraternity's interpretation of "Van Helsing" is our own NMU Assistant Professor Dr. Alex Carroll (Anthropology) with Visiting Professor from China, Dr. Lee Bien.



# Pow wow 2008 in review



## feast highlights

Explanation of photos on page 11.



# experience the 8th annual First Nations Food Taster



A student volunteer helps with the fry bread last year.

Friday, November 7 from 5 - 8 p.m.  
D.J. Jacobetti Center - NORTHERN MICHIGAN UNIVERSITY

Menu consists of traditional and contemporary  
Native dishes with bison, venison, three sisters casserole,  
wild rice, corn soup, fry bread, and desserts.

Purchase tickets on the NMU campus at  
112 Whitman Hall or 3001 Hedgcock

Advanced Ticket prices until November 6 at 5 p.m.

\$4 - NMU students w/ID (must present ID at the door)

\$10 - general public

**This is a dish bag event! Please help our environment.**

Bring your own (unbreakable) dishware and  
your name will be entered into a raffle of excellent prizes.

Need more information? Call 906-227-1397

E-mail [nasa@nmu.edu](mailto:nasa@nmu.edu)

Or visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

This event is presented by the NMU Native American Student Association with support from the following NMU departments - Center for Native American Studies, Mathematics & Computer Science Department, Multicultural Education & Resource Center, NMU Bookstore, Office of International Programs, Psychology Department, School of Education and School of Nursing.

Additional thanks to Babycakes, Bay Mills Resort & Casino, Border Grill Express, GFS Marketplace, HOTPlate, Island Resort & Casino, Kewadin Casinos, Marquette Food Co-op, Ojibwa Casinos (Baraga & Marquette), Quizno's, Reinhardt Foods, Seeds & Spores, Starbucks, Super One Foods, and Wal-Mart. Special thanks to Dr. Elda Tate, Chris Kibit and the Culinary Arts Program and the D.J. Jacobetti Center Staff.



## Anishinaabe News

c/o Center for Native American Studies  
Northern Michigan University  
1401 Presque Isle Avenue  
Marquette, Michigan 49855



# Anishinaabe News

Fall 2008 Volume 5, Issue 1

## 2008 Native American Heritage Month

Every November, NMU celebrates Native American Heritage Month with numerous events and activities. This year is no different. The Native American Student Association (NASA), along with several university departments, offers films, readings, presentations, music and of course the First Nations Food Taster. We are especially honored to have MariJo Moore, JoAnne Shenandoah and Wade Fernandez coming to campus this year. All are award-winners in their respective arts and they add something special to this year's line-up. For a complete listing of events, see the advertisement on page 11.

## Inside this Issue

UNITED Conference

\*

U.P. Indian Education  
Conference

\*

Nish Language Class

\*

Longest Walk II

\*

And much more...

## 3rd annual UNITED Conference

The third annual UNITED conference was held on the NMU campus September 21-23. Several presentations including films, dancing, panel discussions were held over three days. Special guests included Lakota



women's rights advocate, Ms. Tillie Black Bear (see story on page 8), Dr. Jose' Cuellar Hispanic Cultural Expert and Mr. Kevin Annett, film maker of the documentary *UNREPENTENT: Kevin Annett and Canada's Genocide*.

Pictured left to right: Dr. Judy Puncocar, Kevin Annett, and Kenn Pitawanakwat. (photo: April Lindala)

## U.P. Indian Education Conference



Photo: Adriana Greci Green

The 12<sup>th</sup> annual Upper Peninsula Indian Education Conference was held on Monday, September 29 at the Great Lakes Rooms of the University Center on the NMU campus. The conference was originally scheduled for Monday, February 18, but inclement weather closed the university. Luckily, almost all of the

presenters were able to reschedule including special guest D.J. Eagle Bear Vanas. Vanas was the keynote speaker (see photo above). Several other presentations were held throughout the day including one on Financial Literacy for youth (see page 8), Special Education, Health and Wellness and the Eagle Books project. Erick Awonohopay sang to over 150 participants during a buffet lunch which featured whitefish and a three sisters casserole.

Funding for the 12th annual U.P. Indian Education Conference was provided through the U.S. Department of Education Office of Innovation and Improvement's Fund for the Improvement of Education to implement the Excellence in Economic Education Teacher Training Workshop project with additional support from the NMU Center for Economic Education and Entrepreneurship, the NMU Center for Native American Studies, the NMU GEAR UP/College Day Program and the Keweenaw Bay Indian Community.

More on UNITED and the U.P. Indian Education conference on page 8.



## First Nations Films *The Exiles*

Relocation helped shape a pan-Indian identity among many Native men, women and children living far away, literally in exile, from their reservation communities and families, and their experiences live on in today's generations.

Made between 1958 and 1961 by Kent Mackenzie, the film *The Exiles* follows a group of Native Americans on a night out on the town in Los Angeles. Many Native Americans, who came to LA under the auspices of the Bureau of Indian Affairs' program of relocation from reservations to cities, also lived on Bunker Hill. Mackenzie constructed his script from what he learned of their experiences and

employed several for the film. This intense film, photographed in black and white, was critically acclaimed at the 1961 Venice Film Festival, but didn't find distribution until recently. It has been opening nationally to great reviews and had its U.P. premiere at NMU on Tuesday, September 23 as part of the Uniting Neighbors in the Experience of Diversity (UNITED) conference. The screening was facilitated by Dr. Adriana Greci Green. Most reviewers praise the indie film and the sense of tragedy that envelops the characters, and interestingly perceive the film as an artistic documentary about the lives of LA's relocated Indians. It is probable that scenes like the 49 dance that happens on a hill overlooking the sleeping city will be perceived very differently by Indian and non-Indian viewers. There is a sense of community among the re-

located Indians.

*The Exiles* will be shown on **Monday, November 3 at 6 p.m.** as part of a two for one film night during Native American Heritage Month activities. The screening will take place at Jamrich Hall 102 following a short documentary on boarding schools.

### CNAS Open House

On Tuesday, September 9, the Center held its annual fall Open House for students and NMU employees. Several faculty, staff, community members and students attended. Students who attended were eligible to win various prizes.

*From left to right - Bill Bergmann, Shirley Brozzo, and Ray Ventre. Photo: BJ Bosco*



# Native American Studies

*The gift is in the journey.*

## Winter 2009

NAS 101	Anishinaabe Language, Culture and Community I	
NAS 102	Anishinaabe Language, Culture and Community II	(successful completion NAS 101 or instructor's permission)
NAS 204	Native American Experience	
NAS 280	Storytelling by Native American Women	
NAS 288	Politics of Indian Gaming	(web course)
NAS 295	Special Topics: History of Indian Boarding School Education	
NAS 295a	Special Topics: Issues in the Representation of American Indians	
NAS 295b	Special Topics: American Indian Communities	
NAS 310	Tribal Law & Government	
NAS 342	Indigenous Environmental Movements	
NAS 488	Native American Service Learning Project	

NAS 101, 102 Meets the Division V requirement. NAS 204 meets the Division II and World Cultures requirements. NAS 288 and NAS 310 meets Division IV requirement. Some of the NAS courses are worth Diversity Edge credit.



Special topics courses will be eligible credit towards a Native American Studies minor. For more information about these courses or the Native American Studies minor, call 227-1397 or e-mail [cnas@nmu.edu](mailto:cnas@nmu.edu). Visit the CNAS website at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).

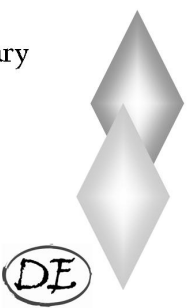
# November is Native American Heritage Month

*All events are free unless otherwise indicated.*

Monday, Nov. 3 6 p.m.	<b>Two for One FILMS</b> <i>Residential School Experience: A Century of Genocide in the Americas</i> <i>The Exiles</i>	Jamrich Hall 102
Tuesday, Nov 4 7:30 p.m.	<b>Poetry Reading</b> <i>with guest poet Sally Brunk</i>	Whitman Commons
Friday, Nov. 7 5 - 8 p.m.	<b>First Nations Food Taster</b> Wild game, wild rice, corn soup, fry bread and more! <i>Volunteers needed. Tickets on sale now.</i>	D.J. Jacobetti Center
Saturday, Nov. 8 8 p.m.	<b>Concert with JoAnne Shenandoah</b> Grammy-award winning musician <i>presented by the International Performing Arts Series</i> <i>Tickets on sale now through NMU EZ Tickets.</i>	Kaufman Auditorium
Monday, Nov. 10 6 p.m.	<b>The Healing Power of Words</b> <i>with award-winning author MariJo Moore</i>	Payne/Halverson Lobby
Tuesday, Nov. 11 11 a.m.	<b>Reading of Original Works</b> <i>with author MariJo Moore</i>	WS 2906 Lecture Hall C
Tuesday, Nov. 11 7:30 p.m.	<b>All Life is Sacred: The Long Walk II</b> <i>with NMU student Michael Robinson</i>	Whitman Commons
Thursday, Nov. 13 7:30 p.m.	<b>FREE CONCERT</b> <i>with award-winning musician Wade Fernandez</i>	Great Lakes Rooms
Monday, Nov. 17 6 p.m.	<b>FILM: Four Sheets to the Wind</b> <i>with facilitator April Lindala</i>	Jamrich Hall 102
All Month	<b>Display at Olson Library</b>	Olson Library

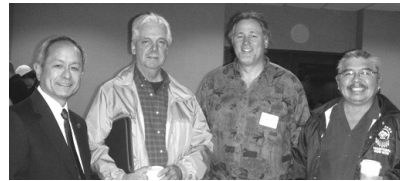
Native American Heritage Month activities are brought to you by the Native American Student Association and the Center for Native American Studies at NMU with support from the following NMU departments -- Academic Information Systems, Mathematics and Computer Science, Ethnic and Cultural Diversity Committee, Multicultural Education and Resource Center, Music Department, NMU Bookstore, Office of International Programs, Psychology Department, School of Education and School of Nursing.

*Additional thanks to - Babycakes, Bay Mills Resort and Casino, Border Grill Express, GFS Marketplace, HOTPlate, Island Resort and Casino, Kewadin Casinos, the Marquette Food Co-op, Ojibwa Casinos (Baraga and Marquette), Quizno's, Seeds and Spores, Starbucks, Super One Foods, and Wal-Mart. Special thanks to Dr. Elda Tate, Chris Kibit and the Culinary Arts Program, the D.J. Jacobetti Center Staff and the Hannahville Indian Community School.*





## UP Indian Education



NMU President Dr. Les Wong, Mr. Basenene (Watersmeet Schools), Mr. Danny Garceau (SAIGE) and Mr. Kenn Pitawanakwat visit at the conference.

(Continued from page 1)  
NMU President Dr. Les Wong opened up the morning remarks with a challenge for all in attendance to think about how NMU

can better serve tribal youth. Seventy-five youth participants from several schools including North Star Academy, Hannahville Indian School,



Marquette Area Public Schools Title VII and Gwinn Area Schools Title VII programs took part in the first-ever "Monopoly on the

Rez" tournament on the NMU campus. Pictured above are youth from the Hannahville Indian School with a school board member. Nearly one hundred teachers in attendance received a package full of goodies which included a set of the Eagle Books for their classrooms.



Dr. Lynn Aho of the Eagle Books project.

## American Indian Communities

*Explore a range of issues that affect Native Americans within both reservation and urban settings.*

**NAS 295b - Special Topics: American Indian Communities**  
**Winter 2009 - 4 credits Tuesdays 6-9:20 p.m.**  
**Dr. Adriana Greci Green**



For more information call 906-227-1397  
E-mail us at [cnas@nmu.edu](mailto:cnas@nmu.edu)  
Visit our Web site at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



## Incident at Oglala

By Maryanne Brown

This film is an examination of the case behind the murder of two F.B.I. agents at the Pine Ridge Reservation. Three men were arrested and only Leonard Peltier was convicted and sentenced to two life sentences.

I was honored to present the film "Incident at Oglala" at the UNITED Conference on Sunday, September 21. It is important to share the message of the injustices surrounding Mr. Peltier's trial, his wrongful imprisonment, and the incidents that occurred on the Pine Ridge reservation in June of 1975.

This film was directed by Michael Apted, also known for such movies as "Thunderheart" and "Gorillas in the Mist". Robert Redford produced the movie.

## Recorded in Stone: Voices on the Marquette Iron Range

Marcus Robyns, NMU Archivist unveiled the Recorded in Stone: Voices on the Marquette Iron Range Project web site available for viewing at <http://voices.nmu.edu> on Saturday, October 18. The Center was a partner in the project with April Lindala presenting on the Anishinaabe Migration and History on the Marquette Iron Range. For those who missed the Recorded in Stone: Voices on the Marquette Iron Range Project symposium, you can view the MediaSite Live recording at the project web site's home page.

## Meet Grammy Award Winner JoAnne Shenandoah!

You can meet Joanne Shenandoah! **Saturday, November 8 at 11 a.m.** a workshop for NMU students will be held in the Whitman Hall Commons. Shenandoah has won a Grammy Award and 11 Native American Music Awards. A Wolf Clan member of the Iroquois Confederacy, she has fulfilled the promise of her Oneida name, Tekaliwah-kwa (She Sings). Shenandoah has performed at Carnegie Hall, the White House, the Kennedy Center and Earth Day on the Mall. **Her concert**



**will be held Saturday, Nov. 8, at 8 p.m.** in the Kaufman Auditorium as part of the International Performing Arts Series. Tickets are on sale now.

## We are still here, still telling stories, still singing--

-- Joy Harjo from the introduction to "Reinventing the Enemy's Language"

## Storytelling by Native American Women

**NAS 280 4 credits**  
**Winter 2009**  
**Monday evenings 6:00-9:20 p.m.**  
**Ms. Shirley Brozzo, M.F.A.**



Above: Joy Harjo  
Below: Louise Erdrich



For more information call 906-227-1397  
e-mail us at [cnas@nmu.edu](mailto:cnas@nmu.edu)  
Visit our Web site at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



## Tillie Black Bear Visits NMU



I attended Tillie Black Bear's talk about women's rights in the Great Lakes room of the University Center. Tillie is from the Rosebud Sioux Reservation and is an activist for women's rights. She was honored by former president Clinton for her work on the Rosebud Reservation, where she started the White Buffalo Calf Women's Society, the very first of its kind started on a reservation. She continues to spread her message and protect female abuse victims today. I enjoyed hearing Tillie speak because it was not structured. She set the mood well by starting the class with a Lakota blessing. The herbs she burned were something I had never smelled before, and I liked facing the different directions. Hearing her speak Lakota was really amazing. Thinking

about how few people probably know how to speak it made me feel really special to hear it. It was also surprising to hear the stories of her life and how they related to the boarding school discussions of our class. She is an actual boarding school survivor, and despite the hardships of the time her family kept the traditions of their people alive. Tillie couldn't even speak English when she went to school because she was raised in her native language, but her family kept their religious beliefs alive secretly and taught them to Tillie and her siblings.

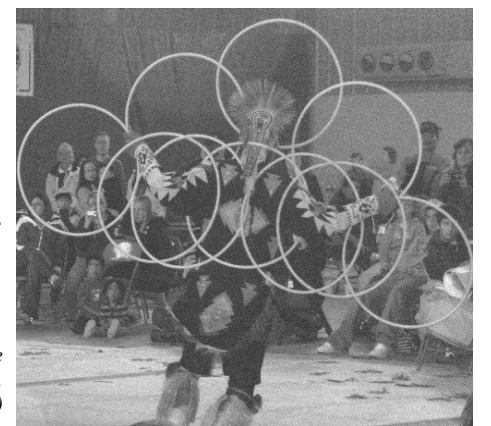
-- Connie Goudreau

If you missed any of these informative and engaging presentations, many are available for viewing online at NMU's Media Site.  
<http://mediasite.nmu.edu/NMUMediasite/Catalog/>

## MTU "Spirit of the Harvest" Pow Wow

The 13th annual "Spirit of the Harvest" pow wow at Michigan Technological University was held on Saturday, October 25. Stone Boy singers from Duluth, Minnesota was the host drum (with NMU alumnus Mark Pero). Lowery Begay was featured as a special guest. He is a motivation speaker and hoop dancer from Arizona. Friday, October 24 was the annual speaker's forum with guest Sam English (Artist), Lemyra DeBruyn and Dr. Iris Pretty Paint.

Begay during his hoop dance at the MTU pow wow.  
(photo: April Lindala)





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Letters to the Editor can be sent to:

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Letters to the Editor and guest editorials do not necessarily reflect the opinion of Anishinaabe News, the Center for Native American Studies or Northern Michigan University.

When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

## Longest Walk II - All Life is Sacred

**Tuesday, November 11 at 7:30 p.m. Whitman Hall Commons**

NMU student Mike Robinson will share his experiences from the 2008 Longest Walk II and Sacred Run (see photo below). The 8,200 mile Native American, multi-cultural, prayer walk from Alcatraz to Washington DC began February 11th to raise awareness about Indigenous People's rights, sacred sites protection, cultural survival, youth empowerment and the seventh generation, carrying the message that All Life is Sacred.

A 55 minute lyrical documentary film, "The Lotus and the Feather," will also be shown, weaving together the "feather" of ancient Native American wisdom with the "lotus" of Buddhism and indigenous Japanese traditions showing that all people are one at heart -- that we can be united in community, while honoring diversity.

This event is part of Native American Heritage Month and is sponsored by the Center for Native American Studies.



## Local Ojibwe Poet has Work Published

**Tuesday, November 4 at 7:30 p.m. Whitman Hall Commons.**

Sally Brunk is a citizen of the Lac du Flambeau band of Lake Superior Ojibwe. A former NMU student, Brunk

recently had a book of poetry published by Miskwabik Press of Calumet, Michigan. Brunk's poetry is framed between the art of Jim Demonie (Ojibwe) who had a show and held a presentation at Finlandia University last winter.

The book is entitled, The Cliffs "Summer Soundings." Brunk's poems are often reflective and in honor of family and friends.

You will have an opportunity to hear some of these poems when Ms. Brunk visits NMU to read her original work on Tuesday, November 4. The reading will take place in the Whitman Commons at 7:30 p.m.

This is a free event and open to the public. This event is part of Native American Heritage Month activities and is sponsored by the Center for Native American Studies.

### April's Tiny Tidbit

Great for a Holiday gift-the CNAS green tote. A great alternative to plastic shopping bags. On sale now at the CNAS-112 Whitman for \$12.



## Need Cash? Know of AIEF?

The American Indian Education Foundation (AIEF) Scholarship program supports educational opportunities for American Indian and Alaska Native students by awarding more than 100 scholarships annually. AIEF also offers two free guides to help Native Americans pursue higher education.

Applications submitted by eligible students each spring are reviewed by members of the AIEF Scholarship Committee who award the competitive grants. Up to \$2,000 per year is paid directly to each recipient's college or university. Grantees must maintain a grade point average of at least 2.0 and submit grades to AIEF each semester. For more information visit the scholarship page on the Center for Native American Studies web site. (We have a direct link to their page).

## More sources of financial aid.

<http://www.niea.org/media/scholarships.php>

<http://cahe.nmsu.edu/academics/ird/documents/fab-200821.pdf>

<http://www.collegefund.org/>

<http://www.ihs.gov/GeneralWeb/HelpCenter/CustomerServices/scholar.asp>

<http://www.aigc.com/>

<http://www.naja.com/>

<http://www.ncaied.org/scholarships.php>

## A Chance to Visit Washington D.C. and gain internship credit!

### The Morris K. Udall Foundation is pleased to announce the 2009 Internship and Scholarship Program opportunities!

The Native American Congressional Internship Program is a ten-week summer internship in Washington, DC, for Native American and Alaska Native undergraduate, graduate and law students. Students are placed in Congressional offices, committees, or select agencies to experience an insider's view of the federal government and learn more about the federal government's trust relationship with tribes. The Foundation provides round-trip airfare, housing, per diem, and a \$1,200 educational stipend. Applications must be received at the Foundation by January 30, 2009.

The Scholarship Program awards eighty \$5,000 merit-based scholarships for college sophomores and juniors seeking a career in tribal health, tribal public policy or the environment. Scholarship recipients participate in a five-day Orientation in Tucson, AZ, to learn more about tribal and environmental issues. Applications must be submitted through a Udall Faculty Representative at the student's college or university. The application deadline for the 2008 academic year is March 3, 2009.

Visit the UDALL website at <http://udall.gov/> to learn more about their programs! Interested students may contact April Lindala at 906-227-1397.

# Indians on Display?

*Representations of American Indian art should be celebrations, not appropriations.*

## Issues in the Representation of Native Americans

NAS 295a

4 credits

Winter 2009

Tuesdays/Thursdays 10-11:40 a.m.

Dr. Adriana Greci Green



For more information call 906-227-1397

e-mail us at [cnas@nmu.edu](mailto:cnas@nmu.edu)

Visit our Web site at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)





## More photos from the UP Indian Education Conference.



1



2



3

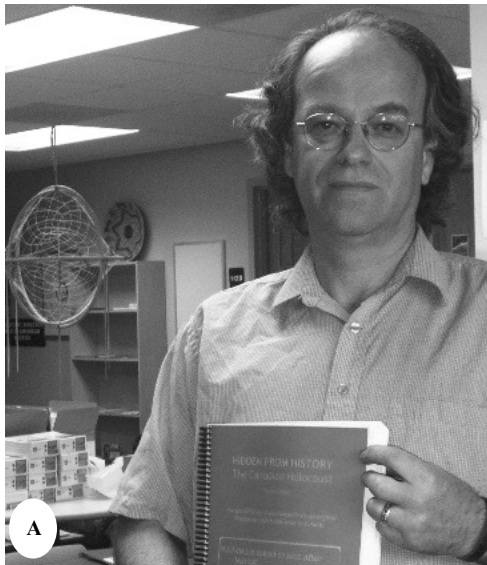


4



5

## Photos from UNITED



A

### Photos from UP Indian Education Conference

- 1- A student from Hannahville presents information on Monopoly on the Rez
- 2 - Marty Reinhardt speaks to Tanya Sprowl.
- 3 - Carol Bell and Ahbi Jain receive gifts for being presenters.
- 4 - Susan Faircloth presents on Special Education.
- 5 - Tawni Ferrarini moves amidst a sea of youth playing Monopoly on the Rez
- 6 - Participants enjoy time to network at lunch.

### Photos from UNITED Conference

- A - Kevin Annett holds his book 'Hidden from History.'
- B - Dr. Jose Cuellar talks with students and community members.
- C - A round dance is demonstrated at UNITED in Dance with Keweenaw Bay Indian Community dancers.



B



C



## Student Spotlight Mitch Bolo

### Why did you choose NMU?

I chose to go to NMU because it was close to home, and I wanted to stay in the UP because it's where I grew up. A lot of my friends were coming here as well so that also helped my decision.

### What is your major?

My major is digital cinema. I'm learning how to make movies, like the different types of shots when shooting, and how to edit all the footage once I get it. Next semester I get to learn how to do animation, which is pretty exciting.

### How long have you worked in radio?

I have actually been working at the radio station since I was 15 years old. The second day I worked there, I went on the air for the first time reading a weather forecast, and I did a commercial too. That was around six and a half years ago now.

### What sort of radio programming do you do?

Well, I work at a tribally owned radio station in Baraga, Michigan. We have two stations, the Rockin' Eagle 98.7 and Eagle Country 105.7. So, rock and country. I also have a two hour program on Sunday nights called Indigenous Insights, and that's my baby. It's all about Native Americans.

(Continued on page 6)

The NMU International  
Performing Arts Series presents  
Grammy award-winning  
Oneida musician

## JoAnne Shenandoah

Saturday, November 8

8 p.m. at Kaufman Auditorium

Marquette, Michigan

Shenandoah has also won 11 Native American Music Awards including the lifetime achievement award in 2007.

Tickets are \$20 for the general public,  
\$15 for NMU faculty/staff and seniors (over 60)  
and \$6 for NMU students.  
Call (906) 227-1032 to order tickets through the NMU EZ Ticket  
office or order on-line at [www.nmu.edu/tickets/](http://www.nmu.edu/tickets/)  
Call Dan Truckey with the IPA series at  
(906) 227-1219 for more information.



## FREE CONCERT with Wade Fernandez (Menominee)

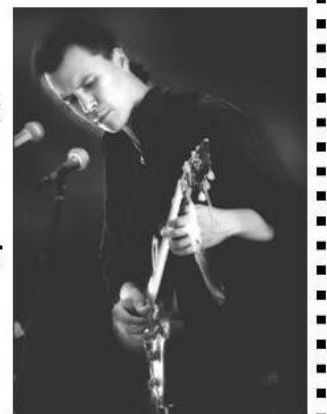
2006 Native American Music Awards

"Male Artist of the Year"

Thursday, Nov. 13 at 7:30 p.m.

Great Lakes Rooms-University Center

Northern Michigan University



This event is part of Native American Heritage Month and is hosted by the Native American Student Association with assistance from the Center for Native American Studies, the Ethnic and Cultural Diversity Committee, and the Multicultural Education and Resource Center.

### Need more information?

Call the Center for Native American Studies at 906-227-1397

E-mail us at [nasa@nmu.edu](mailto:nasa@nmu.edu)

Visit our Web site at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



(Student Spotlight continued from Page 5)

My co-host and I play all types of Native American music and talk about different things going on in Indian Country. It's on Sunday nights on 105.7 eagle country. Make sure you all listen.

### What do you enjoy most about your job?

There are so many things that I enjoy about my job. I really feel like I have the best job around. If I had to pick one thing though, I'd have to say doing indigenous is my favorite. I feel really good doing this show because I get to bring awareness to Native American culture. People look forward to the local pow-wow every summer, and I get to bring a little of that to them every Sunday night for two hours. I'm having a blast doing the show and, at the same time, I'm doing a service to the community.

I also just want to remind everybody: every Sunday night, 7-9, Indigenous Insights. Be there!

Our e-mail address is [IIRADIO@up.net](mailto:IIRADIO@up.net)



## Boozhoo! Welcome!

**Amy T. Hamilton (Department of English)**

Welcome Amy! An Assistant Professor of English, Amy completed her Ph.D. in English Literature at the University of Arizona. Amy has presented numerous papers at regional and national conferences and has organized conferences on both the local and national level. Her award-winning conference paper on American Indian women poets was published in the Rocky Mountain Modern Language Association's online journal. Amy is and will be teaching several of the Native American Literature courses in the English Department.

### Terri Williams (Center for Native American Studies)

We welcome Terri Williams who is now the new Senior Secretary at the Center for Native American Studies (CNAS). Terri began working at the Center in early September coming from the School of Art & Design. Much of her personal time is dedicated to her two children (both made an appearance at the CNAS Open House). We are happy to have Terri on board!



## Aanii/Boozhoo (Hello) from Kenn Pitawanakwat Anishinaabemowin Instructor



Photo: BJ Bosco

Second level Anishinaabe Language, Culture, and Community class at NMU.

From Left to Right: Leora Tadgerson, Elaine Wilson, Kenn Pitawanakwat (Instructor), Amanda Laitinen, Spenser Cantu, James Van Eck, Ginger Ross.

Not pictured: Brittany Reynolds, Estelle Caswell, Levi Tadgerson This class is superior and feels confident in its Anishinaabe language skills. These awesome students will progress into the next level of instruction given an opportunity. Pane bishgendanaa Anishinaabemowin! Anishinaabe madziwin ngii-kinomaaginaa minaaadenjigewin.

It's been over a year and well into the second year and upcoming new year of 2009, that Kenn Pitawanakwat has made his presence known here in our community, NMU, Marquette and the Upper Peninsula (UP).

He is proud to share his language experience with his students and apprise them of the similarities of the language that reaches all the way to the Rockies, Mississippi basin and all through Wisconsin, Michigan, Minnesota and Illinois.

Kenn relates personal stories and other tales to his students as part of his Native American Experience and Anishinaabe language courses. Like any teacher anywhere, he will tell you he has had his share of challenges, but he chooses to focus on the positive. He likes to bring practical everyday language, knowledge and experience to his students. He chooses to lean on the positive attributes of humanity, especially as it pertains to Native America. So much of Native America is unknown out there that he relishes educating his students about Native American contributions in mathematics, the pyramids, transportation, the significant role of women, and how the US Constitution was modeled from Native America, and so much more.

Kenn is currently recruiting students for his courses. If you would know someone who wishes to learn an oral language that is as old as time, then Kenn would only be too happy to have you join his class.

## Two Presentations, One Fantastic Message

MariJo Moore is of Cherokee, Irish and Dutch ancestry. She is an author, artist, poet, essayist, editor, anthologist, and creative writing workshop facilitator. Ms. Moore is the author of *The Diamond Doorknob*, *Eating Fire* and *Red Woman with Backward Eyes*.



Join Ms. Moore for a discussion entitled "The Healing Power of Words" on

**Monday, November 10 at 6 p.m.** in the Payne/Halverson Lobby. On **Tuesday, November 11 at 11 a.m.**, Ms. Moore will share some of her original works in West Science Lecture Hall C – Room 2906. **Both events are free** and open to the public. This event is part of Native American Heritage Month activities and is sponsored by the Multicultural Education and Resource Center and PACE - A King\*Chavez\*Parks Initiative of the State of Michigan PX 213 of 2008-2009.

## Congratulations

Congratulations to NMU student, Joe Kirkish, whose original creative writing was recently featured in the Tribal College Journal. Kirkish submitted the original piece while attending Keweenaw Bay Ojibwe Community College in Baraga.



NAS 295: Special Topics

# History of Indian Boarding School Education

4 credits - Winter 2009  
Tuesday & Thursday 4 - 5:40 p.m.  
Ms. Grace Chaillier



For more information call 906-227-1397

E-mail us at [cnas@nmu.edu](mailto:cnas@nmu.edu)

Visit our Web site at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



Photo: Sam Hill

Nah Tah Wahsh PSA seniors from the Hannahville Indian Reservation visited the NAS 101: Anishinaabe Language, Culture, and Community Class at Northern Michigan University on Monday, October 27. While visiting Kenn Pitawanakwat's course, they were introduced to the dynamics of Anishinaabe curriculum through the learning process of a living language-Ojibwa. The students also visited Dr. Judy Puncochar's Education course, ate at the Wildcat Den and toured the NMU campus.



# Indigenous Earth Issues Summit



Mark Your Calendar.  
Monday, April 6, 2009

Take action...today...everyday.

For more information, call 906-227-1397  
E-mail us at [cnas@nmu.edu](mailto:cnas@nmu.edu)  
Visit our Web site at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

The 2nd annual Indigenous Earth Issues Summit is made possible by  
the NMU Center for Native American Studies  
with generous support from the Keweenaw Bay Indian Community.

## Anishinaabe News

c/o Center for Native American Studies  
Northern Michigan University  
1401 Presque Isle Avenue  
Marquette, Michigan 49855



Fall 2008 Volume 5, Issue 2

# Anishinaabe News

## Happy New Year!

On behalf of everyone at the NMU Center for Native American Studies, *nia:wen/miigwech/thank you* for a wonderful year in 2008.

We've accomplished a lot with a little. We've met a lot of wonderful people from Rev. Kevin Annett to D.J. Vanas; from Tillie Black Bear to the aboriginal delegation from Australia (and so many more).

There are many exciting possibilities on the horizon for the Center in 2009. We hope you will be there. There will be new people to meet, new challenges to face, new problems to solve, new questions to answer.

Embrace your new year with gusto. I shall try as well!

Sincerely,  
April E. Lindala, Director

## Inside this Issue

Native American Heritage  
Month events

\*

Student programs  
from NAS 204

\*

Photos from Fall 2008  
and more.

## Grammy-award winner Joanne Shenandoah visits NMU.

**By Grace Chailier** - Award winning singer, songwriter, and educator Joanne Shenandoah performed at Kaufman Auditorium on a blustery Saturday, November 8 evening as part of the NMU International Performing Arts Series. Shenandoah, who won a Grammy in 2006 for her Songs of the Spirit album, is an eleven-time Native American Music Award winning artist and a Haudenosaunee woman of wolf Clan descent. Dressed in a black velvet top and floor-length black velvet skirt, Shenandoah played guitar, beginning the performance with a song from her Once in a Red Moon album. She said the piece was "recorded long ago about our mother, a living and breathing spirit who keeps giving to us." The artist that the Associated Press called "the most critically acclaimed Native American singer of her time" crooned:

*Hear my beating heart.  
Don't steal my thunder.  
Don't break my heart.  
I'm your mother,  
Hear my beating heart.*

(See "Shenandoah" continued on pg 2)



Hannahville Indian School student Einisha Hill joins Shenandoah on stage.

## Award winning musician Wade Fernandez performs at NMU

**by Sam Hill** - The atmosphere at Wade's concert on November 13 was very relaxing. Once seated, you could see flutes, a guitar, and some pedals, a very simple set up on stage. I felt like he was performing for us in someone's living room, it felt so comfortable and intimate. There was a medium sized crowd seated, ready to hear Wade Fernandez (Menominee). Craig Meshigaud, member of the Native American Students Association, introduced him, and Wade performed a lovely flute song. The way he played the wooden flute was very soothing to listen to. After awhile he added some guitar rhythms, which made his music sound almost whimsical. I was amazed at his ability to play the flute and his guitar at the same time.

Continued on pg. 5



Wade Fernandez taking a break between songs. Photo by Sam Hill.



(Shenandoah continued from pg 1)

Shenandoah informed the audience that “speaking of our mother”, a movie she’d starred in as a Native nurse and cook was now available in video stores. The film has a global warming message and is titled The Last Winter.

“In the Iroquois way, we ask, does anyone have any trouble?” she said. After the laughter subsided she continued, “Take that trouble and roll it up to the front of the room. It will be here for you when we finish this evening.” More laughter. This putting cares temporarily aside is a part of the Iroquois Theory of the Good Mind.

Shenandoah informed listeners that her Haudenosaunee name means “she sings.” She told of having worked in corporate America before coming to the decision in 1990 that she needed to sing. She contacted her sister Diane, who sat near her on the Kaufman stage, and asked her to perform also. Throughout the concert, Shenandoah turned to catch Diane’s eye and smile. Having come from a matriarchal culture, Shenandoah performed a series of songs to “honor the



Joanne signs something for a fan.

Several were recorded on the Matriarch album and one was written in honor of the release of the Sacajawea coin and performed in Washington, DC, at the request of then first lady Hillary Clinton. With regard to misbehaving men, Shenandoah stated that in the Iroquois way, women who want to rid

themselves of their damaging husbands take the men’s belongings and place them either outside the home or on his mother’s doorstep. Again, laughter.

Shenandoah explained that she has recorded many different songs that remind her of specific women. She sang her sister Diane’s song. She discussed her feelings on the power of song by stating, “Healers say if you sing along with songs, you will be healed.”

She called Dan Truckey, Beaumier Heritage Center Curator and director of the Performing Arts Series up onstage to play guitar, and she moved to the grand piano. She then addressed Einisha Hill, a young Mohawk woman and part of a Hannahville Indian Community student group, asking her to join the growing assemblage onstage. She sang a friendship song with Einisha and urged everyone to sing.

More of the Hannahville students were encouraged onstage, as were other audience members. The first half of the concert ended with audience members round dancing in the aisles.

Back from Intermission, Shenandoah sang another song from the Matriarch album and then a tribute song to Lori Piestewa, the young Navajo mother

who was the first Native American woman killed in combat while serving in America’s armed forces. She recommended that everyone access a tribute she performed to Piestewa, who gave her life in Iraq, on YouTube.

[www.youtube.com/watch?v=71mj7dkOpl4](http://www.youtube.com/watch?v=71mj7dkOpl4)

Shenandoah said she has released fourteen albums and she must sing one song from each album so the audience won’t know which one to buy. This, she said, “is an old Indian trick.”

She endorsed nurturing one’s gifts saying, “Our gift is a responsibility. Though I’ve won many awards, what counts is the message behind the music.”

She explained how talented her sister Diane is, a degreed art major, and a critically acclaimed sculptor and jewelry maker, some of whose work was available for purchase in the lobby.

Diane has been playing a large, red-painted hand drum with a bird in flight painted on it throughout the performance.



Diane Shenandoah.  
Photo by Grace Chaillier.

She explained that she has learned that her generation is the seventh generation since her ancestor,

Chief Shenandoah, lived among her people. She thinks of that as she sings “When the Eagle Calls.”

*When the Eagle calls,  
When the Eagle cries,  
Don’t run away,  
Don’t turn and hide,  
Join hands as one,  
Hold your head up high,  
When the Eagle calls.*

Shenandoah moved into the lobby after the concert. Fans pressed close in the Kaufman reception area as she signed autographs and posed for photos with admirers.

## A peace offering Interfaith Thanksgiving Service 2008

**By Nancy Irish:** First, I’d like to say a special thank you to Kenn Pitawanakwat for delaying his journey home to Canada in order to be with us. Chi miigwetch, Kenn.

The first Thanksgiving is a lovely story - the struggling Pilgrims holding a feast to express gratitude to their God and to their new friends who helped them survive. We want so badly for the spirit of that story, whatever the factual truth in it, to be frozen in time; that the goodwill at the heart of the story be the essence of an enduring friendship between the Europeans and the people they met here in the “new world”, that was new only to the Europeans. But of course we know that the Thanksgiving story didn’t end that way.

Desmond Tutu of South Africa wrote of a similar experience,

“When the missionaries came to Africa they had the Bible and we had the land. They said, ‘Let us pray.’ We closed our eyes. When we opened them we had the Bible and they had the land.”

We know the story of this troubled relationship is being written still. It is easy for non-Indians to forget, in the warmth and love that surrounds us as we celebrate Thanksgiving with our friends and family, that this holiday may be mixed with darker emotions for some. How many daily insults and grievances do our Indian neighbors suffer in silence? How would we know, if we never ask? If we never read Native American literature or see films made by American Indians? As long as we turn a deaf, indifferent ear to our Anishnaabe

brothers and sisters, there will be darkness on Thanksgiving Day. But there must always be reason to hope. In a campaign address to American Indian nations, President Elect Barack Obama said, “I understand the tragic history between the United States and tribal nations. We have to acknowledge that truth if we’re going to move forward in a fair and honest way.” Indeed, Truth and Reconciliation Commissions are springing up here in the U.S., in Canada, and all over the world as governments are beginning to attempt reconciliation with indigenous peoples by understanding that “the healing begins when the wounding stops,” and that only the truth will set us free.

The Tao de Ching reminds us that the journey of a thousand miles begins with one step, right under our feet. I say we begin a long and complex journey simply. Not simplistically, but simply. Robert Fulghum, a Unitarian Universalist minister, wrote:

“All I really need to know about how to live, what to do, and how to be, I learned in kindergarten. Share. Play fair. Don’t hit people. Put things back where you found them. Clean up your own mess. Don’t take things that aren’t yours. Warm cookies and cold milk are good for you. When you hurt someone, say you’re sorry. When you go out into the world, watch out for traffic, hold hands, and stick together. LOOK.” I would add - LISTEN.

We can’t even begin to scratch the surface of centuries of dishonorable conduct in one interfaith Thanksgiving service, or in twenty, or a hundred. An effort toward a just peace and genuine reconciliation with our Anishnaabe neighbors would take a long, concerted, and committed effort by many people. I don’t even know if there is the will for such an effort. I, for one, hope so.

**The NMU Native American Student Association  
invites you to the 17<sup>th</sup> annual “Learning to  
Walk Together” traditional pow wow  
It is right around the corner!  
This year’s pow wow will be a ONE-DAY event.**

**Saturday, March 14<sup>th</sup>, 2009  
Vandament Arena\* NMU campus \*Marquette, Mich.  
Feast at the Jacobetti Center  
THE PUBLIC IS WELCOME.!**



For more information or to volunteer E-mail us at [nasa@nmu.edu](mailto:nasa@nmu.edu), or call 906-227-1397. Visit our Web site at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

*This year’s pow wow is made possible by  
the Keweenaw Bay Indian Community and a grant  
from the National Endowment for the Arts.*



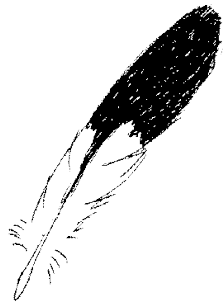
NATIONAL  
ENDOWMENT  
FOR THE ARTS  
A great nation  
deserves great art.



Photo Gallery - Native Month & Other Events Fall Semester 2008



- 1. Wade Fernandez poses with NMU student Maryanne Brown, NAS Faculty Grace Chaillier, NASA Chair Sam Hill, and NAS Faculty Leann Miller.
- 2. Joanne Shenandoah takes a break from her workshop to take a photo with Beaumier Heritage Center Director, Dan Truckey and Center for Native American Studies Director, April Lindala.
- 3. Joanne and her sister Diane play and sing for their Hannahville audience.
- 4. Hannahville students round dance during Joanne Shenandoah’s workshop performance.
- 5. Wade Fernandez performing for his audience, Thursday, November 13, 2008.
- 6. NASA member, Jalessa Schuyler, is ready to start cooking for the First Nations Food Taster!
- 7. Carving a turkey for the First Nations Food Taster, November 7, 2008.
- 8. Dr. Adriana Greci Green helps her NAS 204 students during a beading workshop.
- 9. NAS 204 student, Andrew Post, works on his Peyote stitch keychain.
- 10. April Lindala guides a student through her first Peyote stitches.
- 11. Audience members speak with Michael Robinson following his presentation.
- 12. Dr. Martin Reinhardt tells a story for the Oral Traditions course.
- 13. Storyteller, Jim St. Arnold illustrates his tale for the Oral Traditions course.



Shenandoah Holds Workshop

**By BJ Bosco** - The morning of Saturday, November 8, I had the privilege of attending a workshop by Joanne Shenandoah and her sister, Diane. The sisters’ visit to NMU was thanks to the International Performing Arts Series, overseen by Dan Truckey, Director of the Beaumier Heritage Center at NMU. Held in the Whitman Hall commons, the \*first workshop was held for a group of visiting Hannahville students. The visiting group of students also took a campus tour and planned to see Shenandoah’s concert later that evening at the Kaufman Auditorium in Marquette.



Photo: A. Lindala

Shenandoah started the morning by conversing with the students, asking them about their likes, their hopes, their goals, and telling them a little about her own. She told stories of when she first began to sing, and how



Photo: A. Lindala

she deals with sore throats, keeping herself in top singing shape. She and Diane then played and sang for them, accompanied by Truckey on guitar. She encouraged everyone to sing along with her. During a short break Diane showed examples of her artwork, photos of sculptures, as well as actual pieces of jewelry she had handcrafted.

One student, Einisha Hill, recorded an interview with Joanne for the student-run program “Rezz Radio” produced by students at the Hannahville Indian School. Shenandoah was all smiles throughout the morning, giving students tips on writing and singing. She ended the workshop by inviting the students on-stage at her concert that evening, and they practiced a song, dancing around the perimeter of the Commons. After the workshop she and Diane joined the group of students for lunch at the Wildcat Den.

*\*There was to be a second workshop scheduled for NMU students and the general public, but was canceled due to lack of attendance.*

Dr. Adriana Greci Green (CNAS) is pleased to announce the award of a MetLife Foundation grant (\$100,000) to the Detroit Institute of Arts in support of an Anishinaabe arts exhibition project. This grant will be dedicated to creating a traveling exhibition designed for community-based Native American cultural centers, bringing the museum to underserved audiences throughout the Great Lakes Region in the United States and Canada. Partnering institutions are the Saginaw Chippewa Ziibiwing Museum in Mt. Pleasant and the Ojibwa Cultural Foundation on Manitoulin Island. Dr. Greci Green is part of the steering and advisory committee for this project.



April Lindala shows students her technique. Photo by BJ Bosco

Rosette beading class held

The first beading class of the semester was taught by April Lindala on Wednesday, October 29. Ten students attended and were taught how to make rosette beaded earrings. It was a fun and relaxing night getting to know each other over our beadwork. We listened to Joanne Shenandoah and Wade Fernandez (both of whom visited NMU’s campus this semester). Several of us finished at least one earring before the end of the night. This beading class was part of the Native American Student Empowerment Initiative. Watch for more events like this during the Winter 2009 semester.



Anishinaabe Language impacts other areas of education

**By James Van Eck II-** As a student of the Anishinaabe, both verbally and culturally, I am blessed with the understanding of an entire people's culture and history other than my own. For the last three semesters I have been taking at least one Anishinaabe class, while at the same time laughing, learning, and understanding life a little bit more than I did before. The past two semesters I have taken, specifically, NAS 101 and 102, the Anishinaabe Language, Culture, and Community classes. I have learned so much from these classes, yet I realize that I know so little at the same time. It wasn't until December 1, 2008 that I realized how much knowledge I have truly attained. I sat with my fellow students in a large Sociology class lecture room. We watched the documentary "Manoomin (Wild Rice): Ojibwe Spirit Food" produced and directed by NMU's own sociology professor, Michael Loukinen. We were learning about this food and its role in Anishinaabe Madzowin (life). As I watched this film there was a scene showing the late spiritual elder Archie McGeshick Sr. giving a prayer in Anishinaabe for a good harvest and a blessing over their crop. I sat and watched, amazed that I was capable of understanding his prayer. Unfortunately I wasn't able to comprehend every word, but his point was very clear to me. I chuckled, knowing I was probably the only one out of the entire class (close to 100 people) that could translate his

words. It truly opened my eyes as to how much I have acquired of something that only a handful of people have—an ability, an understanding, and the knowledge to link myself with a people that do not have their own country, that do not have a massive population, and do not have that many fluent speakers. *Manoomin: Ojibwe Spirit Food can be found in the CNAS Resource Room and is available for viewing at the CNAS.*



"Ricing". Photo from [www.upnorthfilms.org](http://www.upnorthfilms.org)

Student Project for NAS 204

Michael Treacy chose to build a Native American style hand drum for his NAS 204 - Native American Experience class project. Coming from an Irish-American background, Michael chose this style of drum due to its similarity to the Irish bodhrán. The construction of the drum has been documented in a power point presentation and is available in the CNAS Resource room for anyone interested in viewing Michael's techniques.



Michael Treacy with his finished hand drum. Photo by: April Lindala

[side note: many NAS 204 student projects have been donated to the CNAS Resource Room. We thank them for their work. Anyone is able to visit and see these works.]

Seats are still open for a few of the classes offered by the Center for Native American Studies (CNAS). "Anishinaabe Language, Culture and Community I" with Kenn Pitawanakwat still has seats available. The Center is working to build a large base of students so that future classes such as NAS 102 and even NAS 201/202 will be offered and available. (see story regarding Furthering Anishinaabe Language on next page).

Grace Chaillier is once again teaching "History of Indian Boarding School Education." This class will begin the week of January 12 and will be Tuesdays/Thursdays at 4-5:40 p.m. It is scheduled a bit late in the day to encourage community members to sign up.

Another course is Aimee Cree Dunn's NAS 342 - "Indigenous Environmental Movements." This is a political course. Members of this class will be vital to the Indigenous Earth Issues Summit to be held on Monday, April 6, 2009.

The Native American Service Learning Project - NAS 488, is no longer limited to NAS minor students. Anyone wishing to take part in this course can sign up. Dr. Adriana Gregi Green is the instructor for Winter 2009.

**April's Tiny Tidbit**  
Great gift idea for any time of the year!  
A smart alternative to plastic shopping bags. On sale now at the CNAS—112 Whitman Hall for \$12.



Annett's documentary made me cry and brought me back to that day on the French-German border. A day I will never forget. More people need to never forget. I am so proud of Kevin Annett for having the courage to take a stand and defend what is right. Not many would have stood firm in all that he faced. Hearing his story gives me courage. I will not just live in this world and let someone else take care of it. Now, when my own courage falters, I will think of Kevin Annett and I will continue on the right path.

*For more information on Kevin Annett and Canada's Genocide, visit [www.hiddenfromhistory.org](http://www.hiddenfromhistory.org)*

NAS 204 students learn to Peyote stitch

Dr. Adriana Greci Green's NAS 204 class, The Native American Experience, had a Peyote stitch workshop on Monday, November 24, 2008, led by guest presenter April Lindala. Students made key chains with an option of three colored beads, white, black, and red. The purpose of the workshop was to "give students experiential appreciation for Native Art," says Dr. Greci Green. The students were interested and engaged in the activity, and said they hope it will be repeated for NAS 204 classes to come.



April Lindala demonstrates how to make the first stitch. Photo by BJ Bosco

2009-2010 Fellowship applications available

The Indian Arts Research Center (IARC) in Santa Fe, New Mexico is accepting applications from Native and First Nations artists for its upcoming fellowships in 2009 and 2010. The deadline to apply is Thursday, January 15, 2009. The Ronald and Susan Dubin Fellowship (June 15-August 15, 2009), Rollin and Mary Ella King Fellowship (September 1-December 1, 2009), and the Eric and Barbara Dobkin Fellowship for Native Women (March 1-May 31, 2010) support Native American and First Nations artists at the Indian Arts Research Center at the School of Advanced Research in any medium. Each artist-in-residence fellowship includes: a \$3,000 per month stipend, housing, a studio, as well as travel and material allowances. Applications for the 2009-2010 fellowships can be downloaded at [www.sarweb.org/iarc/fellowships.htm](http://www.sarweb.org/iarc/fellowships.htm). Questions may be directed to (505) 954-7205.

This issue's Student Spotlight is dedicated to... Former CNAS Freshman Fellow gives Commencement Speech

**By Sam Hill—** I was excited at this fall's commencement ceremony as one of my close friends took the stage to address his fellow graduates. I had known Zach since he was a Freshman Fellow for Nish News in fall of 2004. Since then, he joined NASA and has helped out immensely with the past few First Nations Food Tasters and pow wows.



Zachary T. Ziegler  
Former CNAS Freshman Fellow  
Fall 2008 Commencement Speaker  
Photo by Sam Hill

Zach Ziegler, 22, from Mayville, Wisconsin looked just like any other student ready to graduate on Saturday morning. However, a true original, when Zach was first called to the podium to reveal his speech to the audience; he took out his camera and snapped a photo of his view from the stage at the Superior Dome. He stated that he just wanted to capture an image that he would most likely never see again. Zach Ziegler studied music education during his four years here at NMU, but his speech didn't touch on his classes much. He began by asking the audience to sit back, relax, and close their eyes so they could imagine their first day here at NMU. Then, he told them to fast forward to where they are now, while remembering all their favorite moments in between. Zach mainly talked about how fulfilling the good times shared by friends are worth mentioning, rather than simply speaking about the academic aspect of college. He wanted to emphasize how important it is to not only get your education, but also enjoy yourself along the way. He recalled some of his fondest memories hanging out with friends in dorm rooms until four in the morning, not just working on all-nighters. He laughed while reminiscing about some of the crazy things he had done. While his speech was entertaining, especially to those who knew Zach and what fond memories he might have been conjuring up, it also had a great message to live life to its fullest.



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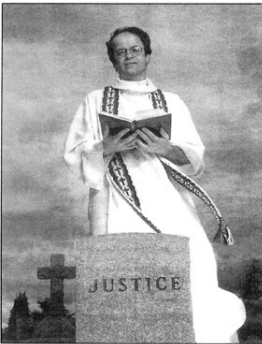
Letters to the Editor and guest editorials do not necessarily reflect the opinion of Anishinaabe News, the Center for Native American Studies or Northern Michigan University.

When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

**A Challenging Path:  
Response to Kevin Annett's Unrepentant**

**By Kristy Walker-Treacy** - My husband and I sat down to watch this documentary after Kevin Annett visited our Northern Michigan University classes in September. We both have been involved in several social, environmental and human rights movements. We consider ourselves activists. I really enjoyed meeting Kevin and am glad he inspired me to watch his documentary. I have known about indigenous

UNREPENTANT  
Kevin Annett and Canada's Genocide



Award-winning documentary film

genocide in the North America for more than a decade now and I wish that I could say that I was surprised by the extent of genocide that happened in

Canada, but unfortunately I was not. I want to ask, how could this happen? I want to know why this was not stopped. I want to know how a grown man or woman could violate and harm a child and blatantly get away with it. I want to demand justice for the victims of such brutal and heinous crimes. But what justice can you offer for the murder of a people, not just bodily but culturally and spiritually?

I wish that I could understand how one group could decimate another and then turn its back on the survivors, denying them their right to mourn. I feel this is one of the most important aspects of the white man's denial of this atrocity. The Native peoples need, and should have, the right to bury and grieve for their loved ones who have passed, their

living that continue to suffer, and their culture. Denying the existence of this holocaust is denying the victims the ability to move beyond it. The governments of North America need to admit to their crimes against humanity and then they need to pay their restitution. I am not in any way suggesting that apology, recognition, and restitution are enough, but it is what they have to give and they need to give it. Now. The people have been waiting long enough.

In 1995, I worked in Germany and had an opportunity to visit a Nazi death camp on the French-German border. Reading books, watching films, and seeing photographs of such things is not enough. There is no way to understand what truly happened until you see it and feel it in person. It was the single most painful thing I have ever experienced. But I am glad that I did.

I read many books on the Nazi holocaust and saw many movies. I even took a college course on it. I felt that I was informed. I understood the terrible things that happened, or so I thought. I stepped off the bus on that chilly morning and I will never forget what I felt. It may sound strange to some, but I felt death, I smelled death, I heard and tasted it. In one moment everything I read and thought I knew about concentration camps was amplified tenfold. I could not stop the tears from streaming down my face. The suffering of so many is very hard to take in. When Kevin Annett speaks of the need for remembrance, a holocaust museum, I could not agree with him more. People must know what happened. People, Native and white, need to grieve for so much loss. Kevin

**Congratulations Graduates!**

**Congratulations to the  
December 2008 graduates!**

Wendy Bell	Sarah Mannisto
*	*
Dana Laporte	Christopher Oshelski
*	*
Lars Larson	Amber Payment
*	*
Fredrick Livermore	Toni Rozich
	*
	Zachary Ziegler

*Good luck to all of you!*

**Further Anishinaabe Language offered in Winter '09**

**By Kenn Pitawanakwat** - This winter semester, the Center for Native American Studies is offering its first Anishinaabe Language course focused on winter specific exercises in the Anishinaabe language. Excitement is mounting. NAS 298 is a 4-credit course and is a directed study in Native American Studies. This specific directed study will consist of outdoor and cultural vocabulary specific to third semester study. Developing a lexicon definite to winter travel, navigation, and basic survival skills will form the framework as the student builds on previous language competency and cultural awareness. Winter flora and fauna identification will be expanded. Students will meet for four hours

on Saturday mornings. Outdoor excursions by snowshoes on campus and Presque Isle will be the primary venues for study.



At the end of the course the student will achieve a level of competency specific to the exercise and winter elements. Prerequisite is NAS Anishinaabe Language, Culture and Community 101 or by approval of the instructor. For more information or to fill out a directed study form, contact the Center for Native American Studies at 906-227-1397 or visit us on-line. [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

(Fernandez continued from pg 1)

Wade was very down-to-earth as he explained his home life and his career to the audience. He spoke about jobs he had earlier in his life, and past college experiences attending UW-Milwaukee. He also talked a little about life on the Menominee Reservation. Probably the most comical moment of the night was when he played his music video for "Commodity Cheese Blues" and sang along with it. I highly recommend checking out this video, it was very funny.

Along with his songs, he had a projection screen to the left of the stage. During his beautiful songs he displayed a slide show of pictures. He sang one song about his family and showed photos of himself when he was younger, along with photos of his children and family. It was a great way to capture the audience and encapsulate his song and feelings through music and images.

Toward the end of his concert, he had everyone stand up and hold hands in a circle around the room. He proceeded to sing a two step song with his hand drum. He seemed to be making the words up as he went along by telling the audience to "go right", or "step to the left", or "watch out for the speakers!"

This was an interesting way of including the audience. Everyone seemed happy that they were able to learn a little more about Natives and the musical journey that Wade has been on.

And, I was happy to learn that I'm not the only one who enjoys commod cheese!



## NAS 295: Special Topics History of Indian Boarding School Education

4 credits - Winter 2009  
Tuesday & Thursday 4 - 5:40 p.m.  
Ms. Grace Chaillier



For more information call 906-227-1397  
E-mail us at [cnas@nmu.edu](mailto:cnas@nmu.edu)  
Visit our Web site at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



Award-winning author MariJo Moore visited campus for Native American Heritage Month on Monday, November 10. Her presentation on the healing power of words was attended by both students and community members alike. The evening event which took place in the Payne/Halverson lobby, included words of wisdom from our guest as well as a sampling of her original works. Her humor is quick and put a smile on all of our faces. She slyly said, "if you have a question, put it down on a \$20 bill and hand them forward." The next morning she read original works to students in Amy Hamilton's Oral Traditions course.

## Have you heard what students have said about NAS 342-Indigenous Environmental Movements?

- \* The instructor lives the course she teaches and conveys her convictions clearly and effectively to all students.
- \* My life has been enriched by what I have learned in this class.
- \* I feel this class opened my eyes to many issues that we are struggling with today, not only in the U.S. but globally.
- \* One of the best educational experiences I have had in my life.
- \* I feel this type of course content should be a part of every student's higher education experience.
- \* I think it is a class that promotes leadership and encourages and embraces new ideas and divergent thoughts.
- \* This class was the best class I have taken at NMU thus far. The texts were INCREDIBLE!
- \* This class opened my eyes to an entirely new type of environmentalism.
- \* This class had changed my views and outlook on life!
- \* I see this class as a necessity for our survival on this earth.

Seats for Winter 2009 are still open. Sign up today!  
If you have any questions, contact the Center for Native American Studies at 227-1397.

## And the Heisman goes to...

A member of the Cherokee Nation of Oklahoma made history on Saturday, December 13 as the first American Indian to win the Heisman Trophy. Sam Bradford, 21, was named the Most Outstanding College Football Player for 2008, capping an impressive season for the 21-year-old quarterback from the University of Oklahoma. He broke state and national records with the Sooners and emerged as a role model for his tribe and Indian youth.



"I feel like that's another blessing that God's given me. I have a great platform, especially within the Cherokee Nation," Bradford said in New York City, where he was announced as the 74th winner of the Heisman. "And for me to be an example for those kids, I look at it as a great opportunity for me." Bradford, whose father is Cherokee, has previously said his tribal heritage didn't play a major role in his upbringing. But he has embraced his newfound stardom among the second-largest tribe in the nation. With the new title, the Cherokees can boast of two tribal members whose football prowess took them to new heights. Sonny Sixkiller, who was born in Tahlequah, is believed to be the first Indian player to start at quarterback for a Division I team -- Bradford is the second. Sixkiller, who works as a sports commentator, rose to prominence the early 1970s so it's been a long time since an Indian football player made national headlines. Few make it to the college level and none have entered the professional realm since Jim Thorpe, who was Sac and Fox from Oklahoma, and other Native athletes played in the early years of the National Football League.

Few Native athletes are represented in other professional sports though two have become baseball standouts in the past couple of years. Joba Chamberlain, a member of the Winnebago Tribe of Nebraska, plays for the New York Yankees, and Jacoby Ellsbury, who is Navajo and is enrolled with the Colorado River Indian Tribes, plays for the Boston Red Sox.

Bradford, who is a sophomore at OU, has said he is interested in attending law school after college. There's speculation he may want to enter the NFL draft but has not stated whether he will file the paperwork, which is due in mid-January.

Despite the attention on Bradford, he's not the only Cherokee who plays for OU. Ben Hampton is a deep snapper for the top-ranked team. Derek Shaw, who is Ponca and Osage, is also a deep snapper for the Sooners.

Bradford was honored Monday, December 15, 2008 in New York City for the Heisman dinner.

*Special thank you to Indianz.com for granting permission to re-print this story.*



Students from NAS 488 Native American Service Learning Project course created a display for the NMU Olson Library for Native American Heritage Month.  
Photo: David Boda

## Storytellers visit campus

**By Amy Hamilton** - During the first week of December, the Center of Native American Studies and the English Department collaborated to bring four storytellers to campus as part of Amy Hamilton's Oral Traditions class, EN 314. On December 2nd Marty Reinhardt and Tina Moses shared traditional and contemporary stories enhanced by Power-Point slides.

On December 4th Jim and Judy St. Arnold shared stories and songs. The presentations were a wonderful way to bring the semester to a close.

Both events were open to all students and faculty of the Center for Native American Studies and the English Department.





# Indigenous Earth Issues Summit



Mark Your Calendar.  
Monday, April 6, 2009

Take action...today...everyday.

For more information, call 906-227-1397  
E-mail us at [cnas@nmu.edu](mailto:cnas@nmu.edu)  
Visit our Web site at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

The 2nd annual Indigenous Earth Issues Summit is made possible by  
the NMU Center for Native American Studies  
with generous support from the Keweenaw Bay Indian Community.

## Anishinaabe News

c/o Center for Native American Studies  
Northern Michigan University  
1401 Presque Isle Avenue  
Marquette, Michigan 49855



# Anishinaabe News

Winter 2009 Volume 5, Issue 3

## From the CNAS Director - April E. Lindala

In reading this, you are some of the first to learn about the significant changes to the Native American Studies (NAS) minor. I am extremely pleased to share with you that several enhancements were submitted last fall and recently approved. Changes include additional NAS courses, structure changes and a minimum G.P.A. This has taken real effort by many of the faculty of Native American Studies and I want to thank them for their behind-the-scenes work in making these changes possible.

*NAS Minor Continued on page 13.*

## Inside this Issue

Remembering Walt Bresette

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Changes to NAS Minor

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Upcoming Indigenous Earth  
Issues Summit Information

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Alumni Spotlight

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Wisconsin Governor Backs  
Language Programs

\*\*\*

And much more!

## Film Premiere - Ojibwe Birch Bark Wigwam

"Whenever you make anything, you always put yourself into it" —Marvin Defoe, Red Lake Ojibwe

"Ojibwe Birch Bark Wigwam" is a one-hour documentary produced, directed and video recorded by Dr. Michael Loukinen, Professor of Sociology at N.M.U. will premiere on Friday, March 13 at 7 p.m. in Jamrich Hall 102 on the NMU Campus. Nick Hockings, an acclaimed Ojibwe Cultural Educator, from Lac du Flambeau, WI, joins a group of primarily elderly Euro-Americans and shows them how to build an authentic birch bark wigwam. The forest was the traditional Ojibwe's hardware, building supply, pharmacy and grocery store. Hands-on techniques learned over centuries are fused with Ojibwe cultural teachings and woven into a practical, yet spiritual ecology of the northern hardwood forest. Editing, graphics and special effects by Grant Guston, NMU Instructional Media Services.

*Wigwam Continued on Page 2*

## Evon Peter of Native Movement to Visit NMU!



The 2009 NMU Indigenous Earth Issues Summit Keynote Presenter (speaking on Monday, April 6 at 7 p.m. in the NMU Great Lakes Rooms): Evon Peter (Neetsaii Gwich'in), Executive Director of Native Movement and Former Chief of the Neetsaii Gwich'in, will be speaking on "An Arctic Perspective on the Eco-Challenges Facing Our Generation".

A summary of Peter's speech in his own words:

"How will we navigate the fall of unsustainable economics and non-renewable energy use in an era of Global Warming? What are the impacts on peoples day-to-day lives? In Arctic villages we are already encountering these challenges head on with gas prices at \$7-\$12 per gallon and a rapidly shifting environment. What is happening in our villages is an early warning sign for the rest of humanity. We must shift our direction if we are to avoid unnecessary suffering and hardship. Do we have the insight and will to make the change?



*Wigwam continued from page 1*

Viewers will see: the making of an offering to the forest spirits before gathering its bounty, peeling birch bark and puncturing holes with a deer bone awl; separating the strands of basswood inner bark to make twine, and making a pine pitch roofing tar.

Volunteers tell us how they have been affected by their experience of building a wigwam. Viewers are left with an understanding and deep appreciation for the survival culture of the Ojibwe. They are volunteers serving in the U.S. Forest Service Passport in Time program which coordinates volunteers assisting in archeological research “digs.”

Funded by the Michigan Council for the Arts (two grants), Northern Michigan University, the Lac Vieux Desert Band of Lake Superior Ojibwe, NMU College of Professional Studies, the Department of Sociology and Social Work and Michael Loukinen and Elaine Foster. Marvin Defoe, Red Lake Ojibwe—“Whenever you make anything, you always put yourself into it; you put yourself into the canoe. But it’s like, I don’t just go out and gather bark. Everything comes from the wood, your bark, your cedar, your roots, your pitch. You put it on there. But the most important thing is that you give reverence; you give reverence to that bark, that tree. It’s a feeling that’s when you’re talking to that tree, and you’re asking that tree to have a piece of it’s skin, if I could have your skin because I want to make canoe. Put tobacco down, just like I come up to a person and ask them for their skin.

It’s a feeling that I have for the tree, for all trees and particularly that tree. You are using it to make something to use. It’s like our people have used birch bark for centuries, ever since the beginning of the time we were here. Birch bark, wigwams, bark... It’s like that tree is a sacred tree, all trees are, but birch to me is a little more because it was given to us to use to protect our families, our wigwams. Wigwams are made with birch bark; to protect our family we use that. Our canoes travel, to travel with on the water. We never had cars. We used canoes. It is a major mode of transportation. Our baskets, we make our makaks, (baskets) to

hold our rice, to protect our rice. Our containers... You can even cook in birch bark. Cooking vessels, heat little rocks, put up in there, or you can boil water on the bark. Even our people use that in ceremonies, a lot of ceremonies we use this bark; there are many uses that was given to us, this bark.

But we don’t own that, the spirits they own that. We are asking to use that birch bark.”

For more information visit [www.wildwoodsuvival.com/survival/shelter/wigwam/wigwampukaskwa.html](http://www.wildwoodsuvival.com/survival/shelter/wigwam/wigwampukaskwa.html)

The film premiere is sponsored by the N.M.U. Anthropology Club and the N.M.U. Native American Student Association with support from the Center for Native American Studies and the Sociology/Social Work Department.



#### **April's Tiny Tidbit**

**The Center is investigating the possibility of selling Native specific items to help generate revenue for programming for the campus and surrounding community. These items should be unique to our region to best attract an audience. If you have any experience in setting up a small, non-profit business or ideas for such a venture - please contact the Center with your ideas. Our e-mail is [cnas@nmu.edu](mailto:cnas@nmu.edu). We appreciate your ideas for how to make this small gift shop something special. Here's one item to think about, a smart alternative to plastic shopping bags. On sale now at the CNAS - 112 Whitman Hall for \$12.**



## **PBS Native History Documentary Begins Monday, April 13, 2009**

*“The Master of Life has appointed this place for us on which to light our fires, and here we shall remain.” Tecumseh (Shawnee)*

From PBS’s acclaimed history series AMERICAN EXPERIENCE, in association with Native American Public Telecommunications (NAPT), comes WE SHALL REMAIN, a groundbreaking mini-series and provocative multi-media project that establishes Native history as an essential part of American history. Five 90-minute documentaries spanning three hundred years tell the story of pivotal moments in U.S. history from the Native American perspective. WE SHALL REMAIN will premiere on PBS (Public TV 13 in Marquette) in April 2009. A companion public radio documentary series, focusing on contemporary Native issues, will be distributed to public radio and Native broadcasters to coincide with the television program. Beginning in the 1600s with the Wampanoags, who used their alliance with the English to strengthen their position in Southern New England, and ending with the bold new leaders of the 1970s, who harnessed the momentum of the Civil Rights Movement to forge a pan-Indian identity, WE SHALL REMAIN upends two-dimensional stereotypes of American Indians as simply ferocious warriors or peaceable lovers of the land.

Chris Eyre, director of the first three episodes of WE SHALL REMAIN, has been involved with the series from its onset. “You can’t understand America in the 21st century if you don’t understand the



Native experience,” he says. “What connects these five films is the resolve of their characters. This country is founded on people striving, being tenacious and moving forward... this is a look at that, through Native eyes.”

For more information about AMERICAN EXPERIENCE and WE SHALL REMAIN visit [pbs.org/weshallremain](http://pbs.org/weshallremain)

#### **Why We Shall Remain?**

Sharon Grimberg (Exec. Producer): Most Americans...think about this country being a country of immigrants; the Europeans who came here and built new lives...This continent was very densely inhabited before any white people came here, and those original inhabitants of this continent played an incredibly important role in shaping this country. [We Shall Remain] looks at American history and the role that Native Americans played in shaping the U.S. We try to re-imagine the American experience through the eyes of Native people.

#### **What role do Native languages play in We Shall Remain?**

Harry Oosahwee (Cherokee, language dialect coach): Sometimes I feel like people don’t know that languages exist, tribal languages

especially, across the country... Hearing the language is going to bring awareness that the language does still exist, and it’s pretty strong.

#### **How did Native cultural advisors contribute to the films?**

Cassius Spears (Narragansett, cultural advisor): You’ll find that people just kind of group all of us [Natives] into one. We’ve got the big war bonnets and everybody thinks we ride horses and have spears, and it’s nothing like that... you’ll see that [Natives] work with their environment, their resources in that area. That is how they’re dressed. Their diet is completely different because they’re eating the foods in [that] area. Everything is from their resources. So how are you going to tell a story about Native people if you don’t include all that?

#### **What do you hope We Shall Remain accomplishes?**

R. David Edmunds (Cherokee, series advisor): This illustrates that... this [country] is not a melting pot. This is a great American stew. And those lumps are going to continue in that stew and we’re all going to have to learn to live together. And this I think offers some insights into how we’ve attempted to do so.

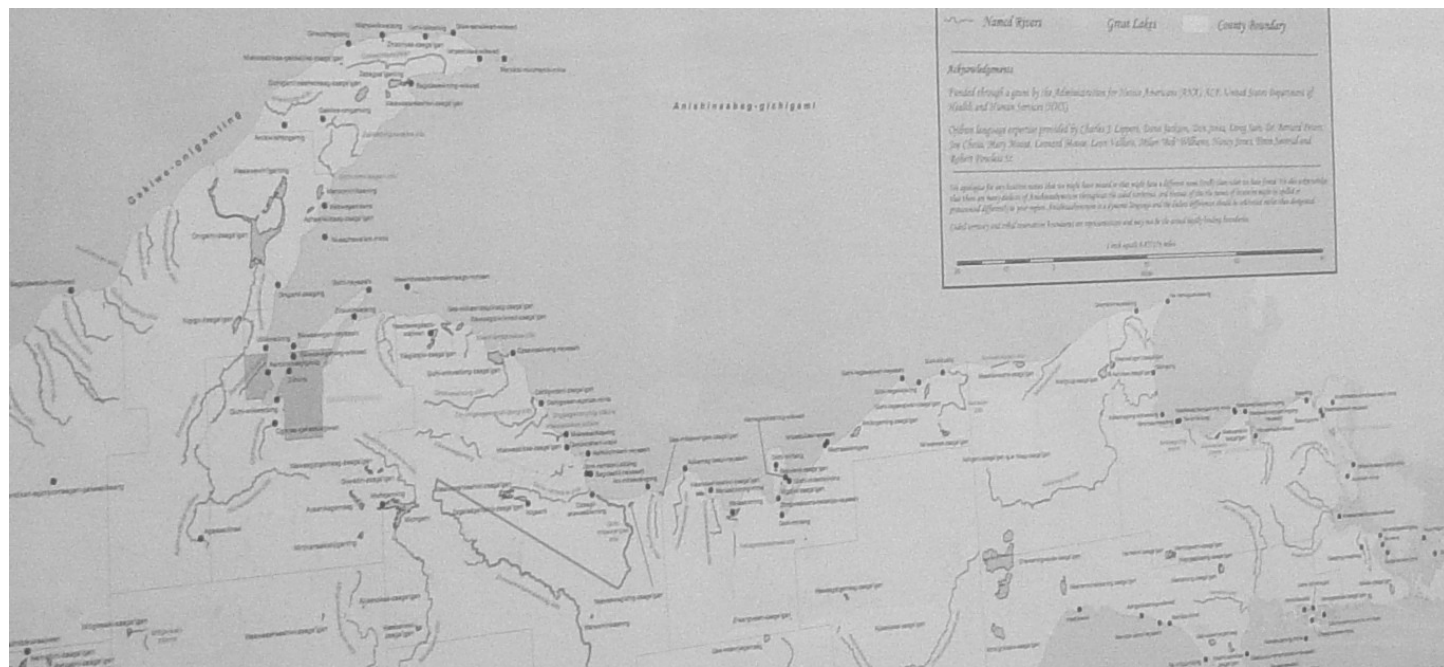


## Ojibwe map gifted to Native Studies and hung in Whitman Hall

A large map featuring Ojibwe Geographic place names in the 1837 Ceded Territories of Minnesota and Wisconsin, and the 1842 Ceded Territories of Wisconsin and Michigan, as well as the 1836 Ceded Territory of the Michigan Upper Peninsula was donated to the N.M.U. Center for Native American Studies by Jim St. Arnold of the Great Lakes Indian Fish and Wildlife Commission. The map was recently mounted for permanent display in the Whitman Hall Commons. A CD-ROM and booklet to go with the map can be checked out at the CNAS Resource Room.



(Above) Native American Studies language instructor Kenn Pitawanakwat poses with his NAS 101 class in front of the newly hung map in Whitman Hall commons. (Below) A portion of the map that includes the Upper Peninsula.



## Ditibasin to Perform at NMU!

The second Upper Peninsula Folklife Festival opens with a concert on Thursday, March 12, in the Forest Roberts Theatre at Northern Michigan University beginning at 7 p.m. Along with other folk artists, Ditibasin (*rolling stones*), will perform at this opening concert. Ditibasin consists of a group of young men from the Hannahville Indian Community. In late 1990s, the group began learning traditional hand drumming songs from an Norman Paul, an elder in their community. Since then, they have been drumming and singing at pow wows throughout the Midwest, including the 17th annual Learning to Walk Together traditional pow wow at N.M.U. on March 14.



## Walt Bresette: Celebrating a Northwoods Legend

By Aimée Cree Dunn—Anishinaabe/Green activist, Walt Bresette, remains a powerful presence, even now, ten years after he walked on. He touched many lives, perhaps thousands, throughout the Great Lakes area and beyond with his activism, ideas and humor. From helping to establish the early presence of the Green Party in the United States, to working tirelessly for Ojibwe treaty rights, to fighting for the Earth, Walt was one who never flinched from speaking truth to power, be that power the ignorance of racism or the in-the-pockets-of-mining-multinationals-governor of Wisconsin. Walt spoke for the land and he spoke for the people. Walt was known as a radical and as a bridge between the Indian and non-Indian communities. He saw connections where others saw only differences. For him the Ojibwe and northern rural communities shared common struggles, that of remaining on the land; maintaining cultural integrity in the face of a culturally-colonizing dominant culture; and retaining

*Bresette Continued on Pg 4*



## Alumni Spotlight - Tessa M. Reed



**NN: Where are you from / what is your tribal affiliation?**

REED: I am Anishinaabe and a member of the Thunder Clan. I am a citizen of the Sault Ste Marie Chippewa and a descendant of the Waganakising Odawa. I grew up in Manistique, Michigan.

**NN: Why did you choose NMU?**

REED: I decided to go to college because I believed it would enable me to have more career options. I wasn't quite sure what I wanted to do, I was searching for direction and I enjoyed learning. I chose to attend NMU because of it was

close to my home, I felt safe in Marquette and on the NMU campus and this enabled me to focus on my studies.

**NN: What was your major/minor? What degree did you earn?**

REED: As an undergraduate I had difficulty picking a major because I did not have a specific career in mind. For the first few years I focused on fulfilling the liberal arts requirements. I also took courses in speech communications and on native topics as they were available. As I recall, during my junior year, I finally chose to major in public administration due to my interest in policy analysis and tribal government. I eventually earned a Bachelor of Science in public administration and a double minor in Native American studies and speech communications.

**NN: It's been reported you were the first NAS minor at NMU when you graduated - could you tell us**

**a little about how that was? What was the program like back then? Who taught, what classes, etc.**

REED: I took all of the courses were related to Native people even before there was a Native Studies minor, so when the minor was organized in the Fall of 1994, I had all the credits I needed to claim it as a minor for my graduation in 1995. My favorite classes were Ojibwe language taught by Don Chosa and Native American Literature taught by Melisa Hearn. As an Anishinaabe in Anishinaabe territory, I was very interested in learning about local Anishinaabek history and culture but instead, it seemed to me, much of the focus was on American Indians of other areas in the United States. I hope this has changed but I've also come to appreciate the similarities the Anishinaabek share with other Indigenous peoples of the world.

*Alumni Spotlight continued on Page 9*



Bresette continued from page 3...

traditional, land-based lifestyles of self-sufficiency despite the powerful pressures of various resource extraction multinationals with decidedly different plans for the Northwoods. Everyone who came in contact with Walt has their own memories, their own perspectives on him. In my view, as a girl growing up in northern Wisconsin in the 1980s, Walt Bresette loomed larger than life. He was and remains one of my few heroes, a person who continues to be a mentoring influence in my life. For me, he was the Northwoods’ equivalent of Martin Luther King, Jr. with an extra dash of spice. For example, Walt was a dynamic speaker, making connections with varied groups while speaking from his heart. He was also an adamant advocate of non-violence. In addition, he often brought a certain flamboyancy to his activism, such as the time he trespassed on land condemned to become the site of the Kennecott metallic sulfide mine in Ladysmith, Wisconsin. There he counted coup on a Kennecott bulldozer with a war club that had belonged to Blackhawk himself. A bit of style *a là Walt*. He also used humor to lighten tense situations or to call attention to heavy truths. As a kid, I remember sitting in on talking circles he led. He’d often start these with a welcome, saying, “Welcome, everyone!” and adding with a smile, “And to any FBI agents and mining spies, welcome too!” Walt was aware of the undercover element likely present at activist events, and his humor called attention to that while also reminding everyone that, de-

spite the potential for underminers, we had serious issues we still needed to work on. It also seemed like second nature for Walt to encourage others, Indian and non-Indian alike, to join in on the Ojibwe-based ceremonies he led. Although I do not wish to impute intentions, I assume he did this because for him it was about bringing estranged communities together in celebration of Ojibwe culture and of the land – that is, it was a means of grounding the Green/anti-mining/pro-treaty activism in what gave definition to the region. One of my most vivid memories of these ceremonies comes from a Sunrise Ceremony for Peace held in the spring of 1988 either before or during the Ojibwe spearing season. It was held by a northern Wisconsin lake. I remember the morning blue of the sky, the spring-freshness of the air. And I remember most of all, as the ceremony came to a close, the sudden rising of migizi (a bald eagle) from the pines around us. Without Walt’s openness to others and their involvement in such ceremonies, many would have missed that moment. Walt was that point on the Arrowhead of Change. He taught by example the skill of never compromising what you have to say while also reaching out to widely diverse groups. Even though he was far out in front, his ability to reach others meant that as he moved forward working for change, he brought others with him. Some, more rooted in the staid and accepted, were likely surprised at where they found themselves moving to and even more surprised to find that, the way Walt explained it, it made sense. I hope someday to see other dreams of Walt’s become a reality.



For example, in *Walleye Warriors*, co-written with activist Rick Whaley, Walt puts forth a proposition for re-making the Northwoods economy into an economy based on the environment, including jobs deriving from environmental clean-up, declaring the Northwoods as a pollution-free zone, and the development of earth-friendly means of making a living. The last time I saw Walt was less than a year before he walked on. I was working as a work-study student at the American Indian Learning Resource Center at the University of Minnesota, Duluth, and we were having a grand opening for our newly expanded library. I was pleasantly surprised to learn that Walt was our keynote speaker. Although my mom, sister, grandma and I had been, briefly, at the KBIC takeover at Walt’s suggestion, I hadn’t really seen him since I was a pre-teen, so I was positive he wouldn’t recognize me. I hung out in the background, but by chance we both ended up on either side of the cake, and, in reaching for our respective pieces, he asked, “Aren’t you one of Linda’s daughters?” I was as pleased as the punch I reached for next. It was over this cake and punch that he told me about a new project he and others were launching, the Seventh Generation Amendment movement, and he wanted to know if I was interested in working on it. At the

NAS Minor Continued from Page 1.

Additional courses include -

\*NAS 212 - MI/WI Tribes, Treaties and Current Issues (4 cr)  
This course will closely examine the twenty-three federally recognized tribes of Michigan and Wisconsin and how treaties with the federal government shaped their history and contemporary political make up. Issues and topics including treaty rights, sovereignty, urban communities, and tribal enterprises such as casinos will also be explored.

\*NAS 315 - History of Indian Boarding School Education (4 cr)  
The course tracks the complex history of the initiation, development, alteration, and demise of the federally mandated Indian boarding school education experience in the US and Canada instigated to resolve “the Indian problem” in North America. Intergenerational and contemporary repercussions, both positive and negative, within indigenous societies are considered.

\*NAS 320 - American Indians: Identity and Media Images (4 cr)  
Students will analyze the identity and images of American Indians portrayed within the historic and contemporary media (film/television). Students will examine how the media perpetuates stereotypes and appropriates or distorts cultural images, symbols, beliefs and stories. Contributions by Native people to the media will also be explored.

\*NAS 420 - Issues within the Representation of American Indians (4 cr)  
This course examines the histories, legacies and continuing debates regarding the display of Native Americans and especially how representations of Indians may reflect colonialist attempts of appropriation, marginalization, and erasure of indigenous cultures as well as Native American resistance, accommodation, and celebration.

\*NAS 495/496—Special Topics in Native American Studies (1-4 cr)  
A close study of a particular issue, topic or theme within Native American Studies that is not emphasized or focused upon in another existing undergraduate course within the realm of Native American

\*NAS 497/498—Directed Studies in Native American Studies (1-4 cr)  
An independent study by a qualified undergraduate. The study will be of a particular issue, person, topic or theme within Native American Studies that is not explicitly addressed within an existing NAS undergraduate course.

One course was deleted -  
\*NAS 287—Legal & Political History of Michigan Indian Education (2 cr)

Additional modifications to the NAS minor include -  
\*Removing NAS 488—Native American Services Learning Project as a capstone course. (  
\*Removing content area electives requirement  
\*Requiring Grade Point Average of 2.0 for Native American Studies minor.

Changes do not take affect until the fall 2009 bulletin. Students who began NMU under a previous bulletin will still need to follow the previous guidelines. If you would like to learn more contact me via e-mail at alindala@nmu.edu.

**News from Wisconsin**  
*Continued from page 10.*

Brian Bisonette, secretary-treasurer of the Lac Courte Oreilles Band of Lake Superior Ojibwe, said his tribe would like to expand an innovative charter school on its reservation that teaches children from preschool through the fourth grade largely in Ojibwe.

So far, that school has been able to carry on with its work without direct state dollars but has struggled with its plans to expand to higher grades, he said. “Every year it’s a challenge to keep the funding levels that we have,” he said.

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Letters to the Editor and guest editorials do not necessarily reflect the opinion of Anishinaabe News, the Center for Native American Studies or Northern Michigan University.

When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.



## Student Spotlight: Connie Goudreau

**NN: Where are you from?**

GOUDREAU: I'm most recently from Milwaukee, WI, but I'm a military brat and have lived all over the country.

**NN: What is your tribal affiliation?**

GOUDREAU: I'm a member of the Chippewa Tribe of Sault St. Marie, MI.

**NN: Why NMU?:**

GOUDREAU: A lot of my family is from the UP, it had a beautiful campus, I loved the Cross Country and Track Coaches, and they had great academic scholarship opportunities.

**NN: Year and major?**

GOUDREAU: I'm a freshman but I am graduating in 2011, so I'm kind of a sophomore. I'm a Pre-law major with a minor in Native American Studies.

**NN: What classes are you taking / have you taken?**

GOUDREAU: I took the Native American Experience class last semester, loved it and decided to continue for a minor with the department. I'm currently taking story telling of Native American women and Anishinabe language, they are my two favorite classes this semester!

**NN: How did you get involved with NASA?**

GOUDREAU: I got involved with NASA because I wanted to become more involved in my Native community. I've always been interested in my heritage but never lived in such an active native community.

**NN: What do you like most about being NASA president?**



GOUDREAU: Well, I just started, so I'm not really sure... but its fun to recruit people and get them more involved in celebrating Native American culture.

**NN: What do you hope to accomplish as president of NASA?**

Recruit more members for the club and get the campus more aware of the club and its events.

**Lifeguards**  
**Are Needed**  
**Are you a certified lifeguard seeking summer employment?**

**Dates needed are  
June 13 - 26.**

**Please contact April Lindala at [alindala@nmu.edu](mailto:alindala@nmu.edu) about working as a lifeguard for the annual Native American Summer Youth programs hosted by the NMU Center for Native American Studies and the Hannahville Indian School.**



*Bresette continued from previous page...*

time I was shy and bashful but wanted to be involved with the project. Unfortunately, I never followed up in time, but that conversation still acts as an inspiration for my work today.

Walt's gentle humor and dynamism define my activism ideal, and his plethora of ideas for where we need to go as a society in order to come to a life of respect for the Earth, define what it means to be a visionary. Likewise, growing up where Walt's influence impacted the Wisconsin

Greens to a great extent, Walt has come to define what being Green means to me, and any Green group that lacks his style doesn't seem truly Green. Physically Walt may no longer dwell in this world, but his memory lives on. His spirit and dynamic influence remain strong. A Northwoods' legend, Walt is one of those heroes to be featured in stories told around northern campfires on warm summer nights, remembered in ceremonies, and carried always in the hearts of people who love and fight for Mother Earth. **END**

## Native Report On PBS

**Native Report** is an informative magazine style series that celebrates Native American culture and heritage mainly in Minnesota. Features interviews with tribal elders, and talks to some of the most powerful and influential leaders of Indian Country today.



The series attracts to both a general and tribal audience, promoting understanding between cultures, tribes and reservations... offering a venue for the stories of challenge and success coming from tribal communities... and educating public television viewers about the culture and traditions of native citizens. **Native Report** is

hosted and co-produced by Stacey Thunder, an enrolled member of the Red Lake Nation, and co-hosted and co-produced by Tadd Johnson who is an enrolled member of the Bois Forte Band of Chippewa. The **Native Report** season consists of fifteen episodes and airs Sundays at 11 a.m. (ET) beginning April 5 (on WNMU, Public TV 13 in the Upper Peninsula). Full descriptions of each episode are available on the web at [www.nativereport.org](http://www.nativereport.org).



## Summer courses with NAS - indoors, outdoors, and on-line.

### SESSION I (May 18 - June 27)

NAS 204 - Native American Experience  
*Mondays-Thursdays from 7:30 - 9:40 a.m.*

NAS 204 - Native American Experience  
*Web Course On-line*

NAS 295 - ST: Native American Beadwork Styles  
*Wednesdays from 5:30-9:50 p.m.*

NAS 295 - ST: Anishinaabe Language Summer Exploration  
*Mondays & Wednesdays from 5:30 - 9:50 p.m.*

NAS 340 - \*Kinomaage: Earth Shows Us the Way  
*Tuesday & Thursdays from 5:30 - 9:50 p.m.*  
*\*Required Field Trips to be arranged outside of scheduled class time*

NAS 488- Native American Service Learning Project  
*Arranged with Director*

### SESSION II (June 29 - August 8)

NAS 204 - Native American Experience  
*Web Course On-line*

**Summer registration opens Monday, March 16.**

*NAS 204 meets Division II and World Cultures requirement.*  
Questions? Contact the Center for Native American Studies at 227-1397 or by e-mail at [cnas@nmu.edu](mailto:cnas@nmu.edu) or visit our Web site at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).



## Biidadjimowin - NAS Language Students Bring Their Stories - Part I of II

Led by Language professor Kenn Pitawanakwat, NAS 295: Anishinaabe Language: Winter Survival is a Saturday morning class in which students spend the day snowshoeing in the woods, learning words and meanings for the UP wilderness up close and in person. The following are pieces of their journey they chose to share. Part II will be featured in the next issue of Anishinaabe News. All photos by Sam Hill

Aanii, Boozhoo. **Sheila Devlin** ndi -zhnikaaz Goulais Ziibiing ndoo-njibaa. Jibwaa aandoodegzi-yaanh Marquette, ngii-skooniw endaayaan. Wi pii 1995, niizh courses ngii-giizhtoonan. Mary Ann Corbiere ngii- kinoomaag.. Mary Ann Corbiere miinwa niin gwii-maajiihiigemi. Nongo, ndoo-zhibiige, ndoo-gindaas. Ngak-chi-nendam shwii go giizhpini Nishnaabemoyaanh. Maampii, NMU, ndoo-skooniw aanj miinwaa. Kenn Pitawanakwat nda-kinoomaagonaa. Aaniish ennakiying kwo Maanii-giizhgag? Ndoo-baa-aagamakemi dibaakiing. Gaawii waaswa-znoo miinwaa pane gnaajwan odi. Nboodwemi. Gwiingezimi. Gdoo-gchi-gshki'ewzimi mkamang waaboodewe'aang (mtigook). Gaawii aapji gwo znaga-sinoo. Ndoo-gchi-nakiimi. Ryan miinwaa Levi kwo jiibaakwewag. Ngoding, piniin ngii-biinaan Kenn. Holly gii-zaasgokwaadaan bkwezhigan. Jibwaa-wiisniying, gii-ngam-wo Joe. Ntaa-ngamwo. Ndoo-mnowendaagzimi. Shkwaa-wiisniying, Kenn kida, "Aambe dash!". Gisaach aabdek wii-nigii'e'aang. Ngi-chi-nendaami pii Maanii-giizhgag. Kenn naadmaagonaa. Miigwech.

Hello. My name is Sheila Devlin. I'm from Goulais River. Before moving to Marquette I went to school in my home. In 1995, I finished two courses. Mary Ann Corbiere taught me. Mary Ann and I wrote letters. These days, I write, I read, but I'll be happy if I speak Nishnaabemwin. At this place, NMU, I go to school once again. Ken Pitawanakwat teaches us. What do we usually do on Saturdays? We go around snowshoeing in the woods. It is isn't far and always it's a beautiful place. We all build a fire. We're careful. We're successful when finding wood. It's not very hard but we work hard. Ryan and Levi usually do the cooking. Once, Ken brought potatoes for us. Holly fried bread. Before eating, Joe sang. He sings well. We have a good time. After we eat, Ken speaks. "Let's go!" he says. Too bad we have to go back. We're happy when it is Saturday. Ken helps us. Thank you everyone.



Ahnii, niin **Holly Berkstresser**. Niin kinoo'ma'agan in Ojibwemowin. In bezhik of my classes niinwi went koodjiing to show shoe. It is amazing, because I love the kodjiing! The other giizhigad we went out to the Dead Zeebee, a zeebee that flows into Kitchigamee. Bezhiik of the guys in our class brought his nimoozh, who became our guide. Niinwi hiked over aazhibikoong and through the wiigwas along the nibi. There were waa-waa-shkesh tracks through the snow along our trail and giigonh in the zeebee. A few miles into the woods niinwi stopped to eat and warm by a shkode. We kina helped find dry wood and made a shkodekaan in the snow. When the shkode was going meshkoozid we offered some semaa and started making miidjim. Everyone shared what they brought and we warmed potatoes in the shkode. Everything minomaate and minopogosi. After putting the shkode out we hiked up to the Dead Zeebee falls. The falling nibi was beautiful! When we started saying "biingech" niinwa decided gdaa-nigiiyehmi. The hike back was fun since it was mostly downhill and niinwi got to slide down the chi' tall slopes. I learned a lot and really enjoyed our adventure kodjiing. Niin really looking forward to going out miinwa. Chi'miigwech!



# Pow Wow

**Saturday, March 14, 2009**

**Vandament Arena \* Northern Michigan University \* Marquette, Mich.**

*In conjunction with the "Living Traditions" folk festival*

## The N.M.U. Native American Student Association

invites you to the 17th annual "Learning to Walk Together" traditional pow wow

Admission is \$3. Free to NMU students/elders/children 13 and under.



**Traditional Feast Meal  
and 8th annual Hand Drum Competition  
Saturday at 4 p.m./D.J. Jacobetti Center**



*Dancers  
and singers  
from all  
over the  
Great  
Lakes  
region.*



Vendors must register in advance.  
Absolutely no drugs or alcohol.

**Need more info? Want to volunteer?**

Call 906-227-1397

nasa@nmu.edu

www.nmu.edu/nativeamericans



This event is presented by the Native American Student Association of NMU and is made possible by support from the following NMU departments: Center for Native American Studies, College of Arts and Sciences, College of Professional Studies, Ethnic and Cultural Diversity Committee, Graduate Studies/Continuing Education, Math and Computer Science, the Multicultural Education and Resource Center and the School of Education as well as the Casa Calabria, the Keweenaw Bay Indian Community and the National Endowment for the Arts. Special thanks to Chris Kibit and the Culinary Arts Program and the PEIF staff..



## Grand Entry Times Noon and 6 p.m.

**Host Drum**

**Four Thunders**

**Head Veteran Dancer**

**Don Chosa**

**Head Dancers**

**Mike and Michelle Willis**

**Emcee**

**Dwight "Bucko" Teeple**

**Arena Director**

**Robert Blackdeer**

**Food Vendor**

**Iroquois Kitchen**



## News from Wisconsin

### Doyle Budget Includes Money to Preserve Dwindling Tribal Languages

*Reprinted with permission.*

*Originally printed in the Wisconsin State Journal.*

Jason Stein  
jstein@madison.com

In a time of intense financial pressure, Gov. Jim Doyle (WI) has set aside \$250,000 a year in his state budget proposal to restart a long-standing state program to help American Indian tribes save their endangered languages.

Only about one-half of 1 percent of state tribal members are native speakers of the state's five native languages, with some counting just a handful of elderly speakers, the Wisconsin State Journal reported in a series in June.

The Democratic governor said that, in spite of the \$5.9 billion budget shortfall he faced in writing his budget, the state needed to act now or risk losing the opportunity to save a part of its shared heritage.

It's an example of one of the things where if you don't put something in and you let it die you never get another chance," said Doyle, who as a young lawyer once worked with Navajo-speaking clients on their tribe's Arizona reservation. "This is, in dollar terms, a very small item in the overall budget. But it's enough that we can keep this alive and keep it moving in the right direction."

Rep. Robin Vos, R-Caledonia, the ranking Assembly Republican on the Legislature's budget committee, said the proposal was likely worthwhile.

"But Vos said it was less important than holding down taxes and paying for other priorities that he said Doyle did not adequately fund in his budget, such as providing active electronic monitoring of all sex offenders within a certain class.

"I believe in the idea, but it's just not more important than other things that were cut," Vos said.

The proposal won praise from tribal leaders gathered at the Capitol Tuesday for the annual State of the Tribes Address. "I appreciate that the governor, with what he's facing, could find \$250,000 for tribal languages," said Lisa Waukau, chairwoman of the Menominee tribe, whose language has only some 15 speakers and is spoken nowhere else in the world.

Unlike the European languages that are part of Wisconsin's shared heritage, such as German and Norwegian, tribal languages can't be learned by traveling to some place outside the state where they're still being widely used, Waukau said.

"Once native languages are dead here, there's nowhere we can go," she said.

Doyle would use money paid to the state from tribal casinos to

provide \$250,000 a year for competitive grants to tribes and school districts, which would work together to teach students.

In recent years, language programs have been paid for by the tribes themselves, with some help from federal and private grants. Phil Shopodock, chairman of the Forest County Potawatomi, said his tribe had been able to fund its language programs through its successful Milwaukee casino but that, particularly in the current economic downturn, less fortunate tribes were forced to choose between funding basic needs and ensuring that their language and culture survive.

"It's the rock. It's the foundation," Shopodock said of the importance of tribes' languages to their cultures.

During the last state budget crisis in 2003, the then Republican-controlled Legislature cut \$220,000 a year that had been going to pay for tribal language and culture programs. That cut eliminated a program dating to 1980 and came at a time when tribes were just starting innovative teaching methods that are helping young children become fluent speakers for the first time in more than a generation.

Sen. Bob Jauch, D-Poplar, who has four Ojibwe reservations in his northern Wisconsin district, said he supported bringing the program back to help protect a cultural legacy for both the tribes and the state as a whole.

### Leora Tadgerson

Aanii boozhoo!

So far in our NAS 295 class, niinwi have learned a lot of nature terms, also terms that revolve around the winter season. This past Saturday, we went Gdaaki (up the hill) to Forestville Falls and had a blast. Not only were we Gidaaki (on top of a hill) but we were also Niisaaki (bottom of a hill) Aasmidaaki (side of a hill) and Agaami-ziibi (across a river). I really like the fact that we are able to be biinji (in) Mtigwaakiing (in a forest) while we learn. We learned the difference between Gdaaki (up the hill) and shpiming (up high).

There was a lot of different mti-goog all around us. A few of them were Wiigwaas (white or paper birch) and Wiinzik (yellow birch). I was surprised to see how much Mkwam (ice) there was out there on the falls.

As far as you could see, everything was Waabshkaande (white). It was a very mino time. Someone brought Zaazigkwadenhan (fry bread, plural)! Also some Wiiyaas (meat). it was mino.

Too bad Levi wasn't there to cook the Mkademinaabo (coffee)! next time. He is a pretty good Jiibaakwe nini (cook). Niin not sure who it was who brought out the Semaa (tobacco) but I am very thankful, chi-miigwech! it is hikes like these that always help me clear my dip (head) and de-stress. We just need to remember to wear a warm Biis-kawaagan (coat), Midaasan (socks) Mijikaawinak (gloves) and Wiik-waan (hat)!

Although we had a lot of fun on the hike, there was always a few people telling us, Bekaa! (wait!) Towards the end, a lot of people began to Ekzi (be tired) and they had to Nwebi (to rest). but it turned out to be a great time!!



Aanii, boozhoo. Dizhnikaas **Ryan Goulet**. NDoonjii Chi- wiikwe-toong. Nishtana-ashi-niizhwaaswi dansaboongis. Gii-aagamakemi Saturday. Aabiish? Nibo waa-gaming. Ngiiin-chii-maagzide gaa-shkwa-aagameke'aa. Gii-shpaa aki. Gii-shpaagonagaa gdaa-ki. Macombii-miikan geye agii-temgad. Aazhibik gii-mashkoodin. Gegaa gwo gii-t'kaa sin. Gii-mitigwakaa: Giizhik, wiigwaas, wiinsik. Waawaashkeshook gii-makwe'oog. Way'ya gii-zhiishiigi. Ngii-boodwemi. Bishgendaan shkode. Gii-manjigemi. Piniik ngii-mwanaanig (we ate spuds), na-gish, zaasakokwaadek bakwezhi-gan, wiyaas, cheese and crackers. Gii-aan-mijoon nibo ziibi. Gii-biisijiwon. Ngii-wiinges. Miinwaa,

kina gegoo gii-genaajiwana. Mii dash gii-ni-gii'eyaang. Naahow. Hello, my name is Ryan Goulet. I come from Big Bay. I am twenty seven. Last Saturday I went snowshoeing. Where? Dead River. My feet stunk after snowshoeing. There was a steep hill. There was deep

snow on top of the hill. There was an ice road. There was frozen rock. There was a mild wind. There were many trees: cedar, white birch, and yellow birch. There were tracks of a deer. Someone took a leak. We made a fire. I like fire. We ate on the run. I ate potatoes, bologna, fry bread, cheese and crackers. There was turbulent water. There was fine misty water. I was careful. Everything was nice. Then we went home.

*Continued on page 12.*





### Dreamcatcher Workshop

The Native American Student Empowerment Initiative (NASEI) Dream catcher workshop was cancelled on Wednesday, February 18 due to inclement weather. Traci Belair (Sault Ste. Marie Tribe), workshop facilitator, will be hosting the first class of the workshop on **Wednesday, March 25 at 6 p.m.** in Whitman Hall 141. Materials will be provided as well as some refreshments. To sign up call the Center for Native American Studies at 227-1397 or stop by. We're in 112 Whitman Hall.

## NASEI Joins in on Language Class Hike

**By Sam Hill** —On Saturday, February 7, the Native American Student Empowerment Initiative (NASEI) joined Kenn Pitawanakwat's language class for an outdoor snowshoeing adventure. Everyone met in Whitman Hall 141, and Kenn let his students decide where we were going to be exploring. One of his students suggested Hogsback hill. The people who showed up for NASEI all had snowshoes and/or didn't think we needed them because the snow was sticky, and they said the trail would already be packed down. So, everyone carpooled out to the trail. As we began our hike, Kenn told us not to go so quickly so we can learn as we go, and he would tell us how to say different things in the language. It took us about an hour and a half to reach the summit of Hogsback, and when we got to the top, one of Kenn's students gave us some strawberries that he'd brought along. On our way back down, we found a nice flat area to build a fire and some of Kenn's students cooked up some coffee, and warmed up some meat for tacos. Kenn also asked that Scottie Masters, who had brought his daughter on the hike also, to sing a song while we were enjoying the fire. I took many pictures of our adventure, and everyone seemed to enjoy this serene workout in the snow. To learn more about NASEI activities, call 227-1397.



## Roadtrip Canceled

The Center for Native American Studies and the NASEI staff regret to announce that due to scheduling conflicts, the NASEI Road Trip downstate to the Ziibiwing Art Center and Ann Arbor pow wow during the weekend of April 10-12 has been canceled. This is in part due to the change of dates of the "Dance for Mother Earth" pow wow which has been re-schedule to April 4-5. It has also changed locales to Pioneer High School in Ann Arbor. We apologize for any inconvenience this may have caused. We hope that you will consider attending some other pow wows when you have a chance. Please share stories and photos with Nish News. In addition to the NMU pow wow on March 14, Central Michigan University is hosting their annual competition pow wow the weekend of March 21 & 22. Be sure to keep an eye on the CNAS website to get all of the pow wow dates for the spring and summer. Happy dancing!



*Alumni spotlight continued from page 3*

### NN: What are some of your favorite memories of your time at NMU?

REED: I have a lot of fond memories of the people I met at NMU. As one of the founding members and co-presidents of the Anishinaabe Club I had a great time meeting native students from across the country. Each year we worked together to put on a spring pow-wow. I worked in the kitchen to help prepare for the feast. I was so busy cooking it seemed I didn't even see the pow-wow, but that was a great learning lesson about how to be a host and take care of guests. I also enjoyed the family atmosphere of the students who took the Ojibwe language course. I suppose another positive memory is that as a new mother I never felt uncomfortable bringing my infant son, Brighton, with me, whether it was to an class or to a student meeting, everyone was supportive just like an extended family. I really enjoyed being a student at NMU and being apart of that native circle that included many students and nearby community members.

### NN: Where have your feet taken you since graduating from NMU?

REED: Since graduating from NMU in 1995, I have traveled and worked in many Anishinaabe communities. In 1995 to 1997 I lived at and worked for the Keweenaw Bay Indian Community as a substance abuse counselor. In 1997 I moved to my maternal grandmother's community, the Waganakising Odawak to provide substance abuse counseling services there. In

1999 I went searching for a Native Studies graduate program at the University of Michigan. In an attempt to prepare for the Graduate Record Examination (GRE)I enrolled in Washtenaw Community College to take some refresher math courses and ended up enrolling in their Internet Professional Program and began hosting an Anishinaabemowin internet radio show. In the fall of 1999 I went of a field trip with the University of Michigan's Native American Student Association students to the Aboriginal Music Awards, Educational Days and Skydome pow-wow in Toronto, Ontario. While I was there, I visited the Indigenous Studies PhD program recruitment booth, I applied for the program the following year and in the fall of 2001 I began my graduate studies in Peterborough, Ontario. During the summers I enrolled in Nishnaabemwin courses through Bay Mills Community College and worked as a teaching assistant at Lakehead University's Native Language Instructors Program in Thunderbay, Ontario. I've

worked as a teaching assistant for several Anishinaabekwe elders at Trent University and traveled to Aotearoa (New Zealand) to the World Indigenous Peoples Conference on Education. I've taught an Indigenous Cultures and Communities course at Trent University and I am currently designing an online course for Bay Mills Community College. In the future I hope to be employed by tribal communities, tribal colleges and or Native Studies departments. I am passionate about the revitalization of Anishinaabe language and culture and the positive impact that they have in strengthening our Anishinaabek communities and the nation.

### NN: Have you been back to visit? Had much changed?

REED: I have been back to NMU several times and I was surprised to see the construction of skywalks and I heard there were underground tunnels! That is just unbelievable! Why back in the day when I went to NMU we walked to school each day in 10 feet of blowing snow, uphill, both ways!

## Indian Taco Fundraiser

The Marquette Area Public Schools Native American Education Program is hosting an Indian Taco fundraiser on **Saturday, March 7 at the Marquette Masonic Temple from 1-4 p.m.** There will also be a silent auction. Items being auctioned include an autographed Green Bay Packer's football, Detroit Lion's football, and Redwing's Hockey Puck. Tickets will be on sale at the door, or in advance by calling 906-225-5387 (cash only please). Costs are \$8 for adults, \$3 for children under 12, \$5 for students with ID, and \$5 for senior citizens. All funds raised at this fundraiser will be used to send Native Youth to a culture and leadership camp.



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**Join the Native American Student Association this summer!**

**Possible summer activities include -**

**\*warrior games**

**\*powwow road trips**

**\*softball games**

**To find out more,  
contact NASA president  
Connie Goudreau at  
nasa@nmu.edu.**



**Northern  
Michigan  
University**

*Anishinaabe News*  
c/o Native American Student Association  
Box 73 University Center  
Marquette, Michigan 49855



# Anishinaabe News

Spring 2009 Volume 5, Issue 4

## The 17th annual Learning to Walk Together traditional one-day powwow.

**By Connie Goudreau (NASA President) —**

*Native Americans refer to a powwow as a gathering to celebrate life. It is a time to visit old friends and family, feast on delicious food, sing traditional music and dance to honor their culture. It is not really a performance, but more a celebration and expression of heritage.*

These gatherings are vital to keeping Indian heritage alive in the modern world. They also present a great opportunity for learning for natives and non-natives alike. Because powwows are great tools for learning, NMU's Native American Student Association (NASA) spent countless hours coordinating the annual "Learning to Walk Together" traditional powwow. For the past 17 years, the NMU Native student group, currently NASA, has worked to develop the powwow into one of the largest campus events. Because of this organization's commitment and effort, this powwow has become one of the premier mid-winter powwows in upper Michigan.

Putting on a pow wow is no easy feat, and it takes an extraordinary amount of time and work from NASA and the volunteer faculty from the Center for Native American Studies. We not only prepare the Vandament Arena for the dancing and vending area, but also work with the Culinary Arts Department at the Jacobetti Center in preparing and serving a huge feast. Additionally, we must organize a head staff including an arena director, head veteran, male and female dancers, an emcee (or two) and a fire keeper. Almost 100 volunteers are needed for setup, tear down, kitchen work and security. These volunteers are both students and community members.



**Mike and Michelle Willis from the Bay Mills Indian Community. This year's head dancers.**

*To see the photo gallery of this year's powwow - see page 10. Story continued on page 16.*

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Help Prep for Law School**

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**Anishinaabe Language Class**

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**NAS 488 Class works with  
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**A Visit from Trudie Jackson**

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**Earth Day Events**

\*

**Famous Dave W. Anderson  
and more!**

### Indigenous Earth Issues Summit - A Call to Action

**By Aimée Cree Dunn—**Activists, scholars and community members from around Turtle Island gathered to learn, inspire and be inspired at the second annual Indigenous Earth Issues Summit organized by the Center for Native American Studies on Monday, April 6 at the University Center on the NMU Campus.

Hailing from Manitoba, Alaska and Montana as well as the Northwoods region, presenters offered their perspectives to over 100 people on a variety of issues including the renewable energy potential in Indian Country, possible metallic sulfide mining sites around Lake Superior, and solutions to our environmental problems that are found in Traditional Ecological Knowledge. Others showed films on such topics as Western-style development's impacts on the Chittagong Hills region of India and on the Indigenous Ladakhi of the Himalayas as well as a film on the Sacred Run events honoring Mother Earth and calling for social and ecological justice around the world. Afternoon keynotes Susan LaFernier (Keweenaw Bay Indian Community Vice-President) and Chuck Brumleve (Keweenaw Bay Indian Community's Mining Specialist) spoke on the proposed Yellow Dog metallic sulfide mine north of

*continued on pg. 14*



Biidadjimowin—NAS Language Students Bring Their Stories—Part II

**By James Van Eck**—NAS 295: Anishinaabe Language: Winter Survival, a brand new class (Special Topics), has proven to be a fun and adventurous course that involves all the enrolled students in an outdoor learning environment. NAS 295 was petitioned by curious and adventurous students of the Native American Language, Cultures and Communities 102 during the last fall semester. Every Saturday the class convenes at the Whitman building on campus at 10 a.m. and enjoys each other’s company for four hours.

“So what do you do then in class?” you may ask. Well for starters, ever since the semester began this class has



James Van Eck helps make maple syrup.

enjoyed the splendors that Mother Earth can offer. So far the class has enjoyed hiking the hills and trails that Marquette County has to offer, but that’s not all. Most of the time the class gets to enjoy cooking their own meals, “in the bush” as they call it, while learning more about Native American Culture and Language from Kenn Pitawanakwat.

Recently the class has been enjoying making Maple Syrup. The class helped collect the biish (sugar water) from the Aninaatig (maple trees), and watched and learned how to form the tasty treat right before their eyes. For those interested in summer studies, Kenn will be teaching a similar language course entitled “Summer Exploration.” Bamaapii. (See you later).

**By Ryan Goulet**—Shkwaach Saturday, niinwi ngii-aagimake-gaa-deseme at Wetmore’s Landing. It is located on the shore of Lake Superior about naanan miles kiiyed’ang of Marquette. Ginaajiwan. Niinwi hiked down to the beach and observed the maakoom biish. Kenn said that the biish reminded him of his miizii bucket when he was younger. Kenn dash asked “aabiish niki’yaa?” Niin said “odi. aambe.” Wiin replied “nahow, aambe dash.” Ngii-tibe’emi dash. Ngii-bodweme’ dash besha chi-gamiing. Ngii-manjigeh’mi. Spaghetti ngii-miijinaa. mooz wiiyaas aaboo Levi agaa-biidoon. ge-chi-minopogak washka-bang Sheila gii-biidoon.

Nimshish nimoosh Charlie kept trying to miijin miijiim. Kina gwo. Niin shouted “Boontaan. Charlie boontaan.” Nimshish dash grabbed a dikwan from the shkoda and hit Leora with the burning end. “Bontaan Charlie!” Nimshish. “Charlie gegwa!”

Kenn agii-aansoke epiichi-wiisini’ang. Gaa-shkwaa-wiisini’ang ngii-abi-maajaami. Agii-miznaazook Levi miinwaa James epiichi ti-be’e’aang. agii-ishpishin chi-gami makom. Ngii-mzinaas genii. Ngii-kwadaazii makomiing. Agiji makomiing ngiindaas. Mii-dash Charlie agii-bigizad. Niin yelled “Charlie aambe! Aambe!” Kaawiin dash gegoo Charlie agii-kenziin. Washme dash waasa agii-azhi maajaa. Nimshish. Gwo-taani-zegik. Ngii-depinaa. Gwo-taani tkaademi chi-gami. Ngii-begis genii. Niin have to admit that the biish wasn’t too bad for makwa giizis. Nahaw.

(translation)

Last Saturday we all went snowshoeing at Wetmore’s Landing. It is located on the shore of Lake Superior about five miles north of Marquette. It is a beautiful place. We hiked down to the beach and observed the frozen water. Kenn said that the frozen water reminded him of his toilet when he was

Kenn then asked “which way?” I said “over there, come on.” He replied “okay, come on then.” Then we followed the shoreline. We built a fire next to the big lake. We ate on the run. We ate spaghetti with moose meat that Levi brought. Sheila brought brownies that were delicious. That darn dog Charlie kept trying to eat the food. All of it. I shouted “stop that! Charlie, stop that!” Then that darn dog grabbed a stick from the fire and hit Leora with the burning end. “Stop that!” I said again. “Charlie don’t!” Darn dog.

Kenn told a story and we all listened while we ate. After we ate, we headed back. Levi and James stopped for a picture along the shoreline. They



Ryan Goulet

were in front of some big ice. I went to join them in the picture on top of the ice.

Charlie wanted to come and ran around, but then he took a swim. I yelled “Charlie come on, come on!” But Charlie was confused. Then I

pulled him out of the water. That darn dog.

While trying to help him back onto land, I took a swim of my own. I have to admit that the water wasn’t too bad for February. Nahow.

**April’s Tiny Tidbit**  
**Great gift idea for any time of the year!**

**A smart alternative to plastic shopping bags.**  
**On sale now at the CNAS—112 Whitman Hall for \$12.**



# Fall 2009 registration is open. Sign up today!

Courses offered by the NMU Center for Native American Studies.

NAS 101	<u>Anishinaabe Language, Culture &amp; Community</u> Kenn Pitawanakwat Mondays 6- 9:20 pm Mondays and Wednesdays 1- 2:40 pm	4 credits
NAS 102 (NAS 101 required)	<u>Anishinaabe Language, Culture &amp; Community</u> Kenn Pitawanakwat Tuesdays & Thursdays 10- 11:40 am	4 credits
NAS 204	<u>Native American Experience</u> Various faculty/Various times	4 credits
NAS 310	<u>Tribal Law &amp; Government</u> Wednesdays 6- 9:20 pm	4 credits
NAS 420	<u>Issues within the Representation of American Indians</u> Adriana Greci Green Mondays and Wednesdays 3- 4:40 pm	4 credits
NAS 485	<u>American Indian Education</u> Web Course	3 credits
NAS 488	<u>Native American Service Learning Project</u> Adriana Greci Green Mondays 6- 9:20 pm	4 credits
NAS 495	<u>Special Topics: American Indian Communities</u> Adriana Greci Green Tuesdays 6- 9:20 pm	4 credits

NAS 101 & NAS 102 meets Division V requirements.

NAS 204 meets Division II requirements and World Cultures requirements

NAS 310 meets Division IV requirements.

Questions? Call 906-227-1397 or visit  
[www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



Northern Michigan University is an AA/EO Institution.



“Famous Dave” Visits NMU

Dave Anderson, founder of Famous Dave’s BBQ restaurant chain, exploded on to the Marquette scene in April. Famous Dave visited the NMU campus and spoke to approximately 30 students. Famous Dave will always remember where he came from. He spoke with affection of his parents (his father, Choctaw and his mother Ojibwe from Lac Courte Oreilles) and told funny stories of getting started in the business. His energetic style was contagious and students asked several questions about his journey in the business world. His host, the Economic Club of Marquette, held a dinner in which Famous Dave gave the large audience a rousing speech on goals, aspirations and dreams. NASA members Sam Hill attended the dinner and stated of Famous Dave, “One of the most energetic speakers I have seen in a while, Dave captured the audience with his outbursts of inspiration and jokes. Dave is truly an iconic figure in Indian country for people of all ages.”



Chad Nedeau said, “He was absolutely amazing. He was motivating. What I liked best was his perspective on profit. He was talking about how some within Native communities say that profits are not a part of Native culture.” Nedeau continued, “According to Famous Dave, he believes that profits help him find a way to help a large group of people. It adds to the value of their lives. That’s what I took away. A lot of people see profits as evil. His perspective was cool in that he wants to help out others and he can do so.”

CNAS adjunct instructor Violet Friisvall shared, “I really liked him. He wasn’t what I expected. You read someone’s bio and well, he wasn’t what I expected.” In reference to the sound of his voice and delivery. Violet continued, “My daughter said he sounded like he could’ve been from Zeba.” (It’s true too!).

Famous Dave helped to start other restaurants, too, like the Rainforest Café. Two of his award-winning books are now in the CNAS Resource Room. Check them out to seek out Famous Dave’s success tips or to cook up a tasty batch of his honey touched corn bread or BBQ ribs. Sounds good !

To learn more about Famous Dave, visit his website at [www.davewanderson.com](http://www.davewanderson.com).

Photos: Famous Dave holds up one of his books. “Learn in 30 days what took me thirty years to collect.”

April Lindala, Famous Dave, NASA members Sam Hill and Chad Nedeau.



NAS 101 Language Student on Her Experience

By Terry Sansom—I first met Kenn Pitawanakwat while signing up for winter classes. I’m an older student (mindemoya kinomaagin) Kenn told me, “this fun class.”I was always interested in the native language. To me the Native American elders are a source of wisdom, medicine, poetry, and enlightenment. As a young child I used to make up my own language. I would tell people some made up word and push it off as a native word. I never thought it possible to understand the language and to speak it. It seems so surreal to me. I’m not that good at pronouncing some of the words, but I’m getting better. In early April, Kenn brought a friend of his, Brian Shawanda

to class. Both men spoke fluent Anishinaabe language. To hear both these men speak the almost forgotten language was beautiful and spellbinding. I closed my eyes and relaxed to their talks about whatever. It seemed like the words were flowing to a special spiritual chant. It seemed to be out of some kind of phantasmagorical scene. I want to know what it was like living long ago. Way back, when the Native Americans were free to roam. I think this is one of the classes that I need to be in. I want to be able to speak the perfect language.



And when I’m surprised that someone says something that’s odd, I can just say “Shta- ta- haa.” That’s the meaning for disbelief, kind of like saying yeah right. Most of the time in class, we learn a lot of different words. Some of the first words I learned are: deer (wa-washkesh), old lady (mindemoya kinomaagin), old man (ke’eziinh), and some kind of building (gamig). Or you can say church (namegamig). As time went by and it started

to get nicer out, we went for small walks outside. While outside it was cold and we learned the word for I’m cold. It’s biingetch. While sitting by the fire pit, my Native American Language instructor Kenn Pitawanakwat asked, “Will somebody write about their NAS experience?” No one raised their hand. I have a love for writing. So I raised my hand.

Twisted Words

By Kenn Pitawanakwat—Did you hear about the little girl who dreamt that all of her aunties, uncles, brothers and sisters were talking about the excitement arriving soon? Auntie Mary talked the loudest. She also had the biggest mouth which showed off her missing left front tooth. The other incisor was brown with too many years of coffee, beans, and chewing tobacco. She splattered each spit into her smelly coffee can spittoon. Sometimes she missed. Uncle Jerry was plucking his guitar with his one good arthritic hand. His other hand rested on the neck of “Honey” which he called his guitar perhaps in memory of his teenage girlfriend who left him for his cousin. No one talked too much about Honey. At least not in front of Ol’ Jerry. I was careful not to annoy Jerry or Mary. Or anyone else. Timidly I tried to scream. “Kina. Kina waya. Did you all know that I am teaching a summer language Ojibwe course?” I stepped aside just in time to avoid stepping on Pussy’s tail. Which was the name of the cat. By now Pussy was slower, but not slow. Either way stepping on her tail would invite a cat screech I hate. “Yea. Nda-kinoomage nangwa niibing.” Aapiish (Where) I thought I heard someone say. “Wa-zhi-nishnaabemwong” (How to speak Indian) I said to anyone. “Naahaw” (Okay) someone said. “Aahaw” (right on) another echoed. That was my signal to go ahead and do it. So if you want to see and hear about the insane escapades of my uncles and twisted sisters, then come and sign up for Summer Explorations NAS 295-02, number 50748 from May 18-June 27, Mondays/ Wednesdays 5:30 -9:50 PM. The course will take advantage of the summer months in an outdoor setting. Pass it on.



More photos from the NASEI dreamcatcher workshops.



Above left: April Lindala webs her dreamcatcher. Middle: Traci works closely with BJ on finishing touches. Right: Terry proudly holds her completed project.



Sign up for Anishinaabe Language classes with Kenn this summer! Explore the outdoors while learning Anishinaabe language and culture.

C’mon, U.P. in the summer? Is there a better way to learn?



## Métis Survivor Story

*Marjorie Wells Finn is of Métis descent from the Turtle Mountain tribe of the Dakotas and Saskatchewan Plains Cree who grew up with the culture and language of her ancestors.*

My name is Laura Marjorie Finn (née Wells). I am 83 years old and I am a Métis survivor.

I grew up in southern Saskatchewan as did my mother. My father was born in Lewiston, Montana. He came from a large family of fourteen children and they lived on a ranch. They were doing well but somehow my grandfather John Wells was talked into going north to Saskatchewan. At that time the government was giving out parcels of land for free to any man who would farm it for 10 years. So Grandfather moved his whole family and all his horses and animals to Saskatchewan. They had two covered wagons and the older kids rode horseback the whole way. They couldn't tell when they crossed the border. Back then, my family said, there was no border.

The move north turned out to be a bad move though – most of the horses died along the way (it had something to do with the change in water). My grandpa got a homestead and farmed it with my dad. Grandpa was getting old by then. But the piece of land they got was all sand and nothing would grow on it so they eventually sold it. The homestead was situated in a Métis community called Round Prairie, south of Saskatoon on the Saskatchewan River, and that's where I was born.

My mother's mother had been born in Saskatchewan but had spent a good part of her life in Belcourt, North Dakota. She was a midwife and a healer who could speak five languages – Cree, Sioux, Chippewa, French and English. My mother also grew up speaking a few different languages and knowing a lot about Indian medicine. I remember

people calling on her to go and see a sick person. She would always go and take her herbs along to treat them.

In our younger years we traveled a lot like nomads, camping here and there while my father found work with farmers. We had an old white canvas tent and usually slept in feather beds.

Although times were tough I don't remember being hungry. My mother was a good cook and my father would bring home ducks and prairie chickens; they made a delicious soup. She cooked

over an open fire and baked good bannock. Sometimes we would pick Saskatoon berries and choke cherries. My grandmother would grind the choke cherries and dry them in the hot sun for a few days. Then she packed them in flour sacks; they kept well that way. Later she'd put some in a pot, cover them with cold water and let them simmer for awhile. Then she would add sugar and a little flour and water to thicken it and make a tasty dessert for us children.

It wasn't until my oldest brother was nine years old that we moved into the city of Saskatoon and rented a house so my brothers could go to school. I was around three or four years old at the time. That is when I got a severe eye infection and lost my eyesight. My mother was in the hospital and my aunt, who was looking after us, treated me with some Indian medicine that she made into a poultice and put on my eyes.

The treatment lasted a while and then one day when she took the bandages off, I could see again – I saw my mother standing there in a white dress. I was always nearsighted after that due to scarring on the cornea, and it made schoolwork hard as I didn't have glasses.

As I got older we continued to travel across the prairies in the summer, with our wagon and team of horses.

We would put our tent up by the side of the road in the bush. Sometimes we would find small patches of wild strawberries in the coulees (low spots). We were very poor; this was during the "dirty thirties". We had to make a living the best way we could. My father would find work harvesting and stoking farmers' fields, and he made a little money doing odd jobs – he was a jack of all trades.

In winter we would be indoors but without running water for washing or cooking. My mother hauled in large chunks of snow and melted it in a big white tub on top of the stove. It took a lot of snow to get a tub of water, but it was beautiful, soft water, and that water was well used, you can be sure. Our washer was hand operated and we used a washboard as well. We heated flat irons on top of the kitchen stove to iron clothes.

My dad and my uncle Gabe would go into the bush and saw wood, chop it and sell it by the wagonload. Sometimes they would go trapping muskrats and weasels and they would sell the furs.

Another job they did was pick bones by a slaughter house and sell them by the wagonload. This was around the beginning of World War II when they needed bones to make glue, I think. Once, their wagon was not quite full and they wanted to get the load in by closing time so they got old Bill Ouellette to climb into the wagon and they buried him in the bones and took the load to be weighed. They got their money for the full load before helping Bill out from under all those bones!

My sister Gladys and I both got jobs at the Intercontinental Packers (meat packing plant) during the war years. There was a shortage of manpower so they hired us at a very young age. We started at 50 cents an hour, which was big money at that time. We sure had our share of adventures there, but that's another story.



## Congrats Scholarship Winner Dan MacNeil!

Dan MacNeil (graduating in May) was recently accepted into the University of Iowa's Philip G. Hubbard Law School preparation program. The program seeks to support diversity in the legal profession and is targeted toward historically under-represented groups in the legal profession. Dan received a full scholarship, plus a stipend to attend the four-week residential program at the University of Iowa College of Law. During the program he will participate in classes, workshops and other activities intended to build skills in legal analysis, legal writing and the study of legal concepts. The NMU Department of Political Science nominated Dan and supported his application. Dan recently spoke to *Anishinaabe News*.

**NN: Tell us about yourself. What's your major, what are some of your interests.**

MacNeil: My dad says we come from the Bear Clan. I worked at Econo Foods through my entire college career full time. My interests include hiking, basketball, and football. My major is political science with an emphasis on pre-law. My minor is in Economics.

**NN: Tell me about this program. How did you hear about it? How did you apply for it?**

MacNeil: Dr. Nelson told me to get to his office. 'This is due tomorrow,' he said. (Laughs.) He is the one who encouraged me to apply.

**NN: Why is this program important for you?**

I'm trying to get into law school, this (program) will help me. I'm looking to work as a para-legal first ... before law school. This program here will help give me more experience in legal writing and research.

**NN: What are your plans for after NMU and the University of Iowa program?**

MacNeil: After NMU, looking at Michigan State, Cooley Law School, Detroit Mercy and Albany, New York and University of Arizona. They don't emphasize it yet, tribal attorney. Not sure if I can run for tribal office since I wasn't raised on the reservation. Would like to work with the courts.

**NN: What would you recommend to other students interested in the pre-law program here?**

MacNeil: Take logic classes, like Intro to Logic, to train for the LSAT. That is what Dr. Ruth Watry told me. I think this program will also help me with the LSAT. That's the biggest thing — take what you can to do well on the LSAT.



## End of the Year NASEI events

NMU student Traci Belair led a trio of 3-D dreamcatcher workshops during the winter semester. Several students were successful in learning how to make these. (See photos.) NASEI sponsored its final event in late April, a tournament of the card game Apples2Apples. Due to the recent snowfall, NASEI had to cancel the softball game originally scheduled. However, several students and faculty enjoyed their time together over Border Grill while also watching the 2008 Gathering of Nations video.

The workshops are a part of the Native American Student Empowerment Initiative (NASEI) presented by the Center for Native American Studies and made possible by the Keweenaw Bay Indian Community.



*Above: NMU Student Holly Berkstresser works on her dreamcatcher. Right: Traci works with a student to complete her dreamcatcher. BJ Bosco finishes hers (you should see this in color).*





## Social Work within Native American Communities

**By Timothy Hilton—**

Successful social workers respect and work to understand the cultures and values of the communities in which they work. In March, Paul Halverson, a substance abuse counselor from the New Day Treatment Center in Baraga, Mich. and his mother, Janice Halverson, a social worker and former Indian Outreach Worker with Michigan's Department of Human Services, spoke with a group of approximately 30 Northern students about social work practice within Native American communities as well as students taking the Native American Studies minor.

The Halversons gave students a sense of what they might expect when greeted within a Native American family's home. "The first thing someone will probably say is, 'What can I get you to eat'," Paul explained. He also let students know that respect is earned from showing respect to others and joked that if someone teases you it is a good sign because it means you are well liked.

The Halversons discussed the benefits of becoming familiar with Native American perspectives on spirituality and healing, the family, and respect for elders. Communities, students learned, are not just targets of interventions but also valuable resources for helping people overcome their problems. Each gave examples of ways Native American cultures, religions, family structures and traditions became vehicles for helping people overcome personal and social issues such as substance abuse and depression. In addition Erin Graham, a senior in social work spoke about her internship at the JKL Bahweting Anishinaabe charter school in Sault Ste. Marie

(one of NMU's Charter Schools). She spoke of how people were surprised at her energy and desire. Even back in December Erin stated, "It (the internship) is one of my favorite subjects to talk about. It has been such an amazing experience and I will continue it until May, even though I will have fulfilled my hours well before then!"

Students were energized by the presenters' charisma and knowledge. As one student explained about the Halversons, "They were both amazing. I am very excited about the possibility of working within a Native community when I graduate."

*Dr. Adriana Greci Green is teaching the special topics course, American Indian Communities in the fall 2009 semester. Students interested in either Native American studies, sociology or social work would enjoy and benefit greatly from this course.*

*For more information about this special topics course and other NAS courses, call 906-227-1397.*

*"Powwow" continued from page 1*

NASA coordinates all of the vendors and drum groups present at the powwow, many of which are from outside the U.P. Preparation for this event starts 5-6 months before the pow wow and is relentless until clean up. This powwow is titled "Learning to Walk Together" because it plays such a big role in teaching the campus and Marquette community about Indian heritage and how to accept and understand it. "The first year we met to discuss the name of the meeting we all decided it would be good to include the idea of learning," states April Lindala, NASA Adviser. "We were all at different stages in our life and different stages of who we were as Native people, learning things about our culture. It made sense. We were at an institution of learning." In addition Lindala comments, "Everyone attending the pow wow is at their own stage of learning and hopefully they will pick up something new from our event."

Powwows are opportunities to learn about heritage, culture, and community for everyone involved, watching or participating.

## Fry Bread Taco Fundraiser a success!

**By Tanya Sprowl—**The Marquette Area Public Schools, Native American Education Program held a Fry Bread Indian Taco fundraising dinner in March at the Masonic Temple. This was a very successful event. We sold about 170 fry bread tacos.

**We also held a silent auction. Some of the things we auctioned off were a Redwings hockey puck, a Lions football, and a Packers football. We also had several businesses in the area donate items to the auction.**

**We would like to thank them all: Kohls, Econo Foods, Curves, Marquette Federal Credit Union, H & R Block, Ojibwa Casinos, Younkers, Starbucks, Jandron's Fine Jewelry. We would also like to thank the parents, students, and community members who made this a success. A special thank you to April Lindala for sharing her fry bread recipe! All the money raised from the benefit will be used to send the Marquette Area Public School Native students to a culture/leadership camp at the end of May. For more information about the Marquette Area Public School Native American Education Program contact Tanya Sprowl at 906-225-5387.**

## NASEI hosts Black Ash basket weaving workshop for students

Kelly Church (Grand Traverse Band of Ottawa Chippewa) recently held a black ash basket weaving workshop in at the Marquette Commons in Marquette. Several NMU students, faculty, and community members gathered to learn how to make traditional black ash baskets.

Kelly was invited by the Native American Student Empowerment Initiative (NASEI) to hold a workshop as well as to present at the 2nd annual Indigenous Earth Issues Summit.

Kelly brought in black ash strips straight from the tree to show participants what the baskets originally came from. After explaining the process of selecting only the straightest trees, felling them, pounding them, and then stripping them, Kelly began showing participants how to build the foundation of their baskets by laying strips of soft, smooth black ash into a large snowflake shape.

Once the foundation was complete, she moved on to demonstrating how to build the sides by weaving more and more strips of ash between the foundation strips. Everyone was amazed at how easy it was to create something so beautiful. Within two hours, everyone was finished with baskets and happily eating frybread tacos!

Kelly explained to participants that she is a seventh generation black ash weaver, but the tradition goes back much farther in her family. They are unable to determine just how far back the family legacy goes due to lack of records. Kelly has shown baskets in many exhibitions and has won numerous awards for her work all over the United States.

But baskets aren't the only thing Kelly is good at. She is also a painter, photographer, and sculptor. Kelly outlines one of her goals as "I want to help teach non-natives about today's Native Americans - the many different tribes and cultures - and to help dispel the

Hollywood images and show the many faces of Native people today."

*Photo left: Kelly explains some of the final touches of basket making. Photos right: students work on their baskets.*



**To learn more about Kelly Church, visit [www.blackash.org](http://www.blackash.org).**

**More photos from this workshop on page 11.**

## Earth Keepers speaker series and concert at NMU

**Earth Keepers held a four-part speaker series and a concert recently in honor of Earth Day. Collectively known as Sacred Planet, the series focused on the tree as a spiritual symbol, the task of faith groups in addressing environmental issues, the role of pollinators in native ecosystems, and the importance of international partnerships and environmental stewardship within the global community.**

**As part of the series, Earl and Aiesha Meshigaud, Spiritual Leaders for the Hannahville Indian Reservation (Potawatomi), presented "On the Wings of the Eagle," the Anishinaabe perspectives on the tree and its significance within Anishinaabe culture. Earl spoke of his grandfather and his relationship with the maple tree during the time of removal. Aiesha sang songs and spoke passionately about the connection between women and the water.**



*Members of Earth Keepers on each end with Aiesha and Earl.*



# Congratulations May 2009 Graduates!

Jon Anthony *	Kristopher Kerbersky *	Tracy Micheau *
Leonard Beaudoin *	Cheryne LaPointe-Tolonen *	Chad Nedeau *
Kelly Bedell *	Brigitte LaPointe-Tolonen *	Kaleb Preiss *
Weston Bellefeuille *	Michael Larson *	Michelle Rozga *
Betty-Jo Bosco *	Dan MacNeil *	Michael Sparks *
Barbara Frechette *	Chelsea McGeshick *	Teresa Valenti *
Garret Geller *	Martin Michaelson	Mark Wills
Samantha Hill	<i>Good luck to all of you!</i>	

Take new and different courses offered by  
the NMU Center for Native American Studies.

## Classes run from May 18 - June 27, 2009

NAS 295 - ST: Native American Beadwork Styles 2 credits

5:30-9:50 p.m. on Tuesdays

Instructor: April Lindala

NAS 295 - ST: Anishinaabe Language Summer Exploration 4 credits

5:30 - 9:50 p.m. on Mondays and Wednesdays

Instructor: Kenn Pitawanakwat

NAS 340 - \*Kinomaage: Earth Shows Us the Way 4 credits

5:30 - 9:50 p.m. on Tuesdays and Thursdays

Instructor: Aimee Cree Dunn

\*Required Field Trips to be arranged outside of scheduled class time

Registration for summer  
courses is now open!

To apply, call the  
NMU Admissions  
Office at 906-227-2650.

For more information on  
summer courses, call the  
Continuing Education  
Department at 906-227-2103.



Northern Michigan University is an  
AA/EQ Institution.

Questions? Contact the Center for Native American Studies at 906-227-1397 or by e-mail at [cnas@nmu.edu](mailto:cnas@nmu.edu)  
or visit our Web site at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).

## NASA Student Spotlight: Chad Nedeau

Interview by Sam Hill—

**NN: Where are you from/what is your tribal affiliation?**

NEDEAU: Hometown: Bark River, Mich. Sault St. Marie Band Ojibwa.

**NN: What is your major and minor? Why did you pick those, what interests you about them?**

NEDEAU: My major is economics and my minor is business administration. I picked economics because it seemed interesting, it's kind of cool studying what is going on with our economy, it's pretty diverse.

**NN: What is your favorite ice cream flavor and why? Explain.**

NEDEAU: I don't think you can pick just one, so I'm gonna' pick three in no particular order: Mackinaw Island fudge in support of the local M.I.F. industry, Americone Dream because it's not only delicious but also endorsed by one of my favorite celebrities Stephen Colbert. And, last but not least Rocky Road — it might be a bumpy road and take longer than the easy avenue, but it doesn't matter because it's delicious 100% of the way.

**NN: Why did you choose NMU?**

Two reasons: I wanted to come to a smaller school, and also because I thought it would be cool to come back home and be by family after being gone after 7 years.

**NN: How long have you been part of NASA?**

NEDEAU: Since I got here in fall 2007.

**NN: What are some of your best memories here at NMU?**

NEDEAU: There've been some good ones, last year's pow wow I had a ton of fun and the Wildcat wrestling trip to St. cloud, Minn. are my top two.

**NN: If you could drive anything on the road you wanted to, what would it be, and why?**

NEDEAU: Bugatti Veyron because it looks awesome and it's super fast!

**NN: Talk about a few of your favorite classes you've taken here.**

NEDEAU: My econ classes with Dr. Prychitko and strangely enough physics because it was so out of my realm of my major, it was a good changeup.

**NN: Would you consider bungee jumping? Would you consider it a sport?**

NEDEAU: Yes I would definitely do it.

And, yes if it involved choosing in a short period of time a bungee chord out of a tangle of them and some of them are connected and some of them aren't and some of them are too long and some are too short and you just choose one out of the tangle and jump—then I would consider it a sport. It may sound like a deadly sport, but it's also a sweet sport.

**NN: What are your summer plans?**

NEDEAU: I have to take two summer classes online, other than that I want to enjoy the summer and hit as many powwows as I can because it is my last summer here.

**NN: How did you get so good at playing the bongos?**

NEDEAU: I am not good at playing the bongos, I just watched the Chapelle show a couple times and do this and that, or whichever one because I can do both.

**NN: Who makes the best fry bread?**

NEDEAU: My aunt Dee. It's what I grew up on so I've developed a palate for it. Either that or there's just a little secret ingredient of awesomeness that's put in there too.

**NN: Should there be a Native studies major? What kinds of classes do you think should be incorporated?**

NEDEAU: Yes there should be a NAS major because it's important. Language classes, history classes, sociology classes, anthropology classes, you can do just about any class and include Native American studies. It is something unique that NMU has the resources to provide.

**NN: What is in your CD player right now, what have you been listening to?**

NEDEAU: Niizhoo Sullivan rocking out "The Ugly One's Winning" at Wabeno powwow. Eyabay's *Soldiers* was the last CD that was in my player. I really like listening to Tha Tribe's *Quiet Storm* lately.

**NN: What would you do if you found pirate treasure washed up on shore?**

NEDEAU: I'd grab it quick and hide it. I'd probably bury it and make my own map. I'd keep the map for myself to go on a treasure hunt whenever I was bored.



**NN: Why were there only a few members in NASA this year?**

NEDEAU: That's a great question, Samantha, and I'm glad you asked it. I don't think people realize how much fun and exciting NASA could be if we had more members, and we could really have a student circle of friends all involved.

**NN: What is your favorite movie of all time and why?**

NEDEAU: It's a tie between "A River Runs Through It" because it's a really cool American story, and "The Count of Monte Crisco" because the poor guy gets educated, comes back, and schools everyone in a sweet plot of revenge.



Above: Chad dancing at the NMU powwow. Below: Chad is beading a feather while Grace Chaillier watches on.



## Teaching Anishinaabe Language to Marquette Public School Children

Students in *NAS 488: Native American Service Learning*

Project presented their work at NMU's Celebration of Student Research in April. Under the supervision of Dr. Adriana Greci Green (CNAS), NAS 488 partnered with Title VII Native American Education of the Marquette Public School District to enrich the Anishinaabe education of the K-5 children in the program by teaching them some Anishinaabe language. Originally spoken by many of the indigenous peoples of the Great Lakes, Anishinaabe is today counted among endangered Native American languages. Students in the course felt that by teaching some language to the children, their service learning project would stand as a small yet significant contribution to language revitalization efforts that are occurring nationwide.

Levi Tadgerson, Rob Manty, Kim Lamb, JD Lyons and Tracy Micheau selected a core group of words and taught the children using illustrations, storytelling and a variety of games. They designed a set of illustrated word posters and a set of cards to play *Go Gigoon* (Go Fish) with the children. Meeting during tutoring sessions at four different schools over a period of two weeks each, the program



Levi Tadgerson and JD Lyons with MAPS Title VII students.

was a success. The children were very engaged and made rapid progress mastering the vocabulary, and enjoyed the activities. They played several rounds of *Go Gigoon* and challenged their instructors in charades based on the Anishinaabe words they learned. Each child received their own set of cards at the conclusion of the program.

It seems that this experience has provided the children with a desire to learn more Anishinaabe language. Tanya Sprowl, Director of the Title VII program, was also extremely pleased with the outcome of this service learning project and reported that some children continued to play with the cards at home with siblings and relatives, and that some had also shared their games with older kids at the high school.

The NAS 488 project team would like to acknowledge artist Matt Fleming, who generously donated original artwork for the cards and stories; and OfficeMax for donating a portion of the production costs.

If you are interested in the NAS 488 course, contact the Center for Native American Studies at 906-227-1397.

*"Summit" from page 1* —Marquette.

Members of the audience commented on it being a very interesting and highly informative presentation. Evon Peter, former chief of the Neetsaii Gwich'in and current executive director of Native Movement, spoke as the evening keynote and received a standing ovation. Intertwining story with personal reflection and historical

environmental crisis. Peter found the Summit as a whole a great experience. He commented particularly on the involvement of students from the



Heather Naigus, Evon Peter, and Aimée Cree Dunn.  
Photo by Linda Cree.

NAS 342 course, "Indigenous Environmental Movements," in the Summit presentations. It gave him hope, he said, to see students an integral part of such an

event as he felt they were gaining valuable experience for making change in the world.

One Summit attendee described the Summit as "Phenomenal!" Others used words like "Awesome!" and "Inspiring." One audience

member wrote, "I was impressed - the Native Studies Department's hard work and teachings are making a remarkable difference in the world."

Photos, links to articles on the Summit, and links to the digital archives of the presentations in the Michigan Room, including the keynote presentations, can be found on [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans). CNAS would like to send a big thanks to all the volunteers, the Keweenaw Bay Indian Community, the presenters, the King\*Chavez\*Parks Visiting Professor Initiative and the Summit participants. Chi-miigwech! You all made the success of the Summit possible.

To see photos of this event, see page 11.

## Trudie Jackson visits NMU to promote HIV/AIDS awareness

By Shirley Brozzo—

Trudie Jackson knew there was something different about herself. It wasn't the fact that she was one of six children who ended up being raised by her father after her mother died when she was only two. It wasn't her boarding school experiences at a BIA school. It wasn't even the fact that she spent summers with her grandmother at a home that had no electricity. When Trudie was young she always found herself drawn to women-centered activities, especially at ceremonies. The older she got, the more she realized she really was a female, not the male she had been born as.

Trudie's father, a very traditional Navajo man, had a hard time accepting the idea that Trudie saw herself as a woman. He tried to be more of a role model for her, teaching her to change the oil in her car, change a tire, and do tune-ups. Her father was really struggling. She was willing to learn these activities to please him, but not to change who she was.

In retrospect, Trudie admits that some of the life choices she made were not always the best choices. She had friends, other trans-girls, who were engaged in survival sex work in order to make a living.

Other so-called friends were responsible for shooting her and stabbing her. Along the way she became involved in criminal activities, which landed her in jail. During her incarceration, she was able to reflect upon her life and set some goals. These goals led her to her first legitimate job in 2003.

Having a real job changed

Trudie's life forever. For the first time she wrestled with filing her taxes. She also found some new colleagues--Native and non-Native, transgender, female and male. She also discovered that she could be "Whoever I want to be." She also made the decision to give college another try. In 1988 she lasted about 3 months. This May she will earn her associate degree.

It wasn't an easy road now



helped to coordinate prevention efforts for all 22 tribes in Arizona. By 2006 she was also elected chair of the Task Force for the National Native American Community Planning group working on HIV/AIDS issues nationwide.

Most recently in September 2008 Trudie was the first transgender person to receive the prestigious Marty Prairie award for her efforts in the fight against HIV/AIDS in the Native community. This had been a goal of hers since she first attended this awards ceremony in 2003. For her efforts she earned both an HIV Pendleton blanket and a star quilt.

Ms. Trudie Jackson has followed a very difficult path that led her to where she is today. Her work is very important to both the GLBT (gay, lesbian, bisexual and transgender) and Native American communities that she belongs to.

**For more information on HIV prevention, please visit:**

[www.nnaapc.org](http://www.nnaapc.org)  
[www.happ.colostate.edu](http://www.happ.colostate.edu)

**We have been fortunate to have a great line up of speakers this semester—Evon Peter, Trudie Jackson, Kelly Church, Famous Dave to name a few. Do you have ideas for more Native speakers for the upcoming school year? Let NASA know by voicing your opinion. Write us at [nasa@nmu.edu](mailto:nasa@nmu.edu) or find out when summer meetings will be held and join us!**



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When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

FILM REVIEW - Waila! Making the People Happy

By Grace Challier (Sicangu Lakota)—Waila! Making the People Happy is a 28 minute documentary about a unique style of Indian dance music and one of the families that play it in the American Southwest. The film is being distributed through Native American Public Telecommunications, Inc. and was aired on WNMU-TV 13 (PBS) in the Upper Peninsula of Michigan. It was produced and directed by enrolled Quechan Indian Nation tribal member Daniel Golding who holds a B.A. in film production and a minor in American Indian Studies from San Francisco State University. Waila is Golding’s sixth film, a complex, yet seamless blend of interview, historical photograph, and contemporary musical event footage. The film begins with the unmistakable lilt of accordion music against an orange setting sun background among large, mature cactus that in the United States grow only in the deep southwest. As English subtitles run across the bottom of the screen, a man speaks in his tribal language. “I remember when I was a small boy there was a dance at Covered Wells where I lived. When my mother woke me up to go see the dance, that was the first time I knew I was alive in this world.” This is the first and last use of subtitles and the filmmaker makes his point, stressing the importance of constant use of tribal languages, many of which are in danger of irrevocable loss.

A map places the speaker just east of the Tohono O’odham Indian Reservation as he tells a story in English now about playing music in Tucson, Arizona, for World War II veterans, and a man approaching him afterward to say, “These Indians are not Indians, they’re Polish.” Daniel Joaquin of the Joaquin Brothers Band, dark-skinned and deeply lined in the face with a

full shock of glistening black hair, smiles broadly at the memory. The scene cuts to his band, two saxophones, two guitars, and drums being played unmistakably by Indian men in bright-colored satin ribbon shirts. Fans describe the music as “chicken scratch,” a style that always seems to precipitate fun. In the original style of the dance, participants snag a partner, hold one another face to face, and literally kick up their heels, as they twirl to the infectious, polka-like, yet southwestern flavored melodies.

A wide highway sign welcoming travelers to the Tohono O’odham Nation flashes by as filming proceeds from a moving vehicle. Another Joaquin brother describes his reservation as 2.8 million acres on the U.S. side with 22,000 enrolled tribal members, as many as 5,000 of them living in Sonora. A map situates the reservation in south central Arizona along the Mexican border, an arid landscape that was formerly part of the Spanish empire. Angelo Joaquin, Jr., director of the Waila Festival, relates, “The missionaries wanted music for their services so they taught a few of them to play fiddle. In the 1780s the violin, the guitar, and the side drum came into the O’odham world.” Black and white photos of Indians wearing Anglo American style clothing and hats, all of them holding and/or playing these instruments flash across the screen. “After they were finished playing for the service, they would go over the hill and perform social dance music,” says Angelo.

Folklorist Jim Griffith states that the O’odham took up this music, enthusiastically embracing it, and he refers to an account of a group playing in Tucson in the late 1860s.

Over time as the music continued to develop, violin dropped away and saxophone and accordion were

A First Pow Wow: An Essay

By Allison Cederna—Having never gone to a powwow before, I did not know what to expect as I walked through the hallway towards the Vandament Arena where the powwow was being held. Before even entering, I could hear the deep sound of the drums pounding, the head singers singing and the jingling of the jingle dress dancers’ dresses. I had a feeling that I was just in time for the grand entry. My heart began to pound. The drumming was exciting.

My first reaction was awe. I could not get over the beautiful colors and styles of the dancers’ regalia. The swift movements and intricate steps of the fancy dancers mesmerized me as I made my way through the crowd and into the stands. I was thankful that I showed up early, before my security/runner shift, to watch the powwow.

It was not until I was seated in the front row of the stands that I noticed the smell of something strong and sweet lingering in the air. A faint trickle of smoke tickled my nose and made me sneeze. I had never smelled anything like it before. I leaned over to my friend to ask where the smell was coming from, assuming that it was from outside in the fire pit. I remembered that Ms. Grace had told my class that the burning of cedar, tobacco, sweat grass and sage around the fire pit was traditional at powwows.

To my surprise, a Native American had overheard my question. Introducing himself as Miles, he tapped my shoulder and gestured at a braided strand of sweet grass that he was burning. I noticed that he was waving it slowly back and forth over his regalia and speaking words under his breath. Miles began to tell me about the spiritual cleansing he was performing on his regalia and the prayer that he says before each pow-

He held the sweet grass up in an offering for me to smell. I leaned in and took a deep breath. Sure enough, that was what I had smelled. After an hour of working as a security/runner, I took a quick break and walked out to the fire pit to enjoy the fresh spring air. I was greeted by the fire keeper, an older Native American with beautiful silvered hair pulled up in a pony tail. He greeted me with a large smile and held his hand out to me. I shook his hand, a little confused as to why he had approached me, until he began to speak. He thanked me for helping out at the powwow, for watching over the event and making sure everything ran smoothly. While I was talking to him, the fire keeper reached into his pocket and pulled out a small parcel of tobacco. Offering it to me, he explained how traditionally a parcel of tobacco was given to an elder in thanks for a favor, but that he was giving it to me as a thank you for my work at the powwow. I felt honored and still have the parcel of tobacco to this day.

In the twenty minutes I talked to the fire keeper, another Native American came over to me and began to tell me about his life and how his parents had discouraged his Native American side, never taking him to powwows or letting him explore his native culture. He proceeded to tell me that he wanted something different for his children, and how important it was for him to bring them to the powwow so they could better understand their culture. I was sad for the man and upset that his parents would not honor their Native American roots.

Overall, I was overwhelmed at the powwow with all the vendors, the drumming, singing, and brightly colored regalia. Despite that, I believe I learned a lot from the day— more than any textbook could have taught me.



When are the powwows this summer?

If you are seeking dates for summer powwows, keep an eye on the CNAS website for listings in this region. [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans). If you know of any powwow dates that we need to post on this Web site, please e-mail us at least two weeks in advance at [cnas@nmu.edu](mailto:cnas@nmu.edu) - Miigwech!

## 1st ever N.M.U. Superior Water Festival held in early April

**By Callie Youngman**—The Students for Sustainable Living's culminating project of the year was the Superior Water Festival (SWF). This was an event that featured world-class Michigan musicians, speeches from water luminaries and connections to campaigns and projects to protect our water locally and address global challenges. The SWF is the first to be held on a college campus and is doubly unique for its entirely student-led organization – typically, water festivals are coordinated by a team of non-profit community organizations. SFSL has been the hub of all-things SWF and we hold strong in our belief that Marquette, and Northern especially, holds the perfect platform for such dialogue and celebration bridging the gap between community and campus and across social, economic, cultural and religious lines. The Superior Water Festival, April 3-5, has been an opportunity to bring experiences and energy to the Northern student body in one weekend of celebration and community. SFSL worked with a multitude of groups on-campus (Students Against Sulfide Mining, the Organization for Outdoor Recreation Professionals, the planning committee for the Indigenous Earth Day Summit and the Center for Native American Studies, as well as representatives from other student organizations who make up SFSL's core collective) and off-campus (Marquette Area Public Schools, the Marquette Universalist Unitarian Congregation, Save the Wild U.P., Great Lakes Indian Fish and Wildlife Commission, the Keweenaw Bay Indian Community, the Superior Watershed Preserve and the Yellow Dog Watershed Preserve, among others) to create an experience that will be unlimited in both its intellectual and soulful ripples.

These groups reflect the diversity of interests and backgrounds of the NMU student body as the SWF featured a full spectrum of topics: food systems and ethics, health and water issues; understanding Native American fishing rights and practices; the history of mining in the U.P.; gender studies relating to water; getting down to the "Soul of Water" from



different cultural, religious and personal perspectives, including that of the Anishinaabe, Judaism, Buddhism and Christianity; and more. Students themselves have developed these topics and continued in the dialogue as active participants – sitting on panels alongside professionals, leading workshops with experts, doing presentations based on their own research, etc. Just as the push for sustainability is not a single-issue cause, the interdisciplinary/intergenerational/intercultural atmosphere was both stimulating and beneficial to Northern students by giving them (the generation on-deck) ways in which they can bring sustainability into any profession.

Music was the thread tying the weekend together. Its integration into the programs was unique to the SWF and is, historically, one of the greatest tools in bringing communities together. NMU students took part in this celebration through a college concert, which was an open showcase for expression. Throughout the weekend there were many

events that fostered this sort of inter-generational musical collaboration. In addition to this connection with traditional American music, the SWF also featured cross-cultural experiences as it tied in the event with the Indigenous Earth Day Summit. Sunday morning's opening ceremony was a traditional Native American dance put on by area tribal members.

The Center for Native American Studies (CNAS) was SFSL's greatest ally in planning the SWF. The SFSL very purposefully sought their guidance in the beginning stages of planning and continued nurturing this relationship during the year. There is much to be learned from and celebrated in the indigenous communities in all respects relating to sustainability. As the SFSL wanted a strong Native American voice (too often seen as separate) throughout the weekend, we treated these panelists, performers and advisors as they are: experts in providing a unique perspective that helped bolster a weekend that truly reflected the community of the greater Marquette area. SFSL and CNAS aligned their events in conjunction to create a seamless period of on-campus discussion.

Overall 450 people, students and community members, showed up to be a part of this unique opportunity. Participants enjoyed over 40 facilitators and panelists as well as 22 performers. The SFSL intends to make this a yearly event, and invites anyone interested in joining for next year's preparations.

For more information regarding the SWF or the SFSL, meeting times are 8 p.m. on Tuesdays in the Peter White Lounge of the NMU University Center, or contact Callie Youngman at cyoungma@nmu.edu.



**The famous Joaquin Brothers (from left to right): Daniel Joaquin, Fernando Joaquin and Angelo Joaquin Sr. Photo courtesy of Daniel Joaquin**

adopted.

"My dad started his band in 1957 and he was in California when he started it. He and his brother and few cousins got together and started their band," says Daniel Joaquin. The Joaquins' band became very popular, drawing audiences who traveled from Phoenix and from rural areas all around to hear them play. They often performed late into the night. Historical footage of dancers swaying to their music over the years intercuts interview footage.

The dancing footage now portrays more contemporary times and young people are still interspersed with older folks. Angelo explains that many also call the style of music and dance *waila* which comes from the Spanish word *baila* that means 'to dance.'

Daniel tells of following two of his older brothers into St. John's Indian Boarding School. He stares down and the easy smile slips from his face. "Oh man, I was really homesick. Man. I'd never been out and I spoke only a little English, very little," he says. Angelo tells of the men learning to play different instruments in boarding school and incorporating them into

the music they played, changing and developing it over time. The extended family now makes up several bands that play throughout the local area. Family photos show the men playing indoors and outdoors with different combinations of instruments over the years as Daniel's finger-ticking accordion music fills the background. Daniel explains being scolded by his mother as a boy for spending his money on a harmonica rather than socks and a blanket. He did not talk back to his mother but rather just looked down instead. "Little did I know that this would take me to Carnegie Hall," he says with a broad grin. Seventeen family members traveled to New York for that appearance and the Joaquins felt as though they were very well received. A Carnegie Hall playbill lists each of the names of the members of the *Joaquin Brothers Band*. Brandeis Joaquin is a fourth generation waila musician who started playing when he was eleven years old. He now plays accordion, among other instruments, with a group called *Young Waila Musicians*.

Warren Garcia, the general

manager of KOHN Radio on the Tohono O'odham Reservation, states that the radio station introduces new, younger bands to the youth in the area who support them. "Waila is really a live culture," says Garcia. The younger people like cumbias, which are freestyles during which they can dance as they please. Recent footage depicts a dance area in the evening filled with smiling people of all ages moving without partners to the cumbia. Women circle the dance area holding babies, young girls circumnavigate beside one another with their heads together talking, a twentyish woman floats by concentrating on holding a video camera perfectly still, and older couples move to the music side by side barely touching, if at all.

An annual "chicken scratch" battle of the bands awards first place to the *Young Waila Musicians* who will now be in greater-than-ever demand. Jim Griffith says people have commented to him that waila is not Indian music since it is played on European musical instruments and the tunes came from non-Indians. Griffith disagrees and argues this assessment. "This is O'odham music. The O'odham have made it theirs. It's O'odham music."

Daniel states how many of the waila musicians feel. "The first time I woke up and my mother took me to a dance, it was a waila dance and that's where I picked it up. And ever since, no matter what I do, I would give up this, I would give up that, but waila music – it just kept on going, going, going." Waila continues to draw crowds who dance to its lilting beat and Tohono O'odham men keep playing and passing the musical style to their sons and nephews who develop and broaden this distinctively contemporary American Indian music.

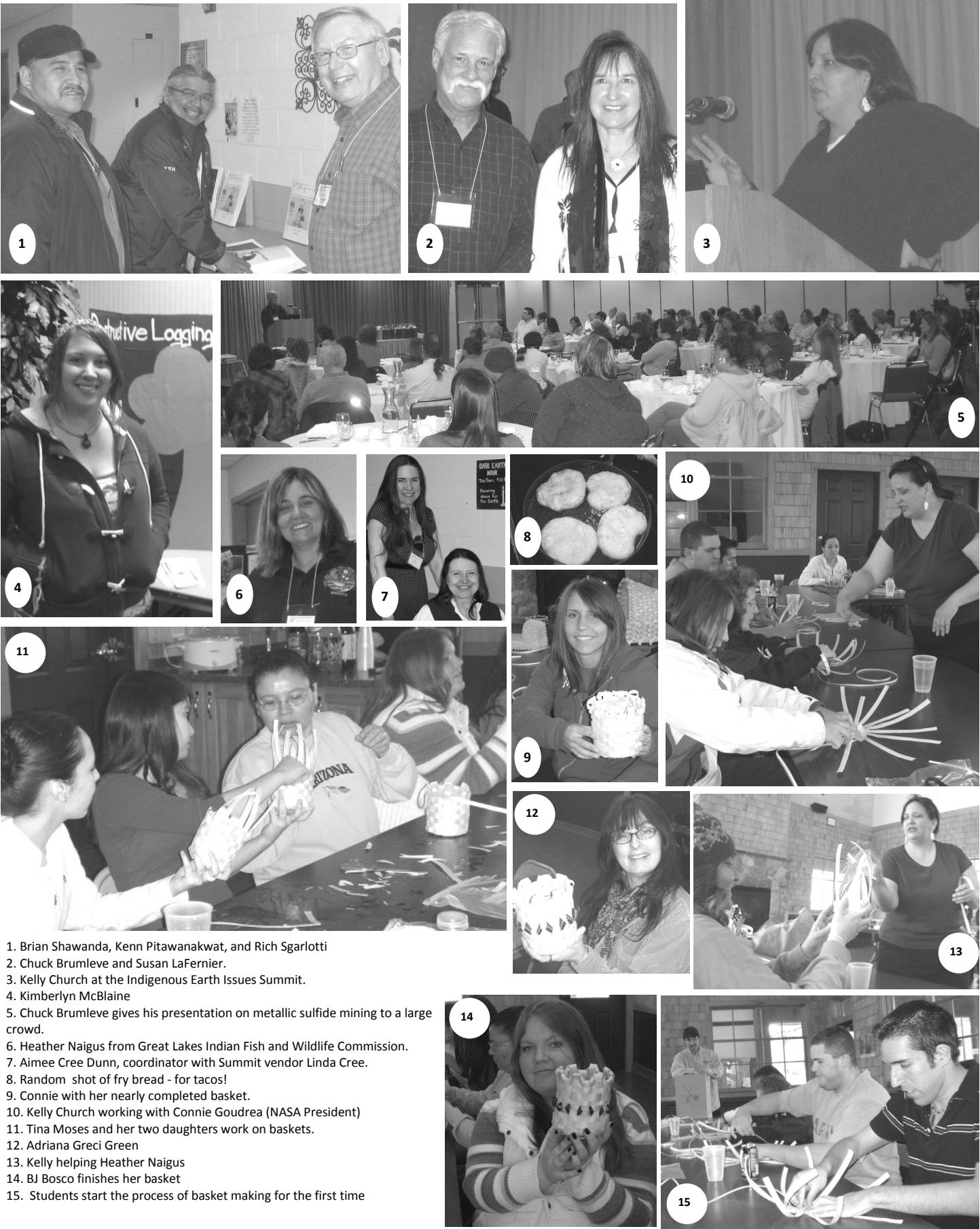


17th annual Learning to Walk Together traditional powwow



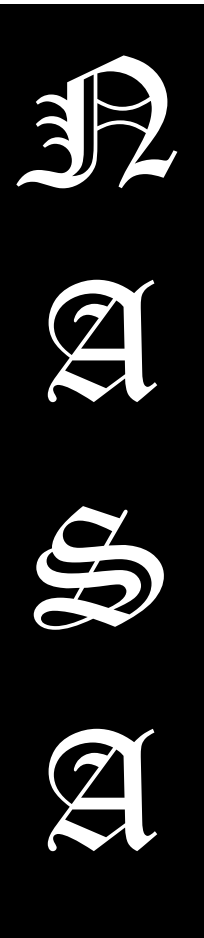
1. Lots of people!  
2. Noreena Migwanabe from Hannahville.  
3. NMU Student Charlene Brissette.  
4. Male fancy bustle dancer.  
5. Kenn Pitawanakwat with young helper in the kitchen.  
6. Michelle Wellman-Teeple with emcee Dwight "Bucko" Teeple.  
7. Beautiful traditional women doing the Round Dance  
8. NMU Native graduates are honored. From left to Right Jon Anthony, April Lindala, Cheryne LaPointe-Tolonen, Samantha Hill, Brigitte LaPointe-Tolonen and Chad Nedeau.

Photo Gallery - 2nd annual Indigenous Earth Issues Summit & Basketmaking



1. Brian Shawanda, Kenn Pitawanakwat, and Rich Sgarlotti  
2. Chuck Brumleve and Susan LaFerner.  
3. Kelly Church at the Indigenous Earth Issues Summit.  
4. Kimberlyn McBlaine  
5. Chuck Brumleve gives his presentation on metallic sulfide mining to a large crowd.  
6. Heather Naigus from Great Lakes Indian Fish and Wildlife Commission.  
7. Aimee Cree Dunn, coordinator with Summit vendor Linda Cree.  
8. Random shot of fry bread - for tacos!  
9. Connie with her nearly completed basket.  
10. Kelly Church working with Connie Goudrea (NASA President)  
11. Tina Moses and her two daughters work on baskets.  
12. Adriana Greci Green  
13. Kelly helping Heather Naigus  
14. BJ Bosco finishes her basket  
15. Students start the process of basket making for the first time





**Join the Native American Student Association! Meetings are Thursdays at 5p.m. in the Whitman Commons. Possible fall activities include -**

- \*building bee houses**
- \*weekly singing/drum socials**
- \*powwow road trips**
- \*warrior games**
- \*and other socials**

**To find out more, contact NASA president Connie Goudreau at [nasa@nmu.edu](mailto:nasa@nmu.edu).**

***Photo: Recent NMU Graduate, Chad Nedeau Hammaville pow wow June 2009***



**Northern  
Michigan  
University**

*Anishinaabe News*  
c/o Native American Student Association  
Box 73 University Center  
Marquette, Michigan 49855



# Anishinaabe News

Summer 2009 Volume 5, Issue 5

## Students serve as mentors during annual STEM program for Native Youth at NMU

*By Martin Reinhardt*

Every year at camp is unique in some way from previous years. Whether it is meeting the new students, or seeing how much the returning students have grown and matured, or the changes in line-up of camp activities, I am always excited about getting back to camp.

Highlights from this year's STEM program included both on-campus activities at Northern Michigan University and off-campus activities at Camp Nesbit (see photos inside). Students stayed in the NMU residence halls, ate in the Wildcat Den, and attended classes that focused on Science, Technology, Engineering, and Mathematics (STEM). Campers also stayed at Camp Nesbit and participated in a range of team building and youth leadership development activities. Current NMU students (as well as former students) served as mentors and teachers during the two-week program. This year's mentors included Tina Moses, Johnny Rodriguez, Lori Boulley, Levi Tadgerson, Sam Hill, Chad Nadeau, Leora Tadgerson, and Wade Wiratalla.

One of the most important aspects of both camps is the integration of American Indian cultural traditions. The camps originate from a movement to establish summer programs for Native youth that are culturally based and incorporate a medicine wheel approach to the curriculum and instruction. The National Indian Youth Leadership Project (NIYLP) served as a model for the development of the camps.



*NMU student Chad Nedeau teaches participants how to make and edit movies.*

*(continued on page 4)*

### Inside this Issue

**Filmmaker  
Georgina Lightning  
visits NMU**

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**40th anniversary of the  
Takeover of Alcatraz**

\*

**NMU student attends  
SAIGE conference**

\*

**Protect The Earth  
Gathering and more.**

### ZAAGKII project works with local youth volunteers

*By Levi Tadgerson*

In Anishinaabemowin, Zaagkii means "That which comes from the earth." Over the course of the summer a dozen or so youth volunteers have spent time doing pollinator protection work throughout the Marquette area working with the Zaagkii Initiative, otherwise known as the Wings and Seeds Project. The main objective is to bring awareness to the importance of our natural pollinators, establish the endangerment they're in, and to do community work to preserve their presence here in Marquette.



#### Importance of Pollination

In today's technological advanced society we seem to easily forget how important the little things really are to us. Without everyday things like butterflies and bees we would not be able to supply ourselves with something as simple as fruit and vegetables which make it possible to sustain our way of life. Without the pollinators the world's edible vegetation would disappear in a mere four years.

Jon Magnuson, Director of the Cedar Tree Institute, told the volunteers a story about a picture he ran across of a Chinese woman in an

*continued on page 2*



## ZAAGKII (that which comes from the Earth) Project

(ZAAGKII—Cont'd from front page)

apple orchard standing on a ladder pollinating the apple blossoms with a paintbrush. Her official job was to touch each flower on the tree with the paintbrush, then move the ladder to another tree and continue this process until each tree in the orchard was pollinated. If we don't take a look into protecting our pollinators, jobs like this could easily be a necessity across North America.

### Our Pollinators

One job the youth had during the Zaagkii project was to learn about and be able to teach things about native pollinators. Each of the facts that follow are things that I was taught by one or more of the youth volunteers:

There are two kinds of pollination, mechanical and biological. An example of mechanical being the wind, while biological would be bees or butterflies.



There are 4,000 different kinds of bees in the world, and many of the bees in our area are either non-native or are encroached upon by non-native species.

Monarch butterflies are a huge pollinator in North America. They make a 2,000-mile yearly trip from Northern America/Canada to Angangueo, Mexico. They ride the thermal winds and can fly 2000' in the air or 18" off the ground. They lay their eggs on the milkweed plant, which caterpillars eat to make themselves toxic to predators. Milkweed is the only plant on which they will lay their eggs.

Some bats, fruit bats for example, are big pollinators. Surprisingly mosquito's pollinate Orchids.

### Pollinator Preservation and Volunteer Projects

The volunteers did a number of projects during the Zaagkii Initiative. They went and visited two beekeepers. A few of the youth walked next to the beehives and were surrounded by thousands of honeybees. Some of the volunteers were courageous enough to hold some drones from the hive. Nobody was stung!

Youth volunteers went to Dancing Crane Farm and saw the product of pollination. They toured the local farm to see how an organic farm works and learned why they are more environmentally friendly than their larger counterparts.

To end their day at Dancing Crane, the youth, spent an hour weeding the their hosts garden. It was a great learning experience and teambuilding activity for them.

The youth visited Laughing Whitefish Falls and took a guided tour of the local plant life from the Ojibwe perspective. Each volunteer learned the names for different native plants along with the edible and or medicinal uses for each. Each one had to take a plant back to town and teach everyone else what they learned about their plant of choice.

The youth also built Bee Houses from scratch. The bee houses are designed to attract and house Mason Bees, a native Bee of the area. They had a carpenter come in and spend the



afternoon helping the kids build the houses. The next two days two artists came in and helped the kids paint their houses whichever way they chose. There were 36 uniquely made in all.

On July 14 the Cedar Tree Institute had its annual celebration at the Presque Isle pavilion, with Zaagkii being the main component. There was live music, dinner, speeches, and prayer in Finnish, Ojibwe, Lutheran and Buddhist. Bee houses were raffled off to guests attending the dinner. One of the houses along with one of last year's butterfly houses will be sent to Washington, D.C., while another will be sent to the Forest Service in Milwaukee. Channel 10 News did a special on the activities that took place here.

On July 24 the volunteers attended the Keweenaw Bay Indian Community powwow in Baraga for the day.



Photo Above: Levi and Leora Tadgerson with Jan Schultz from the U.S. Forest Service.

On August 3, Levi and Leora Tadgerson presented on the ZAAGKII Project to the U.S. Forest Service department heads in Milwaukee, Wis. Many of the Forest Service employees were very impressed with the project and with these NMU students as presenters.

continued on the next page

## NMU Alumnus Wade Wiratalla shares his talent at STEM program.

Mining in the Upper Peninsula has a long history of mining, but unknown to most people, the Native Americans of the area also have a long lost history of mining. The Ojibwe of Lake Superior have mined and built things out of copper from as long ago as 3000-7000 years ago, depending on who you ask. The copper of the Ojibwe is unique because it has 5% silver mixed in making the copper traceable throughout the world.

One way the copper was mined was by lighting a fire on top of the vein and pouring water over it to soften the metal. The copper was then beaten out of the earth with large stone hammers. During the cold winter months water was put into the cracks to make it easier to mine during the summer months. The copper was made into knives, arrowheads, fishing hooks, jewelry, bowls, and much more.

Photo below: A camper works on his copper bowl during STEM program at Camp Nesbit.



Copper medicine bowls were used in healing ceremonies. Copper kills bacteria in water, which is why it was used in bowls then and in plumbing today. The bowls were, and still are, made but putting borax on the copper and putting it into a fire until red hot, then putting it into cold water to soften the metal. The copper was then put on top of a log and beaten with a rock in a circular pattern starting in the center working outward. This process was done many times. A single bowl could take hours or even days to make.

In the Upper Peninsula, Wade Wiratalla is the only person who teaches the history and process of making copper medicine bowls. He has been doing it for more than a decade and does his workshops in a manner that young kids and elders are able to easily participate. His workshops are an exciting look into an almost forgotten part of the Ojibwe past that also gives students a nice take-home product.



Photo above: Two STEM camp participants work on copper bowls while at Camp Nesbit.

Captions for photos below are on page 8.

### More photos from STEM program



# Mark Your Calendar!

*Engaging Indian students  
within & beyond the classroom!*

Join us for the 13th annual Upper Peninsula Indian Education Conference  
Monday, September 21, 2009  
to be held at NORTHERN MICHIGAN UNIVERSITY in Marquette, Michigan

## What others are saying about this conference...

*"The power of the Upper Peninsula Indian Education Conference lies in the strong connections it makes to all peoples in the world. Through the use of rich local cultural experiences, this conference will teach participants to value the language, art, history, and voice of every individual."*

Dr. Joe Lubig, Assistant Professor, NMU School of Education

*"As a future educator, it made me aware of issues in Native American inclusion in the classroom that I had not been aware of before – things that have the potential to make or break a Native American student's academic career. I highly recommend this conference to any and all education majors!"*

~NMU School of Education Graduate Jen Howell

## Highlights will include Indigenous Language Preservation Efforts, Outdoor Learning Activities

Questions? Contact the Center for Native American Studies  
Phone: 906-227-1397  
Web site: [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

The 13th annual U.P. Indian Education Conference is presented by the  
NMU Center for Native American Studies with support from  
the K\*C\*P Visiting Professors Initiative, and the Keweenaw Bay Indian Community.



## Protect the Earth Gathering 2009

*Continued from page 12.*

The first day's activities (at NMU) included workshops, music (Folk – including Ojibwe Folk) and hoop dancing in Whitman Hall and movies at Mead Auditorium; while the second day took place on the Yellow Dog Plains, with a walk from the Yellow Dog River to Eagle Rock. At Eagle Rock, a pipe ceremony was held and speeches were given, while Summer Cloud hosted the drum. Fran Van Zile, from Mole Lake, led a "gathering of the waters" from significant lakes, rivers, and streams that were then poured on the roots of a tree at the base of Eagle Rock.

Speakers representing KBIC were tribal Vice-President, Susan LaFernier, and Yale grad student, Jessica Koski.

LaFernier spoke at the spot which she said was "no greater place for us to appreciate, remember, and honor our great lakes and rivers, our sacred Migizi Waasin (Eagle Rock), and our ancestors." LaFernier said that "taking care of our earth and allowing it to take care of

itself [is] not just a responsibility, it is a privilege bestowed upon all of us." She went on to speak of the ceded territory that was originally part of a gift of land "freely given" [to the Ojibwe] by the Great Spirit," in which "no person had any right to control such a gift," and where tribes "continue to hunt fish, and gather...and that is *still* our destiny today." She asked that we continue to "pray that our beautiful water and land remain free of contamination" and told us that "people everywhere *can* save the earth!"

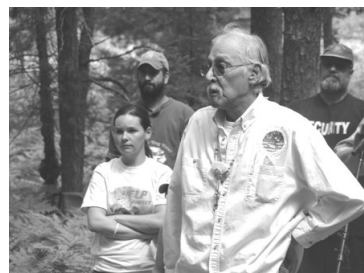
Jessica Koski said that during her college years [she] "reunited with my Ojibwe tribe" and "learned about our beautiful tribal culture and our values for the land." Koski has worked on research projects and given presentations on two of the biggest issues facing her tribal community – the protection of the land and water and protection of sacred sites. She is concerned not only with the environmental impacts, but also the cultural

impacts that metallic sulfide mining would have on the Anishinaabeg. Her speech became an education to those who may not have realized that Native Americans do not have equal protection to practice their religions under the U.S. Constitution.

Koski stated, "I think it is difficult for people to understand because religion and culture and land are *all* interconnected."

*Photo above: Fred Ackley, Mole Lake Sokaogon Chippewa, speaking at Eagle Rock. Emily Whittaker and other Big Bay residents stand in background.*

*For an in-depth article on Protect the Earth '09, please go to: [keweenawnow.blogspot.com](http://keweenawnow.blogspot.com).*



## ZAAKII Project

### Native Greenhouse

Another aspect of the Zaagkii Project is working with the Keweenaw Bay Indian Community in building an all-native plant greenhouse.

To our knowledge, this will be the only all-native plant green house on a reservation in North America .

Jon Magnuson had brought in two interns, Leora Tadgerson and Levi Tadgerson to Baraga to assist in the creation of the green house.

These two have taken Aimee Cree Dunn's Kinomaage class — the teaching Ojibwe uses of native plants, and hope to be able to pass some of that knowledge on through this project.

Future projects may include planting native plants gardens at the UP offices of the U.S. Forest Service with signage of Anishinaabe names of plants

To learn more about this project visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).



## Chi miigwech to the Partners of Zaagkii

The Cedar Tree Institute

\*

The U.P. Children's Museum

\*

Marquette County Courthouse

\*

NMU's Center for Native American Studies

\*

The United States Forest Service



## Occupation of Alcatraz

While the American Indian Movement officially formed in July of 1968, many feel this occupation of Alcatraz was the kick off to what eventually became the American Indian Civil Rights movement which led to vital self-determination policy for Indian Country.

On November 20, 1969, the 19-month occupation of Alcatraz began. This however, was not the first occupation, but it would be the longest and the most impactful. The first landing in March of 1964 only lasted for four hours. On November 9, 1969, there was another attempt but it lasted less than 24 hours.

This November marks the 40 anniversary of this historical turning point. This PBS documentary, "Alcatraz is not an Island," is a good way to learn more about the challenges, sacrifices and victories Indian people faced during that time. For educators, PBS.org has put together resources to go with the film. To learn more about the occupation of Alcatraz and to view a timeline of events, visit [www.pbs.org/itvs/alcatrazisnotaniland/alcatraz.html](http://www.pbs.org/itvs/alcatrazisnotaniland/alcatraz.html).

The Web site also has interviews with individuals who were on the island, including Dr. LaNada Boyer, Richard Oakes, John Trudell and others.

If you would like to participate in events in celebration of this anniversary, write to the Native American Student Association at [NASA@nmu.edu](mailto:NASA@nmu.edu).



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Anishinaabe News is published when possible.

Letters to the Editor can be sent to: Anishinaabe News Native American Student Association Box 73 University Center Marquette, MI 49855

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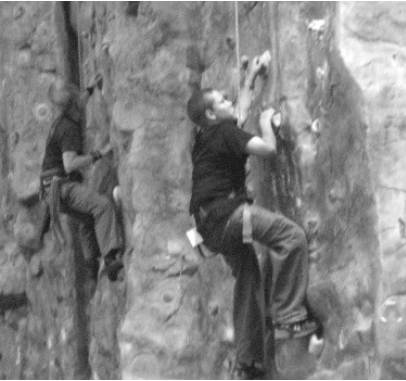
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Letters to the Editor and guest editorials do not necessarily reflect the opinion of Anishinaabe News, the Native American Student Association or Northern Michigan University.

When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

Youth Program continued from page 1

McClellan “Mac” Hall, founder and executive director of the NIYLP, started doing camps with Rich Sgarlotti in Michigan in the early 1980s. Since those early days, Rich has served as both director and camp cook for several generations of Native youth. Rich is joined by April Lindala, director of the NMU Center for Native American Studies, and myself as camp programming director to provide leadership in planning and implementation of the camps.



The folks from the Great Lakes Indian Fisheries and Wildlife Commission (GLIFWC) provided a great deal of support for the camps. They supplied canoes, archery and fishing equipment, and served as instructors. They also took the lead in coordinating the service learning trail development component of the camps. One of the outcomes will be the naming of the trail system that surrounds Camp Nesbit based on the recommendations of the campers themselves.

The on-campus instructors included NMU professors and invited guests. Campers got to participate in some pretty cool activities like programming robots, making gliders, determining their blood type, and identifying local plant-life. The physics lab is always a shocking experience (pun intended) for the youth, and the chemistry lab always ends with a big bang (again pun intended).

The student art work (copper bowls, baskets, chromatograms, and dream catchers), videos, and photos will continue to remind the campers of all the fun and excitement these camps offer. It will also remind them of the many lessons they learned about the importance of working together as a team and finding inner strength based on your cultural values.

My favorite activity is always the ever popular warrior games! The teams did some serious strategizing and played hard, after some pretty full days of other tough activities like high ropes, obstacle course, and canoe trips. We certainly earned our meals, and enjoyed jumping in the cool waters of Lake Nesbit for a relaxing swim.

I will continue to draw energy from the camp experience this year, and will look forward to next year when we will meet new campers and engage in a set of new activities.

**What youth participants are saying about the STEM youth program!**  
From Steve K., of Hannahville

Well, what I liked about camp is meeting new people and getting out of my comfort zone to learn new things and I liked when I had to use teamwork to get past a challenge. I also liked to be on campus and get a feel for what college is like... and also all the speakers and people that took their time to teach us something, that meant a lot to me... and camp Nesbit is the best part because you get to be more physical and learn about nature and how you can help the world be a better place... the camp gets better and better every year. And I hope I can come back next year.

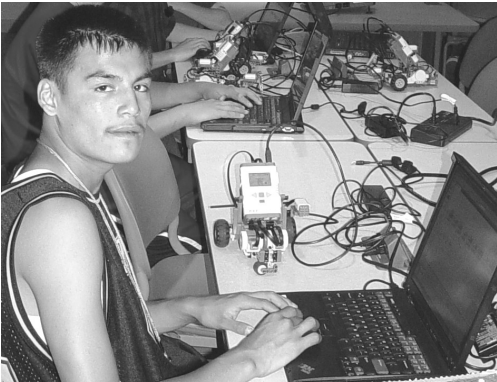


Photo right: Steve working in robotics class.

Kinomaage Field Trips

Students in the Kinomaage: Earth Shows Us the Way course spent quite a bit of time in the natural classroom this past summer. Photos below and to the right feature students during field trips.



VOLUNTEERS NEEDED

Please consider volunteering for the following projects and programs.

- Monday, Sept. 21—UP Indian Education Conference
  - Saturday, Oct. 3 - Building bee houses with youth
  - Thursday, Oct. 15 through Saturday, Oct 17 - Medicine Wheel College Prep Academy
  - Monday, Nov. 9—Financial Fitness with guest D.J. Vanas
  - Friday, Nov. 13—First Nations Food Taster
- and all of the Native American Heritage Month activities!
- Call the Center for Native American Studies at 906-227-1397.

NASA WANTS 2 KNOW

What would YOU like to see done for your community? NASA would like to hear YOUR ideas on how to make Marquette and surrounding areas a better place to live. E-mail your ideas to NASA@nmu.edu or better yet, come to a meeting.

Last year, NMU was fortunate to host a great line up of Native speakers including; D.J. Vanas, Evon Peter, Trudie Jackson, Kelly Church, and Famous Dave, to name a few.

Do you have ideas for more Native speakers for the upcoming school year? Let NASA know by voicing your opinion. Meetings are every Thursday at 5 p.m. in the Whitman Commons.

Chi miigwech!



Leora Tadgerson holds a CNAS tote. These totes are on sale at 112 Whitman Hall for \$12. Other items including language CDs, DVDs and VHS tapes are also available. See more items at this Web site www.nmu.edu/cnas or call 906- 227-1397.



## The Center Seeks Future Native Nurses

Prepared by Cindy Paavola

Northern Michigan University's Center for Native American Studies, along with the nursing and clinical sciences departments, will offer a new program for Native American high school students called The College Prep Medicine Wheel Academy.

Forty Native American students will be introduced to health care professions via two multi-day visits to NMU. While on campus, they will engage in activities that teach about nursing and clinical sciences careers and degree programs, as well as tour Marquette General Hospital, located across the street from the Northern campus. The participants will also meet Native American professionals working in the health care fields.

Native Americans are severely underrepresented in the health care field.

Of the 2.7 million licensed registered nurses in the United States, only 13,040 are American Indian or Alaska Native nurses.

The new academy will reach out to youth from the five federally recognized tribes of the Upper Peninsula, as well as from tribes in lower Michigan, northern Wisconsin and Minnesota.



"Our goal is to see that Native American youth visit our campus and learn about NMU, as well as become exposed to our strong nursing and clinical sciences programs," said Adriana

Greci Green, one of the NMU faculty spearheading the program.

Yearly, the Center for Native American Studies, in collaboration with the Hannahville Indian School, hosts science programs for middle school students during the summer.

"We lose touch with them after middle school," said April Lindala, the center's director. "It's time for us to seek out those students now that they are in high school and further promote college life with these types of interactive programs. We need for these students to know that they have a place in our classrooms and labs."

Paul Lang, dean of the NMU College of Professional Studies believes that this program "has the potential to significantly impact the perceptions, realities and understandings that Native American high school students have regarding health care in the United States."

For more information on the application process, contact the NMU Center for Native American Studies at 906-227-1397 or [cnas@nmu.edu](mailto:cnas@nmu.edu).

*Photo Left: Students from the STEM program work in the chemistry lab.*

## Protect the Earth Gathering 2009

By Barb Bradley

The Protect the Earth Great Lakes Community Gathering was held on Aug. 1<sup>st</sup> and 2<sup>nd</sup>, sponsored by Keepers of the Water, Yellow Dog Summer and NMU's Students Against Sulfide Mining.

Protect the Earth began in Wisconsin in 1986 (on the Mole Lake Reservation), when northern Wisconsin was being considered as the site for a nuclear waste dump. In 1987, the focus of Protect the Earth changed, due to Kennecott's mine proposal in Ladysmith and Exxon's proposed Cranston Mine project. To this day, metallic sulfide – and now uranium – mining has been given prominent attention.

For the past two years, Wisconsin has lent Michigan the

responsibility of hosting Protect the Earth. The late Roscoe Churchill (nicknamed "Grandfather of Wis. sulfide mining opposition") described these gatherings as an event "where Natives and non-Natives hook up for the earth and for each other."

This year nearly 200 people gathered from around the Great Lakes to strengthen alliances, strategize, rekindle old friendships and make new ones, while honoring Mother Earth. A large number of ogichidaag (warriors) - veterans of foreign mining company wars - came from Wisconsin to speak and just to be amongst other (old and new) earth protectors.

Many Great Lakes



First Nations were represented – including the Little River Band of Ottawa Indians, Lac du Flambeau, Keweenaw Bay Indian Community, Mole Lake Sokaogon Chippewa, Lac Vieux Desert, and Wikwemikong Reserve, Manitoulin Island.

*Above photo: Jessica Koski, KBIC tribal member, speaking at Eagle Rock on the Yellow Dog Plains, site of Kennecott's proposed nickel and copper mine.*

*Left photo: Lee Sprague (Little River Band of Ottawa Indians) addresses people gathered at Eagle Rock.*

*Continued on page 14.*

## Native American Art and Artifact: The Everett M. and Elizabeth B. Losey Collection

By Adriana Greci Green (Center for Native American Studies) and Amy Ziegler (Art History Major)

Elizabeth Losey, a field biologist at the University of Michigan, and her husband, Everett, had a strong appreciation for indigenous arts and crafts produced by Native culture. Over the course of twenty years, the Loseys, after relocating to Germfask, Mich., traveled the areas of North-western Canada, Alaska and the Great Lakes region. During their travels, they acquired over two hundred Native American objects representative of native craft, which they donated to the art museum at Northern Michigan University in 1994. It is now known as the DeVos art museum.

This exhibit showcases the wide range of contemporary Native American art collected by the Loseys. The groupings explore three themes that span across regions, from the Pacific Northwest Coast across the Northwest Territories to Nunavut and into Ontario.

Turning natural materials into a piece of art, artists maintain a unique relationship to their environments. Birchbark boxes decorated with porcupine quills, a flower of tufted moose hair and beaded hide gauntlets demonstrate how ancient skills continue to be passed on and remain relevant today. Portraits of traditional everyday activities serve to present one's culture to visitors who, like the Loseys, cherish their travel experiences. Families are represented by women preparing corn for a meal and by men on the hunt; dance and play show the strength of community values. Together, they incorporate the beauty of nature into the necessities of everyday life.

The tradition of ceremonies amplifies the relationship with the natural world and at the same time solidifies communities.

Song, music and feasting provide the essential context for healing and ceremony. Contemporary artists draw upon their own aesthetic

*Photos are of items from the collection.*

traditions and interpret the spirit beings, clan crests and oral traditions most meaningful to them.



## Make a basket with artist, Kelly Church

Monday, Sep 21 at 7 p.m.

Marquette Commons

(Third St. across from HOTPlate)

Materials provided.

Refreshments available!

RSVP by Monday, September 14.

To see more of Kelly's baskets visit [www.blackash.org/](http://www.blackash.org/)

Call 227-1397 to RSVP (limit to 20 students).

Visit our website at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

Check out the Center for Native American Studies on Facebook.

The Native American Student Empowerment Initiative is presented by the NMU Center for Native American Studies and made possible by the Keweenaw Bay Indian Community.



Brought to you by the Native American Student Empowerment Initiative

Designed by and for Native American students to provide opportunities for social and cultural interaction building a "Native community" on campus and provide service learning projects to obtain leadership and citizenship skills while promoting academic progress and success.



## KBIC hosts Georgina Lightning Visit at NMU

On June 6 the Keweenaw Bay Indian Community (KBIC) hosted filmmaker and actor Georgina Lightning as she facilitated the Upper Peninsula premiere of her film “Older Than America.” The film is a fictional account of the abuse that happened within the Native American of the mid-20th century boarding schools. The film was taped in northern Minnesota at the Fond du Lac reservation in Cloquet.

Lightning began a filmmaking career after years of being a “frustrated actor.” She is a classically trained actor and often serves as a consultant on sets of other films.

“Older than America” was shown in Jamrich Hall 102 to a crowd of approximately 400 people. Gary Loonsfoot, KBIC Anishinaabe Language Coordinator, arranged for a feast to be held at the community

center in Harvey earlier in the evening.

Joe Masters invited the Four Thunders singers to open up the film premiere. Lightning was very grateful for the healing song shared by the group of singers, many of whom traveled from Baraga.

Following the film, Lightning answered questions from the audience during which she explained that her film is based upon stories she heard first-hand from those who had suffered terrible abuse in boarding schools, including her own father.



“The crowd was awesome.” Lightning commented afterwards.

“I’m working hard to get the word out there.”

Georgina is the mother of Cody Lightning (who played young Victor in *Smoke Signals* and also starred in *Four Sheets to the Wind*). And after the film showing Georgina took some text messages from her daughter — who at the time had recently auditioned for the second film in the “Twilight” series.

Lightning does not yet have a distributor for her film but something should happen “very soon.” So keep your eyes open on this one! Best wishes go out to the entire Lightning family.

*Photo above: Grace Chaillier (right) with Georgina after the film. Photo below: April Lindala (Left) and KBIC citizen Liana Loonsfoot with Georgina.*



## An experience from GLIFWC staff

**By Robin Arunagiri**  
(GLIFWC Conservation Officer)

I greatly enjoy working with kids at a youth camp. We at Great Lakes Indian Fish And Wildlife Commission (GLIFWC) take great pride at what we achieve during our voluntary time at these camps. I volunteered my time to Camp Nesbit youth program for the very first time this year.

The camp was absolutely a success and I had the opportunity to work with a handful of great instructors and counselors. Everyone who volunteered their time to this camp was very special people who took great pride at what they did for the kids. I was completely overwhelmed with the tradition, cultural and spiritual, nature of the camp.

My partner, Jim, and I taught the kids archery, fishing, GPS and team building. It was extremely enjoyable to watch the kids compete and help each other with tasks at hand. The activities were

coordinated in a timely manner, ranging from fun activities to learning about the nature and giving back to the wilderness. The kids helped with trail work and were proud of their achievements.

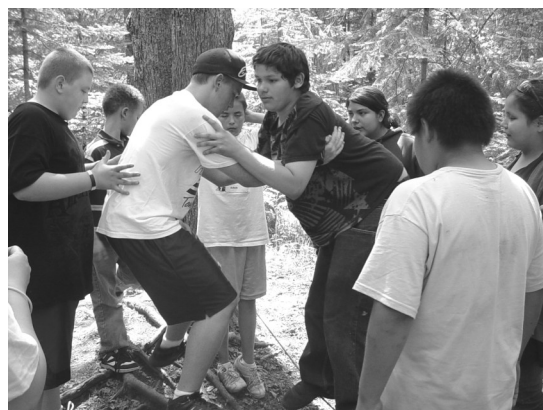
Team building was the biggest goal to all of us, and we achieved that with very little effort. During warrior games I learned just as much as the kids did which was to work as a team to win. It was my first-time experience in this unique game that was played by great warriors of yesteryears. I learned a lot from the kids for they became my teacher at this game.

Circle time was also another of my favorite times, listening to the answers from some of the kids and their views were astonishing. They are our future representatives of this beautiful world and I believe in my heart that we have started them in the right direction towards success.

Singing and drumming by the

cherish the most. It brought memories of being home and being one with the universe. I still could hear the drums playing and the kids singing in harmony where their voices became one and echoed at night under the starry skies.

I am honored for being there and given a wonderful opportunity to work with kids that became friends at heart. I look forward to this camp in the future and will make it back for another wonderful and memorable moment of my life.



## Anishinaabe Arcs: virtual wiigwaams and more

**By Guest Contributor, Ron Eglash**

In November 2003, Rich Sgarlotti and Marty Reinhardt invited me to an Indian educator’s conference to talk about our virtual beadloom (<http://www.csdt.rpi.edu>). The three of us got to talking about doing something that would be specific to Anishinaabe culture. But what? We finally hit on

doing a virtual wiigwam. The project sat on the back burner for a few years, until Marty ran into my wife,

who was presenting on cornrow hairstyle simulations at a conference. Marty said, “Hey when is Ron going to finish our virtual wiigwam?” So we rushed to finish a prototype in time for the 2009 STEM camp at NMU (<http://csdt.rpi.edu/na/arcs/>).

We asked the students to give us some criticism of the website—and did they ever!

But it was very constructive and we got a lot of ideas about what changes to make. Students also quickly caught onto the idea that wiigwaams are not the only place where they Anishinaabe used arcs: they pointed out arcs in canoes, bows, longhouses, snowshoes and other traditional craft objects.

Most importantly, students showed that they were really adept at creatively using the mathematical tools, despite the fact that many of them had a hard

time remembering 2D Cartesian coordinates, and had never even had 3D coordinates. Here are a couple of examples of the students’ work—for more see <http://csdt.rpi.edu/na/arcs/teaching.html>.

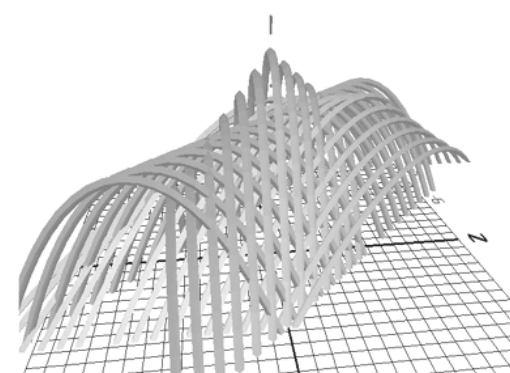
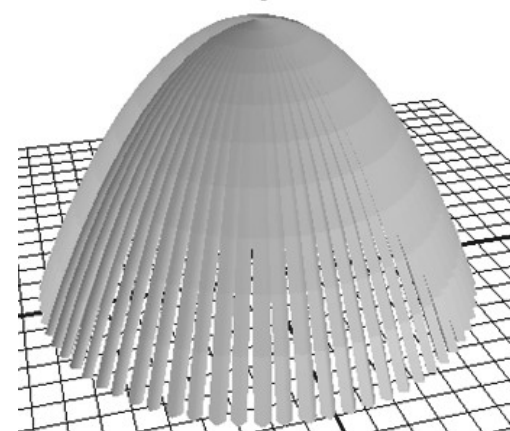
*Above Left: Arc from Channing.*

*Above right: Arc from Alex M.*

*Middle Right: Ron Eglash helping students.*

*Below Right: Lodge arc from Rita D.*

*Photo below: The STEM participants hiked up Sugarloaf mountain.*



# Student response to Erdrich’s use of Ojibwe Language

*Reprinted with permission. This is a response to Erdrich’s Books and Islands in Ojibwe Country, as part of the summer NAS 204 web course. This response specifically addresses Erdrich’s use of the Ojibwe language within the text.*

**By Nathan Goetzinger**

Louise Erdrich uses the Anishinaabemowin (Ojibwe language) to help the reader immerse themselves deeper into the text. With her usage of select native words intricately placed throughout the novel it is easy for us as outsiders whom are merely reading the story to feel as though we are on the boat with her, viewing these island paintings and feeling their mystic presence.

Due to her precise placement of the words she is able to then tell the history of the word, what it represents, and why it is important to her people. In essence, once we learn the word, we learn the story that goes along with it, and once we learn the story we have become part of the Native tradition of passing on morals through story telling, and we also preserve the history of the people by partaking in the traditions.

On page 98 of *Books and Islands in Ojibwe Country* we come to the word *Nagamonan*. Erdrich then

goes on to tell the story about how the songs in Ojibwe country belong to the islands, people who come to fast on the islands are visited by the songs in their dreams.

And even if the songs are forgotten for a period of time they always return; for they are a part of the land, and a part of the people.

As readers we were learning about Tobasonakwut’s dreams to rebuild the lodge of his memory, we are merely a third party “spectator” reading a story, then with the insertion of *Nagamonan* Erdrich has piqued our interests and we instantly want to know more about the word.

She goes on to tell of a story about a special song that is used to cure Natives of alcoholism. She is then free to tell the history of the song and where it first came from.

Further into the “tale” she sings the beginning of the song to us, “*Kiiwashkwe biishki indigo anishaa dash indigo*” What does this phrase of hard to pronounce words mean? She goes on to tell us: “I am a drunk, I am nothing.”

Now we are in the story, just as quickly as the spirit of Kwiingwa’aage appeared to the young alcoholic, he appears in our mind. We are now taking part in the experience with Erdrich and the history/culture of the Ojibwe people.

We feel the pain of alcoholism and its effects on the people; it takes everything. *Schkwebii* is the Anishinaabe word for alcoholic, and once again Erdrich has inserted this piece of culture into our minds, where it will stay to be passed on perhaps to another person/child.

Erdrich’s use of the Anishinaabe language throughout the novel helps to focus our attention on that specific word. With that word then comes the history of the people and an understanding of their culture and cultural past.

By understanding their culture we preserve it and partake in their tradition of verbally passing on morals and lessons to the next generation. Her usage of these words further immerses us in her narrative and furthers our experience of the reading and her.

# Special Topics Course Scores High Points with Students

During the first summer session of 2009, the Center for Native American Studies offered NAS 295: Native American Beadwork Styles. The course consisted of lecture regarding different types of beadwork styles as well as the art of beading.

Instructor April Lindala led the weekly meetings for six weeks. Even though the class ran long hours, students commented that it flew by. They learned how to do the peyote stitch, the edging stitch, appliqué stitch, loom work, and rosettes. One class featured guest presenter Linda Cohen, who taught the students how to do various chains.

Students, some who had never done beadwork before this class, wanted more classes to follow up this course. There has been no decision about this yet. Students graciously agreed to have their work on display at the center until October. Stop by and take a look. Black and white photos don’t do their work justice.

*Photo above left: Lily Anderson finishes one of her pieces. Photo above right: Final projects*



# Many Nations One Spirit—NASA member attends SAIGE Conference

**By Craig Meshigaud**

*Boozhoo, Medweyash Ndezhnikas Ninse Wnagjwush Mine Craig Meshigaud. Hannahville Ndotchbia Mko Ndodem. Nishwabdek nshetch ngot ndetseponges. NMU Ndebendagwes.*

Hello, my name is Craig Meshigaud and my Anishinaabe Noswen (Indian name) is Whistling Wings. I am from the Hannahville Indian Community in Hannahville, Michigan. I am a member of the Potawatomi tribe and I am Bear clan. I am 21 winters old and I am enrolled at Northern Michigan University where I am a sophomore majoring in pre-law with a minor in Native American studies.

While working on my Native American studies minor I have had the honor and privilege of working with and learning from Ken Pitawanakwat, who is the Anishinaabemowin instructor here at NMU. Every semester that I have been here at Northern I have been in one of his classes and it has helped me tremendously in my efforts to attain fluency in Anishinaabemowin or the Anishinaabe language.

During the week when I don’t have classes I work at the Center for Native American Studies as a Hannahville work-study employee.

My duties include making language posters that are hung up around the center, hanging up posters around campus for events like the pow wow and the food taster, and helping out wherever I am needed.

The title of my article seen above was the theme of this year’s SAIGE conference which took place in San Diego, California June 1 -5. SAIGE stands for the Society of American Indian Government Employees and I attended this conference as part of the youth track which is a series of presentations, workshops, and other events that were put together in an effort to teach Native American students about career opportunities in various fields while working for the government. I applied for a scholarship to attend the conference.

The application process involved filling out a short list of questions, writing an essay, and getting a letter of recommendation.

Candidates being considered had to meet the criteria of being 18-25 years old, a college student, and having an interest of working for the government. I got a phone call — I had been accepted! This meant I would fly out to California and stay a week while I attended this conference, for free! I was excited to say the least.

On the morning of May 31<sup>st</sup> me and 25 other Native college students from all over the country were flown out to San Diego.

There were students there from everywhere you can think of like Alaska, Florida, Minnesota, Massachusetts, Montana, and Wisconsin. I was the only one from Michigan.

The first night we were there was a get together so we could all get to know each other,

the actual conference started for us the morning. Throughout the week we watched presentations such as “Indian Resistance Since 1969”, “Meth In Indian Country”, and “Tribal law 101”.

When I left to go on this trip my major was media production and new technology but some of the things that were talked about in those presentations really opened up my eyes to things that I feel are more important.

I learned about tribal sovereignty and the relationship between the federal government and tribal nations.

I also realized the need for more Anishinaabe people to be working in government positions. I then also realized career opportunities available to me

if I had a law degree. All these things together made me decide to change my course of study and go into law.

*Photo left: Craig standing in front of a recent billboard.*



# Artist Sam English Honored

**The Southwestern Association for Indian Arts announces that Sam English, noted Indian artist and activist, has been awarded its Lifetime Achievement Award.**

**“This award, given since 1994, recognizes the best of native artists, the way they’ve shared their art with their own communities and other communities. The honoree’s life exemplifies more than just being an artist, which is a big part of why Sam was chosen. He has used his art to communicate who he is and how he stands in the world,” said Bruce Bernstein, executive director of SWAIA.**

**English will be a featured keynote speaker at the annual UNITED conference on the NMU campus in late September. To learn more about Sam English and his art visit [www.samenglishart.com](http://www.samenglishart.com).**

**To learn about Sam’s visit to NMU see [www.nmu.edu/UNITED](http://www.nmu.edu/UNITED).**



## Fun from the STEM Program



### Photos from page 8

- 1—Students visit the NMU Culinary arts Program.
- 2—Doing lab work.
- 3—Students test their gliders in the Dome.
- 4—Taking blood from arm model.
- 5—Enjoying time on campus with sculpture.
- 6—Ron Eglash teaches geometry using cultural ideas.
- 7—Mixing science and art with Christine Garceau.

### Photos from page 9

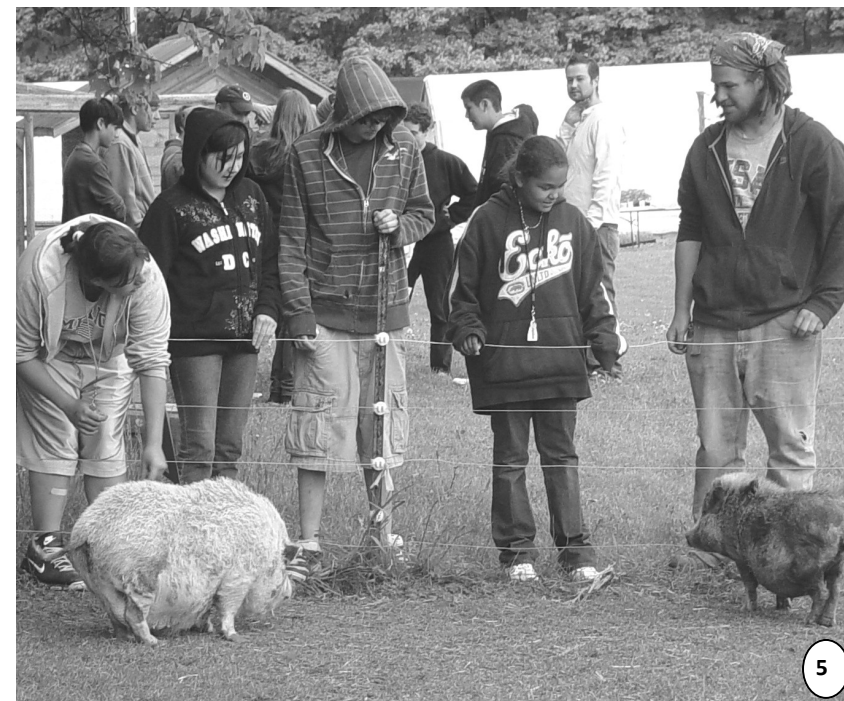
- 1—Dave Lucas visits with students in the physics lab.
- 2—NASA Aerospace Engineer JOE Connolly at the Dome.
- 3—Experimenting in the clinical sciences lab with Mary Stunkard.
- 4—More learning in the lab.
- 5—A visit to the Dancing Crane Farm.
- 6—Working on Robots.

### Photos from page 15

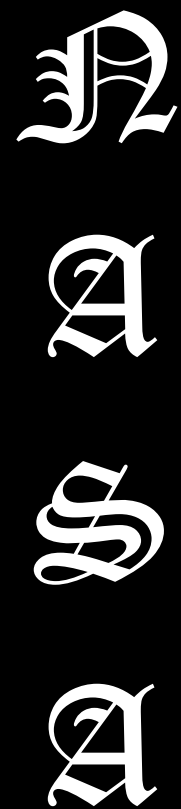
- 1—Participant with a finished copper bowl.
- 2—Betsey T., Sam H., Daniel J., Johnny R.
- 3—April L. teachings a beading class
- 4—Special guest Menominee musicians Wade Fernandez entertains at Camp Nesbit
- 5—Does she want to hold that turtle?
- 6—Prof., Jon Anderton takes participants on a hike at Presque Isle.



## Fun from the STEM Program







Join the NMU  
Native American  
Student  
Association!



Meetings are Thursdays at 5 p.m.  
112 Whitman

Native month activities include the First Nations Food  
Taster, film series, guest speakers, and other great events

To learn more, attend a meeting (all are welcome) or e-mail [nasa@nmu.edu](mailto:nasa@nmu.edu).



Northern  
Michigan  
University  
*Anishinaabe News*  
c/o Native American Student Association  
Box 73 University Center  
Marquette, Michigan 49855



# Anishinaabe News

Fall 2009 Volume 6, Issue 1

## New Coordinator for Native American Student Empowerment Initiative at NMU

Joe "Scott" Masters is the new coordinator for the Native American Student Empowerment Initiative at the Center for Native American Studies.

NASEI has already hosted several activities this semester including a basket making workshop with Kelly Church, the annual Fall Open House, Bizshaagek Ezaasegokwaadek – Pakwezhigan (Let's Get Together and Eat some Fry Bread) a very popular event with over 40 people, a road trip to the annual MTU pow wow and building bee houses (see article below).

Future workshop ideas include: tanning deer hides, making hand



drums using the hides, and making wooden Native flutes. Other ideas included snow snake competitions in the winter, community beadwork project (underway soon), Anishinaabe language and warrior games.

He is open to suggestions as well but in the meantime hopes that Native students and others will get involved with the Center and these activities.

Joe also is active with NASA and after each meeting brings out the drum for anyone to sing. Students and community members alike join in on Thursday evenings. All are welcome.

Joe has been singing at pow wows

around the Upper Great Lakes region for a number of years and he loves to learn new songs. He is studying social work and Native American Studies.

*Photo: (left) Working hard in the office. Photo: (below) Can he eat a piece of fry bread bigger than his head?*

*NASEI is made possible by a grant from the Keweenaw Bay Indian Community.*



## Building Bee Houses!

Can you imagine a world without chocolate, berries, pears or grapes? Bees pollinate all of these foods! Okay, the U.P. is not known for producing chocolate, but we got your attention! Bees are disappearing at alarming rates. NMU stu-

dents volunteered their time to help the native Mason bees with their residential needs.

On Saturday, October 3, NMU students from NASA and others gathered together with youth from the Marquette Title VII program to build and paint bee houses at the Marquette Commons. Levi Tadgerson took the lead to get all of the supplies (some donated!) and prepared the kits ahead of time. NMU students prepared the room by covering the tables and floors. Students then prepared the kits by drilling pieces of wood together and putting the "roofs" on the houses.

*Photo: students paint bee houses.*



*continued on pg. 2*

## Inside this Issue

Sam English at NMU for  
UNITED Conference

\*

Indigenous Language Panel

\*

Native Month Activities

\*

Medicine Wheel Academy

\*

and more!



## NASA and Title VII youth build bee houses.

*Continued from page 1*

The Title VII students arrived with their family members and were eager to begin painting. Some of them painted four different bee houses.

Tanya Sprowl and the Title VII program offered pizza and pop for everyone who participated.

The purpose of this event was not only to paint the bee houses but to share information on how important it is to help these bees. Also to encourage youth and students to be sure to find a place for these bee houses. We hope to have a follow up story once they have found a home.

This activity was presented by the NMU Native American Student

Association and made possible by the Cedar Tree Institute, the NMU Center for Native American Studies, the Native American Student Empowerment Initiative (funded by the Keweenaw Bay Indian Community), and the MAPS Title VII Indian Education program with donations from **Cattron's Lumber & Building and Marquette Wallpaper and Paint.**

**Chi miigwech! (Great thanks) to everyone who made this event a success!**

*Photos (above) Holly B. carefully paints a bee house, (below right) students from Marquette Title VII program proudly hold their creations, (below left) NMU students prep the bee houses.*



**Want to learn more?**

*"Beekeepers in 24 states have been shocked to discover their bees are gone, threatening the pollination of \$14 billion worth of seeds and crops,"*

(<http://www.sfgate.com/cgi-bin/article.cgi?f=/c/a/2007/03/03/HOGIROCUE71.DTL>)

*"Bees pollinate one-third of America's food."*

<http://verdes.vox.com/library/post/endangered-bees.html>



## Congratulations

to NAS faculty member and new parent Aimee Dunn on the arrival of her son Forest Hawk. (photo left). Forest made a guest appearance at the bee house event and has visited NAS classes already . Congratulations also to Zaagkii Project Intern Levi Tadgerson and Amber Shoulders (also

new parents) on the birth of their daughter earlier this semester. She also made a guest appearance at the bee house event as dad (Levi) did so much of the prep work.

Photo right: Kenn Pitawanakwat holds the newest member of the Tadgerson family.



**Don't forget! Here's a great gift idea!**

An alternative to plastic shopping bags, the CNAS tote bag. On sale at the Center (located at 112 Whitman Hall) for \$12. Other items also available. Sorry, no credit cards.

*Photo: Leora Tadgerson models one of CNAS tote bags.*



## Native American Heritage Programming

*On Public TV 13, November 2009*



**POWER PATHS ON INDEPENDENT LENS,**  
TUESDAY, NOVEMBER 3 AT 10 PM ET.



**A BLACKFEET ENCOUNTER,**  
FRIDAY, NOVEMBER 27 AT 1 PM ET.



**JIM THORPE: WORLD'S GREATEST ATHLETE,**  
WEDNESDAY, NOVEMBER 25 AT 2 PM ET.

**The Water Haulers**  
Profiles Navajos struggling to prosper in their dry ancestral lands without easy access to running water.  
**Sunday, November 1 at 11 am ET**  
**Wednesday, November 4 at 9:30 pm ET**

**Independent Lens**  
**"Power Paths"**  
Native-American traditional values regarding conservation and the earth offer real solutions to America's energy crisis.  
**Tuesday, November 3 at 10 pm ET**

**The Long Walk: Tears of the Navajo**  
In 1864 eight thousand Navajo men, women and children were marched at gunpoint to a barren reservation along the Texas border.  
**Wednesday, November 4 at 10 pm ET**

**Lost Bird of Wounded Knee**  
A Lakota child survives the Wounded Knee massacre, only to be adopted as a living curio by a prominent white couple.  
**Sunday, November 8 at 11 am ET**

**Playing for the World: The 1904 Fort Indian Girls' Basketball Team**  
In 1904, a group of Native women played basketball for something much larger than themselves.  
**Thursday, November 12 at 10 pm ET**

**Charles Banks Wilson, Portrait of an American Artist**  
88-year old Fayetteville, Arkansas painter has depicted 150 different tribes of Native Americans.  
**Sunday, November 15 at 11 am ET**

**Indian Boarding Schools: Keeping the Culture Alive**  
Effects of boarding schools on the Hopi people, and how contemporary Native artists keep their culture alive through their art.  
**Two Parts: Wednesdays, November 18 & 25 at 10:30 pm ET**



*Special Native American Programming on Public TV 13 in November is made possible by*  
**Island Resort & Casino**

**Frontier Visionary: George Catlin and the Plains Indians**  
The first major artist to travel beyond the Mississippi and live with American Indians, Catlin recorded the "manners and customs" of 50 Plains tribes in his Indian Gallery.  
**Sunday, November 22 at 11 am ET**

**Brulé, Live at Mt. Rushmore: A Concert for Reconciliation of the Cultures**  
Top-selling Native American recording artists Brulé and Airo in concert with an audience of 11,000 people at Mt. Rushmore National Memorial in July of 2007.  
**Monday, November 23 at 10 pm ET**

**Summer Sun, Winter Moon**  
A celebrated composer and a Blackfeet Indian poet collaborate on a symphony.  
**Tuesday, November 24 at 1 pm ET**

**The Oneida Speak**  
Traditional Oneida storytelling provides a window to another world.  
**Tuesday, November 24 at 2 pm ET**

**River of Renewal**  
Chronicles the ongoing battle over the resources of Northern California's and Oregon's Klamath Basin. Awarded best documentary feature at the American Indian Film Festival.  
**Wednesday, November 25 at 1 pm ET**

**Jim Thorpe: World's Greatest Athlete**  
Biography chronicles events from Jim Thorpe's remarkable life (1887-1953).  
**Wednesday, November 25 at 2 pm ET**

**A Blackfeet Encounter**  
Reveals the extraordinary history, heritage and culture of the Blackfeet.  
**Friday, November 27 at 1 pm ET**

**Waila! Making the People Happy**  
The traditional dance music of the Tohono O'odham, the native people of the Sonoran desert, is similar to Polka.  
**Sunday, November 29 at 11 am ET**

## Numbers to Know—Source: Population Estimates via U.S. Census Bureau

**4.9 million**—As of July 1, 2008, the estimated population of American Indians and Alaska Natives, including those of more than one race. They made up 1.6 percent of the total population.

**11**—Number of states with more than 100,000 American Indian and Alaska Native residents on July 1, 2008. These states were California, Oklahoma, Arizona, Texas, New Mexico, New York, Washington, Florida, North Carolina, Michigan and Alaska. Combined, these states were home to 61 percent of the nations American Indian and Alaska Native residents.

**83,250**—Increase in the nations American Indian and Alaska Native population from July 1, 2007, to July 1, 2008. The population of this group increased by 1.7 percent during the period.



# The Painful But Beautiful Art of Quilling

By Melissa Heymann

Colors are of all hues, boxes are of all shapes and sizes, designs range from simple geometric patterns to elaborate scenes that include both animals and people alike, but only one tree is used as a base, the white birch, a tree with bark that naturally, curls from its core letting out all the mysteries of its life onto the forest floor. This is Anishinaabe quill art. An art that is painful to produce (due to the sharp edges of the quills) but beautiful and delicate as a finished product.

In her lecture on the Anishinaabe Quill Art Tradition early this semester, Dr. Adriana Greci Green shared with us both the fundamentals of how quill artwork is made as well as presenting slides with examples of artwork made in different regions of Ojibwe territory. It was interesting to learn that just like there are many dialects in Ojibwe culture there are many different patterns used in quill boxes as well. Dr. Greci Green also showed images of some of the most highly regarded quill artists' work.

The box that I found most intriguing displayed a picture of a bear in front of a lake on the lid. The bear was crafted in such a way that it appeared to have a texture to its fur coat. Natural, two-toned shade on the quills seemed to give the "fur" highlights and shades just like the effect of the sun beating down on the real bear's fur on a warm spring day.

Being an art major, this lecture really helped my appreciation of the subject. I have always noticed detail, even details in nature.

For example, I will stare at a pebble for longer than the normal person just to see the natural beauty and pattern in stone. Anishinaabe quill art seems to have this same attention to detail.

The boxes display pictures such as a moose in the mountains with a cud of grass in its jaws or an eagle soaring high above a lake with its latest catch

The detailed designs are symbolic to the Ojibwe culture; some even tell stories.

One of the boxes that Dr. Greci Green showed was a box based on a women's life and stages in it. This box was split into the four seasons, which in our Native American Experience class we learned is an important cultural aspect for Native Americans.

I hope to one day go to the DeVos Art museum to see our Losey Native



American art collection in person. This way I can see more of the different styles of art that Native Americans worked on over the years for both trade and cultural function. I love how little

things in nature organized and assembled in simply but complicated ways can make beautiful works of art.

Photo: (above) from the Losey Collection. The collection can be on Flickr.

## Indigenous Insights: Keeping You in Touch with Indian Country

By Mitch Bolo

"Big E" Erick Awonohopay and myself, Mitch "The Kid" Bolo, present a show every Sunday evening on Eagle Country 105.7 for Eagle Radio's weekly Native American program "Indigenous Insights." It airs from 7-9p.m. on KBIC's tribally owned radio station. Big E and I have many different features and bits to share with our listeners. We have a pow-wow calendar to let you know what's happening on the pow-wow trail around our local area, including pow-wows in Wisconsin, Minnesota, downstate, and even across the pond in Canada.

Also on the show you'll get a taste of the Anishinaabe Language with Kenn's Nish Corner, with Kenn Pitawanakwat. There's also a story played every week, as well as a little history lesson with "This Date in Native American History." Did I mention the music? The Indigenous Insights library consists of over 1300 songs. A normal 24-hour radio station has about the same amount of music, so for a two-hour program we're doing pretty good.

What is unique about our show, other than the fact it's all about Anishinaabe, is that we have every genre of music on our show. Usually if you listen to a country show, that's what you get, country music. You listen to a rock show, you get rock music, and so on. On our program you will hear music from every genre, including Native American rock bands, country singers, rappers, hip-hop artist, pop singers,



DJ's spinnin' some techno music, not to mention all the great pow-wow tunes and flute songs. What I really like on the show is our laid back style. We get across educational stuff in a fun way. Our mission statement is to get people interested in their culture and to be proud to be Native American People. If you'd like to contact "Big E" or me, e-mail us at [IIRADIO@UP.NET](mailto:IIRADIO@UP.NET) or call our studio in Baraga, Michigan and leave us a message at 906-353-9287. Remember to tune in every Sunday evening for Indigenous Insights, Eagle Radio's weekly Native American Program, on Eagle Country 105.7.

# Renowned Artist Sam English Speaks at the UNITED Conference

By Alexandra Maxwell

This year's UNITED Conference was packed full of fascinating speakers and artists from all over the world. I attended Sam English's presentation on the Intersection of Native American Culture and Art. Expecting a world renowned artist usually implies expecting a big ego to accompany them, but Mr. English is a regular guy. Despite his success in the art world, he held nothing back when he told his story. He spoke of his battles with alcohol, his rebellious nature, and how art was always an inspiration in his life.

Sam English is an enrolled member of the Turtle Mountain Band of Chippewa Indians from North Dakota and the Red Lake Band of Chippewa Indians of Northern Minnesota. He grew up in the southwest, in Ute territory. English explained to the audience that he felt confused about who he was as an American Indian. He learned about some Chippewa ceremonies from his father, but his parents were both "products of assimilation" and were not comfortable talking about their traditions.

He spoke of his hesitation when it came to painting Indians as he didn't want to offend any tribes or spiritual leaders with inaccurate representations. While he was in the San Francisco Bay Area attending an electronics trade program he became very active in the Indian Community. He began to learn more about the collective American Indian experience. He began painting small canvases of Ojibwe and Blackfoot designs. He traveled the country working

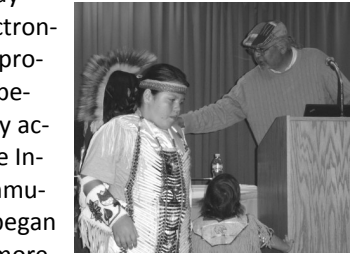
with the National Indian Youth Council, during these travels he learned more and more about the diversity of American Indians and more about his own heritage. He was offered a full scholarship to an Ivy League institution by the I.H.S. but turned it down because as he said, "Alcohol was in my life."

English got sober on December 10, 1981, and has been sober ever since.

He began to travel to powwows all over the country, painting what he learned from the people he met. "Indian people were people of art...we've always created art. You can see it on the rocks in the Southwest; you can see it on the rocks here. You can see the works in Mexico and South America. That is who I am...Art brings us back to the culture."

For a man who struggled during much of his life with an addiction and a confused identity, English didn't give up on himself or his art. His art was what kept him moving forward, and what eventually brought him back to his culture and his

community. Photos— (far left) Sam English speaks to the audience, (top right) dancers from KBIC open the evening, (bottom right) UNITED participants join in a round dance prior to Sam's presentation.



## Learn more about the Native American Congressional Internship Program and Undergraduate Scholarship Program from the UDALL Foundation.

The **Internship Program** is a ten-week summer internship in Washington, DC, for Native American and Alaska Native students who wish to learn more about the federal government and issues affecting Indian country. The internship is fully funded: the Foundation provides round-trip airfare, housing, per diem for food and incidentals, and a stipend at the close of the program. Interns work in congressional and agency offices where they have opportunities to research legislative issues important to tribal communities, network with key public officials and tribal advocacy groups, experience an insider's view of the federal government, and enhance their understanding of nation-building and tribal self-governance. The complete application package must be received by January 29, 2010, at the Udall Foundation.

The **Morris K. Udall Scholarship** is awarded to college sophomores and juniors pursuing careers related to Tribal Public Policy, Native Health Care, or the Environment. In addition to the \$5,000 financial award, Udall Scholars also get to attend the Udall Scholar Orientation and are immediately plugged into a growing and active alumni network. Tribal public policy includes fields related to tribal sovereignty, governance, law, education, justice, natural resource management, cultural preservation and revitalization, economic development, and other areas affecting Native American communities. Native American health care includes health care administration, social work, medicine, research, and other disciplines. The Foundation must receive application packets by March 2, 2010, but individual institutions may have earlier dead lines. Interested students can contact their campus' Udall Faculty Representative for more information.

Visit [www.udall.gov](http://www.udall.gov) to learn more about the internship and scholarship opportunities. On the website, you'll find videos about both programs, tips for applying, and Alumni Mentors you can contact with any questions you might have. Interested students may contact Colin Ben, Internship Contractor, at [crben02@yahoo.com](mailto:crben02@yahoo.com) or Mia Ibarra, Scholarship Program Manager, at [ibarra@udall.gov](mailto:ibarra@udall.gov).



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Letters to the Editor and guest editorials do not necessarily reflect the opinion of *Anishinaabe News*, the Native American Student Association or Northern Michigan University.

When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

Kelly Church Visits NMU Again

As part of this semester’s Native American Student Empower Initiative, artist Kelly Church returned for a second basket-making workshop in September. The course was held at the Marquette Commons. Her class was again filled to capacity.

Kelly is a citizen of the Grand Traverse Band of Ottawa and Chipewewa. It could be said that Kelly is quite popular because of her sense of humor. She writes on her website, “I think humor is an important part of Native culture, for sometimes if we weren’t able to come together and laugh at ourselves, the pain would seem too real.” She continues, “We are survivors. And I think we can make a difference in making better days ahead.”

The Center was pleased to have Kelly speak at the U.P. Indian Education conference this year. Her artwork is invaluable to Native peoples in this region. If you have a chance to visit her website do so at [www.blackash.org/](http://www.blackash.org/).

Photo: (above) Traci Belair listens to Kelly give instructions. Photo: (below) NAS minor student Bethany Winn (right) works on her basket with another student (unknown).



**Over the years, NMU has been fortunate to host a great line up of nationally-known Native artists, speakers and performers including; Evon Peter (photo left), Trudie Jackson, Charlie Hill, DJ Vanas, LaDonna Harris, R. Carlos Nakai, MariJo Moore, and Famous Dave to name only a few. NASA hopes to invite more Native leaders to campus this year. Is there someone you would like to see come to campus? Let NASA know by voicing your opinion. Write us at [nasa@nmu.edu](mailto:nasa@nmu.edu) if you cannot**

Oral Traditions Through Song

By Amy Hamilton  
April Lindala visited Amy Hamilton’s Oral Traditions class (EN 314) in early October. She shared Anishinaabe songs and stories, as well as personal stories and comments on issues currently being discussed in many Native American communities. The students were uniformly impressed with the power and beauty of April’s voice and the passion with which she spoke.  
More than one student reported getting “the shivers” when April began singing, with one commenting, “Her voice was powerful as soon as she began and only seemed to grow stronger as the song went on,” and another marveled at the power of her voice despite the fact that April had shared with the class that she had a cold that day!  
The students came away from April’s presentation with more than a deep respect for her incredible voice and the beauty of the Anishinaabe songs she shared, however.  
As one student reported: “Her presentation enabled me to understand more fully what the oral tradition is all about.”  
And another elaborated: “April’s presentation opened my eyes to see the importance of names, language, worldview, respect and the connection between songs and story more clearly. I was truly moved and learned lessons, ideas, and facts from her that I will never forget.”  
Her presentation was a gift and a revelation for the class – an opportunity to see the oral tradition more fully. One student perceptively noted that April’s presentation was a powerful example of N.Scott Momaday’s contention that “we exist in the element of language.”



**Congratulations to NMU art and design student Cory Fountaine, who has thirteen pieces of artwork featured in this book (left) by James Woodsing. Fountaine said the book can be found easily through an on-line bookstore like Amazon. Fountaine is also working closely with Kenn Pitawanakwat on several comic book projects featuring a young Native boy. Words within the comic will be in Anishinaabe with English translations.**

GLIFWC/KBIC Discuss Lake Superior Fisheries

In October, representatives from the Great Lakes Indian Fish and Wildlife Commission and the Keweenaw Bay Indian Community spoke at NMU to a crowd of approximately sixty students and community members. The topic was Lake Superior Fisheries: Tribal Management and Regulation. Presenters were Jim St. Arnold, GLIFWC Community Education Coordinator, Bill Mattes, GLIFWC Lake Superior Fisheries Section Leader, Gene Mensch, Keweenaw Bay Indian Community Fisheries Biologist and Heather Naigus, GLIFWC Conservation Enforcement Officer.



Roadtrip to MTU pow wow

By Joe Masters  
The Native American Student Endowment Initiative sponsored a road trip recently. Students and staff rode up early in the morning to attend the 14<sup>th</sup> annual “Spirit of the Harvest” pow Wow at Michigan Technological University.  
Features of the pow wow included a special presentation by world renown hoop dancer Lowery Begay (right) who also served as Head Veteran Dancer. There was also a special honor song and dance for the Pink Shawl, honoring woman and raising breast cancer awareness. All of the students were able to try out wild rice soup and some participated in the inter-tribal dancing.  
NMU students who attended where, Jian Sha, Lindsey Wilkinson, Steven Rabish, Barb Bradley, Logan Mengiuduk Dehlke, Joe Masters , and by NAS faculty member Grace Chaillier (photo bottom with Begay). Joe and Logan sang with the host drum, Four Thunders.  
NASEI is funded by the Keweenaw Bay Indian Community and presented by the Center for Native American Studies.



# Native American Heritage Month Activities at NMU

For more information call 906-227-1397 or visit [www.nmu.edu/cnas](http://www.nmu.edu/cnas)

**Monday, November 2 from 4–6 p.m.**

SKILLBUILDER! Workshop "Native American Voices of Leadership" with April Lindala  
Whitman Hall Commons

**Tuesday, November 3 from 7–8:30 p.m.**

"Indians Sing the Blues" a presentation with April Lindala  
Peter White Public Library  
"Indians Sing the Blues" is sponsored by the Marquette Area Blues Society.

**Thursday, November 5 from 7–8p.m.**

FILM - "Alcatraz is Not an Island"  
Jamrich Hall 105

**Monday, November 9 from 9 a.m.–2 p.m.**

"Show Me the Money" Financial Fitness Day for tribal youth and teachers  
with special guest speaker D.J. Eagle Bear Vanas (photo right).  
Explorer Rooms–University Center  
Lunch provided for all who register at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

**Monday, November 9 from 7–8:30 p.m.**

Special guest speaker D.J. Eagle Bear Vanas.  
Jamrich Hall 103

**Wednesday, November 11 from 6–7:30 p.m.**

"Native American Citizenship Experience" with Dr. Ruth Watry  
Whitman Hall Commons  
Ruth Watry's presentation is sponsored by the League of Women Voters

**Friday, November 13 from 5–8 p.m.**

"First Nations Food Taster" Traditional and contemporary Native foods.  
Wild game, three sisters casserole, wild rice, fry bread and desserts.  
Admission is \$10 in advance for general public.  
D.J. Jacobetti Center

**Wednesday, November 18 from 6–8 p.m.**

Cultural Diversity and Sensitivity of the Native American Community  
This event has three separate parts. First, a presentation will be shown on how Native Americans are stereotyped in our everyday lives. It will reflect on media, mascots, and advertising. There will then be a guest speaker, Richie Plass (photo right). He travels with his collection of Native American depictions and speaks out against stereotypes. Finally, there will be a panel of culturally diverse students willing to tell about personal struggles and answer questions anyone has for them.  
Jamrich Hall 105

**Thursday, November 19 from 7–9 p.m.**

FILM - "Whale Rider"  
Jamrich Hall 105

This year's events are made possible by the following NMU departments/organizations: Center for Economic Education and Entrepreneurship, Center for Native American Studies, Culinary Arts Program, English Department, Geography Department, Housing and Residence Life, Math Department, Multicultural Education and Resource Center, Native American Student Association, NAS 488 - Native American Service Learning Class, School of Education, Sociology/Social Work Department, and Technology & Applied Sciences.

The First Nations Food Taster is also made possible by Econo Foods, Island Resort and Casino, Kewadin Casinos, Keweenaw Bay Indian Community, Marquette Food Co-op, Ojibwa Casino and Resort, Reinhart Foods, and Wal-mart.



## College Prep Medicine Wheel Academy: An Excellent Learning Opportunity

High school students from across Michigan visited Northern Michigan University in Marquette recently for the College Prep Medicine Wheel Academy. The academy was the brainchild of two NMU employees in the Center for Native American Studies: faculty member Adriana Greci Green and director April Lindala.

They realized there were limited opportunities for Native American high school students in the region to obtain an in-depth campus experience (unlike middle school students who attend a summer leadership program at NMU). They also recognized that there was little Native American representation in the health sciences, particularly nursing.

The two-year program was funded by the NMU Wildcat Innovation Fund and the NMU College of Arts and Sciences. Several partners from Marquette General Health System, along with faculty and students from the university's School of Nursing and Clinical Sciences Department, contributed to the success of the program.

"We have been hearing very positive and enthusiastic feedback from the youth that visited with us and their chaperones, as well as from the faculty who participated," said Greci Green. "We are grateful to the NMU students who ran the workshops, mentored these high school students and shared their own personal passions about their chosen fields. It was engaging, informational and fun. I don't think the youth were ever bored or disinterested; tired, perhaps, but definitely into it. We also had community participation in the karaoke/drum social and some special time at the fire site with my colleague Kenn Pitawanakwat, who brought it all back to center."

NMU nursing professors Julie Higbie and Katie Menard shared their expertise and introduced academy participants to curricula in three programs: bachelor of science in nursing, licensed practical nurse and surgical technology.

"This was a great opportunity for us to communicate directly to potential students information about career opportunities, ideal high school courses to take and a bit about college life," said Higbie, who spent 23 years as a hospital nurse. "If students are looking for a lifelong career in health care that can take them anywhere their dreams can imagine, then nursing is the job for them."

Menard said, "I enjoy the fast paced, constantly changing, patient-centered environment of nursing. I have a passion for what I do and feel lucky to be able to share the knowledge I have gained with future nurses."

Participants in the College Prep Medicine Wheel Academy, such as high school senior Niim Reinhardt from Gwinn, said it opened their eyes to the variety of health-related career choices available.

"I now know that health care doesn't always have to mean being a doctor or nurse," she added. "There are many people that go into fields like speech, physical therapy and hearing. This is a great way to introduce the health field to those who aren't interested in it only because they know nothing about it. It's also a great way to get more background information on the career you choose because you actually get to see what it is that those people do for a living and that influences your choice a lot."



Betsy Trudeau, a senior at Hannahville Indian School, said, "It made me want to be a doctor even more. My favorite part of the program was when I got to watch an open-heart surgery at the hospital during my shadow-

ing. I also learned about the perfusionists and what role they have in the operating room. I would suggest this program to other students who are interested in the health field, only because there aren't many opportunities to go and visit inside a hospital and to meet the people we did."

When asked if the program changed their viewpoints about the health field, Manistique junior Felicia Reid wrote, "I learned more about what I would like to work in medical field and how competitive it is." One student commented in the anonymous survey that the best part of

the program was being at the Center for Native American Studies fire site and learning more about Anishinaabe culture.

The next session of the College Prep Medicine Wheel Academy will take place in mid-May of

2010. Anyone interested in learning more should call the NMU Center for Native American Studies at 906-227-1397.

**Photo: (top)** Betsy Trudeau from the Hannahville Indian school and Caitlyn O'Keefe from Negaunee high school listens to NMU faculty member Rick Lopez while Trevor Maleport from Sault Ste. Marie high school watches on.

**Photo (bottom)** Students Kelsey Putnam and Hailey St. Andrew both from LaSalle High School prepare to get a blood sample from Dr. Adriana Greci Green.

More photos on page 8 and 9.



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## UP Indian Education Conference

On Monday, September 21, NMU was host to the annual UP Indian Education Conference. This one-day conference was packed full of presentations and activities for K-12 teachers and NMU students alike. Presenters came from all over Michigan and Ontario. There was a concentration on language preservation as well as financial literacy.

Karen Pheasant (photo below) ran two workshops "So We Speak Different Languages" and "Dance Exploration." Dr. Tawni Ferrarini and NMU student Jacqueline Wright (photo right) ran workshops entitled, "Teaching Financial Fitness for Life - Bring Home the Gold" and "How to Build Financial Literacy into your Curriculum."

Dr. Lynn Aho of Keweenaw Bay Ojibwe Community College ran a workshop entitled, "Health in Life is Balance—Using Materials in your Classroom" Additional workshops were presented. Vendors with information on programs such as GLIFWC, the 2010 Census, Hannahville's summer program, and the Sault Tribe's STAY program were also on hand.

This conference is presented by the NMU Center for Native American Studies, the GEAR UP/College Day Program, the King\*Chavez\*Parks Visiting Professor Initiative, the Keweenaw Bay Indian Community and the Council for Economic Education through funding from the U.S. Department of Education Office of Innovation and Improvement with additional support from the NMU Center for Economic Education and Entrepreneurship.

**More on the language preservation part of the conference on page 10.**



## Sign up for NAS winter 2010 courses!

NAS 101 - Anishinaabe Language, Culture & Community I

NAS 102 - Anishinaabe Language, Culture & Community II

NAS 204 - Native American Experience

NAS 212 - Michigan/Wisconsin Tribes, Treaties & Current Issues (WEB course)

NAS 280 - Storytelling Native American Women

NAS 295 - Special Topics: Anishinaabe Language and Winter Exploration

NAS 320 - American Indians: Identity & Media Images

NAS 330 - Native Cultures and the Dynamics Religious Experience

NAS 342 - Indigenous Environmental Movements

NAS 488 - Native American Service Learning Project

Registration for the winter semester opens October 30.  
To apply, call the NMU Admissions Office at 906-227-2650.

Questions? Call the Center for Native American Studies at 906-227-1397 or e-mail at [cnas@nmu.edu](mailto:cnas@nmu.edu). Visit the Web site at [www.nmu.edu/cnas](http://www.nmu.edu/cnas)



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EO Institution.

## Anishinaabe Language Flash Cards Created by Students

By Stephanie Bajema

Jorie O'Brien and I both were inspired when we took Kenn Pitawanakwat Anishinaabemowin classes and learned that the language was endangered.

We found that there weren't a whole lot of print materials out there for the language.

I was also taking Illustration alongside that class, and decided to make language flash cards as an assignment for that class, with the intention of continuing the project after the class.

I am hoping once we find a printer, the cards can be distributed via the Center for Native American Studies at NMU and possibly via a website. We'll have to work out a system for shipping, which is something I may have to take on myself if there isn't enough help at the Center.

The first two sets are animals and food, but other requests include clothing, colors, numbers, and body parts, so I hope we can do those. I am also hoping to continue working with educators to see what they need.

I would like to get the books we made for 'nish class available at a reasonable price in the future. I tried self-teaching a language when I was in Jr High/High School and I loved getting children's books in other languages to try to translate them.

Photo: (right) Jorie and Stephanie.

**Adviser's Note-**Stephanie and Jorie are both majors from the School of Art and Design. They are dedicated to putting their talents to this great cause. The Center recently sent out interest cards to teachers around the Great Lakes region. Response has been overwhelmingly positive! If you have any suggestions or ideas for either Stephanie or Jorie for future Anishinaabe language card sets, please contact them at the e-mail address above.

### Anishinaabe Language Flash Cards

The Center for Native American Studies at NMU is teaming up with students to make these educational cards available for educators.

Some sets that will be available are food, nature/seasons, animals, and other everyday words!

If you're interested, contact  
**April Lindala**  
[alindala@nmu.edu](mailto:alindala@nmu.edu)  
(906) 227-1397

**Stephanie Bajema**  
[sbajema@nmu.edu](mailto:sbajema@nmu.edu)  
or <http://www.nmu.edu/nativeamericans>



**Chi miigwech to Lee Sprague from the Little River Band of Ottawa Indians for donating a tribal flag to the Center's collection. Sprague spoke at the Protect the Earth gathering held in early August and noticed the flag display in the Whitman Hall commons.**

**He promised to deliver a flag from his tribe to the Center. Miigwech also to NMU student Zac Luhellier for delivering the flag to the Center recently.**

**It was a wonderful surprise!**

**If you have not seen the collection of tribal flags, be sure to visit the Whitman Hall commons.**

Photo: Graduate student Tina Moses (left) and April Lindala (right).

UP Indian Education focused on Indigenous languages

By April Lindala

During the Upper Peninsula Indian Education conference on September 21, there were several first or fluent speakers of Indigenous languages. Two of them Mohawk and the rest Anishinaabe.

We were delighted to host these individuals as part of the conference. The Indigenous language speakers were sponsored by the King\*Chavez\*Parks Visiting Professor Program. Guest speakers were asked to present in various classrooms as well as the conference. They visited classes in Anthropology, Native American Experience and Anishinaabe Language Culture and Community.

Presenters on the Anishinaabe language preservation efforts were Rose Trudeau, Barb Nolan, Ted Holappa (all from Bay Mills Community College), Earl Otchingwanigan (retired from Bemidji State University) and Gary

Loonsfoot (Keweenaw Bay Indian Community). Also included in that discussion from the University of Michigan were Howard Kimewon and Dr. Margaret Noori. George Roy from Saginaw Chippewa Tribal College and Kenn Pitawanakwat from NMU also contributed their wisdom.



Two representatives from the Akwesasne Freedom school were also present. Elvera Sargent and Maxine Cole talked about how the community came together to form the Freedom

School with the intent of saving the Mohawk language. Elvera and Maxine visited one of the Anthropology courses. Dr. Alex Carroll commented, "We were deeply



appreciative of the opportunity to learn of the unique educational experiences at Akwesasne. It was encouraging to hear that traditional languages are being incorporated into the classroom in such a fundamental way!"

Presentations of these panels on preservation and revitalization efforts will be made available on Media Site Live over the internet.

Photo left: Maxine Cole, Dr. Alex Carroll (Anthropology), and Elvera Sargent. Photo above: NMU students Leora Tadger-son (left) and Mitch Bolo (far right) listen to Barb Nolan (middle left) and Rose Trudeau (middle right) speaking the Anishinaabe language. Photo below: Brita Brookes, Margaret Noori, Howard Kimewon and Kenn Pitawanakwat at the Center.



Photos of this event and many others can be found on FLICKR. Simply search for the Center for Native American Studies once you're at the FLICKR site.



- Captions of Photos from page 8**

  1. Say "ah!"
  2. Visiting Starbucks on the campus tour with NMU student tour guide.
  3. Time at Marquette General Hospital.
  4. Students and singers enjoy time around the traditional drum.
  5. Participants and chaperones taking the cholesterol test with Nursing professor Julie Higbie.
  6. Two students work with Rick Lopez in the surgical tech demonstration. They learned how to do stitches on the "patient."
  7. Indian Idol/karaoke was a blast!
  8. Students work with Professor Paula Genovese at one of the clinical lab workshops.
- Captions of Photos from page 9**

  1. Students listen to the presentation in the surgical tech workshop.
  2. and 3. Nursing faculty Katie Menard and NMU Nursing students run through a simulation for participants. The "patient" had heart failure and had to be shocked.
  4. NMU student with Professor Jim Zeigler run a workshop for participants.
  5. Kenn Pitawanakwat and Joe Masters host a circle around the fire. Some cultural learning about health.
  6. Students finding out what blood type they are
  7. More karaoke fun.
  8. A visit to the DeVos museum.
  9. A participant gets her blood pressure

NEWBARRY FELLOWSHIPS IN THE HUMANITIES 2010-2011

Newberry fellowships support humanities research. This program promise wide-ranging and rich collections; a lively interdisciplinary community of researchers; individual consultations on your research with staff curators, librarians, and scholars; and an array of scholarly and public programs. Also offer is an exchange fellowships with British, French and German institutions, a fellowship for American Indian women pursuing any post-graduate education, and a fellowship for published independent scholars. For more information or to download application materials, visit <http://www.newberry.org/research/felshp/fellowshome.html>

Check out KennNishCorner on line!

By James Van Eck III

Aanii niin James, I'm here to talk about what I have been doing this semester at the Center for Native American Studies. It started out with the creation of the NAS 498 class. This class is devoted to the individual studies related to Anishinaabe higher learning. Each of the current five students has a special project or projects that they work on with the head of the Anishinaabe Language studies, Kenn Pitawanakwat .

This year I found myself helping with Kenn's Anishinaabe Language, Cultures, and Community 101 class. For me this is a new experience because I get to learn and teach at the same time. This class has over 20 students, and all of them are making great strides in the advancement



of the Nish language. Kenn has me working on our latest teaching tools which we have been updating a lot recently. So far we have been working on teaching the language through several different online sites such as YouTube, Facebook, and the 3-D world of Second Life. Each of these groups and channels are identified with the same title. Less confusion. The name we chose was KennNishCorner, and we're always looking for help when it comes to new material and ideas. It is through these tools that we hope to reach more and more people in a fun and interesting way.

To be more specific the YouTube channel was made to upload video projects that were designed for Anishinaabe language studies, and the Facebook channel was designed to write the language and inquire more about it. Within these short few weeks we feel that we are really making some headway. The Second Life group is an interesting project in itself, its like playing a video game and with its hands on approach we feel that we can educate the younger generations. The semester has been pretty full this year, but there is always room for more learning. So if you or someone you know want to learn the language, the culture, or whatever try visiting us on YouTube, Facebook, or Second Life. We would enjoy the company.



The infamous 'snowshoeing' class returns next semester!

By Kenn Pitawanakwat

Imagine trekking through the cedar green boughs and your snowshoe getting snagged in the red willow saplings and as you turn and scoop the culprit sapling off from your cold metallic snowshoe frame, you hear the echo of someone yelling "nahaw!" as they thud into the snow pile. A wisp of breath vapors off just beyond your periphery and into the cold blue rock slide. Someone else mutters something indecipherable. It's all in the day of our seasonal class that begun with what we affectionately call our snow shoe class of last winter. The idea was to teach Ojibwe to a handful of brave and hearty recruits and teach them the language specific to their tasks and terrain. It was fun! We have incredible imagery on our websites. Many of these outstanding Indians and their allies, dogs and other hanger-on types showed up bright and early each Saturday morning when most reasonable people are snuggled in warmth. We went out there. I enunciated Ojibwe. My followers would repeat. Some would dare to write in frigid U.P. winter weather. The wise took their cameras and other recorders. This group has come a long way.

Again this winter, these foolhardy souls and a few gullible ones are again signing up for this course. But with a new twist. My seasoned students will teach the beginners. I will be there to help all. But this course is anticipated to grow into a regular class offered during each season and develop memories and lessons specific to that season. Imagine ricing? Or how about honey bee wax and syrup collection. Imagine the buzz of a hundred bees all around your head. Makes the breathing pick up does it not? Anyway, we plan to find more family friendly activities, do the stuff and develop phrases and sentences from our experiences. Stuff you cannot replicate in the classroom. Won't you join us?



Registration for Winter2010 opens October 30. This course is NAS 295 on Saturdays. Photos (left) Students on a hike, (above) Holly B. in a snow bank.



# Special Insert - College Prep Medicine Wheel Academy



# Special Insert - College Prep Medicine Wheel Academy





Show off your fall colors at  
**HOTPlate!**  
 [paint your own pottery]  
 Friday, December 4  
 beginning at 3 p.m.

This is always LOTS of fun! Refreshments available. Bring a food item (nonperishable) to donate for the TV 6 can-a-thon.

The Native American Student Empowerment Initiative is presented by the NMU Center for Native American Studies and made possible by the Keweenaw Bay Indian Community.



Brought to you by the Native American Student Empowerment Initiative

Designed by and for Native American students to provide opportunities for social and cultural interaction to build a 'Native community' on campus, and participant in service learning projects to obtain leadership and citizenship skills and promote academic progress and success.



*Anishinaabe News*  
 c/o Native American Student Association  
 Box 73 - University Center  
 Marquette, Michigan 49855



# Anishinaabe News

Fall 2009 Volume 6, Issue 2

## 9th annual First Nations Food Taster

By Leora Tadgerson

It is now November, Baashkaakodin Giizis (Freezing Moon), here at Kiiwednang Mishigam Kiinomagaygamic (NMU), which means a few things. The first and perhaps most well known being hunting season for wawash-keshii, or saksii (deer), the second being Native American Heritage month, and the last is the First Nations Food Taster! Volunteers from all over came to help out with prepping the food throughout the week, cooking, cleaning, and of course, eating. We made sure to do our part to help our environment by making this event a dish bag event: having people bring their own (unbreakable) dishware and then be entered into a raffle. This year we were lucky enough to have traditional flute music by Dr. Elda Tate from NMU's Music Department, contemporary hand drum music by Dr. Martin Reinhardt, and a few words of thanks by Ken Pitawanakwat. Chi-miigwech to Chris Kibit and the Culinary Arts Program, for lending us their kitchen for the event and to all of the volunteers for their great help!



Dr. Susan Koch in line ready to enjoy food at this year's First Nations food taster.



Volunteers working hard in the hot kitchen making fry bread and other goodies!

## NAS 488 Hosts Presentation on Cultural Sensitivity

By Craig Meshigaud

I had the privilege of attending an informative cultural sensitivity presentation. The presentation consisted of a PowerPoint slide show presented by a group of NAS 488 students, a short speech given by a couple of our own faculty members at the Center for Native American Studies, a guest speaker by the name of Richie Plass, and a panel discussion that talked about issues such as racism and discrimination. I was glad to be part of this eventful night, and even though I was required to go for my Tribal Law and Government class, I would have gone without anyone telling me to. When I first walked into the room, I realized there were a lot of people who showed up for it. Many, like me, were there for a class so they could sign a paper and get credit from their professor, but I truly believe that there was a genuine interest, by most of the people who attended, in what was going to be discussed. As I was about to sit down, one individual in particular caught my eye. He was a middle-aged, well-dressed, grizzly bear-sized Anishinaabe man sitting in the very back row with long, silver colored hair and a jolly, almost Santa Claus-like, chuckle. I sat down near him with one chair between us, and had he not been there I would have probably sat in the exact same place. What can I say? I guess great minds really do think alike.

*continued on pg. 8*

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Month Wrap Up**

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Dr. Ruth Watry**

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**DJ Vanas Visits NMU**



Anishinaabe language students teach younger students

By Ryan Goulet  
Aanii, Ryan Goulet ndizhnikas. Niin kinoo’amaagan at NMU. Hello, Ryan Goulet is my name. I am a student at NMU. This semester has been a new, but fun and interesting experience with the Anishinaabe language. I am in Kenn Pitawanakwat’s NAS 498 class, which is a directed study in the Nish language.

My counterparts in the class and I have been teaching language lessons in some of Kenn’s other classes. We have also been working on projects to promote the learning of Anishinaabemowin (the Anishinaabe language).

One of my fellow students in the class, Sue Smart, has been working with the students at the Alternative High School in Marquette. As part of teaching them the language, she has asked the other NAS 498 students and Kenn to come in and speak with them.

My experience with these high school students has been very positive and it has also been a lot of fun.

They seem eager to learn the language and we hope to continue to work with them beyond the scope of this class. The last time I was there, Kenn did a teaching of some basic words and phrases such as; Ngaa’sh-kitoon... (I will be able to...), Aanii/boozhoo (hello), Aaniish naa? (How are you?), Nbuzigim (My boyfriend/girlfriend), and Aapiish yaa in? (Where are you?).

Then I taught them how to say Aaniish ezhwe’ebak? (What’s happening), and Naanin Miinshin. (Give me five, as in a high five). The students picked up on the language very fast and they were very impressive speakers. At the end of the hour, the students gave a round of applause, and one student shouted out of the crowd “this was the best presentation all year!”

We hope they continue to pursue learning the language whether it be at the high school through similar classes if they are offered, or down the road (hopefully at NMU!).

Overall it has been a wonderful experience within the community, and I hope to have more opportunities to do this again. Chi miigwetch. Baamaapii miinwa.

**Don’t forget! A great gift idea! An alternative to plastic shopping bags, the CNAS tote bag. On sale at the Center (112 Whitman Hall) for \$12. Other items also available. Sorry, no credit cards.**

Photo: Leora Tadgerson models one of the CNAS tote bags.



Anishinaabemowin at a Local High School

By Sue Smart  
Students of NAS 498, a directed studies course instructed by Kenn Pitawanakwat, designed for these *kiinomaaganag* (students) to promote the learning and preservation of *Anishinaabemowin* (Anishinaabe language), have begun to teach the language at Superior Eagles (aka the Alternative) High School in Marquette.

What started out as several presentations aimed at recognizing Native American awareness during the month of November has evolved into an ongoing class, with more than *nisimidana* (thirty) students and teachers participating in learning *Anishinaabemowin* and in the process, learning about our culture and *Anishinaabe-izhitwaawinan* (Anishinaabeg traditions). I have previously worked

with the students at Superior Eagles, teaching them how to brain tan *waawaashkeshiwayaanag* (deer hides), so when she approached the director of the school, Tony Parlato, about the teaching “project”, he was excited to have the students and faculty participate; there is currently no language except the required *zhaa-gaanaashiimowin* (English language) course offered at the *kiinogagaamik* (school). Our thought was “what better language to teach than a “local” one?” Both students and the other teachers agreed and are enthused to have this “new course” offered at their school.

NAS 498 students involved in this project are Sue and Mike Smart, Ryan Goulet, Levi Tadgerson, Leora Tadgerson, Craig Meshigaud, and James “Dutch” Van Eck, with Kenn

joining us when time permits him to do so. The students think he’s *mamaandaagekinoo’amaaged* (a fantastic teacher) and, after his presentation, said it was the best one they’ve had. We are looking forward to many more such sessions.



Sue Smart



Success Coach and Motivational Speaker D.J. Vanas

NMU was host to over 160 middle and high school students for the first-ever “Show Me the Money” financial fitness day in early November. Schools represented included; Aspen Ridge, Father Marquette, Hannahville Indian School, the Marquette Title VII program, Chassell Township School, and the North Star Academy.

NMU students volunteered by helping with activities that youth were engaged in. Topics were financial literacy, making smart money choices. The youth also listened to keynote speaker D.J. Vanas who told stories of his youth and preparing for college.

This program was presented by the NMU Center for Economic Education and Entrepreneurship, the NMU Center for Native American Studies, the GEAR UP/College Day Program, and the Council for Economic Education through funding from the U.S. Department of Education Office of Innovation and Improvement.



Photo top right: A youth from Marquette Title VII program asks for an autograph from D.J. Vanas.

Photo middle right: D.J. Vanas speaks with Gwinn Title VII Coordinator Peggy Derwin and NMU Graduate student Tina Moses.

Photo bottom from left to right: Grace Chaillier, Dr. Tawni Ferrarini, April Lindala, D.J. Vanas and Kenn Pitawanakwat.



First Nations Films

The Center for Native American Studies hosted two movies during Native American Heritage Month. The first movie was the PBS documentary entitled “Alcatraz is Not An Island.” The film was shown in honor of the 40th anniversary of the takeover of Alcatraz Island, which was Friday, November 20, 1969. Native Americans, some college students, from the San Francisco Bay took over the island of Alcatraz and began the 19-month occupation to obtain public, governmental and media attention on behalf of Native communities.

The second film “Whale Rider” was based on the novel with the same title by Maori writer Witi Ihimaera. The story, which takes place in New Zealand, is about the relationship between an adolescent girl and her rigid grandfather who refuses to teach her the traditions of their people for the sole reason that she was born a girl — even though she is next in line. The story is an emotional tale of adventure and spirit and spotlights the evolving paths that traditional communities have had to embrace.

By Craig Meshigaud

DJ Vanas spoke to a large group on campus recently. He is an author, motivational speaker, and an amazing role model for Native American youth.

During his speech he talked about how simple things you do in your everyday life can greatly affect your overall wellness as a human being.

He talked a little bit about his book, “The Tiny Warrior,” which is available at bookstores or on-line and is helping readers to live a better life.

During his talk he discussed simple things you can do, like walking, that will make you feel better about yourself and your life. He briefly discussed conflicting views of medicine from the traditional Native American viewpoint and the Western viewpoint.

Things like smudging with sage, which has always been an important part of traditional Native medicine, may be viewed as useless to western medicine. Sage is used as a purification medicine to clear your mind of harmful thoughts so you can feel better about your life.

How you feel and your own self esteem can greatly affect how you live the rest of your life but this aspect of health is one of the things often overlooked.

Native American Citizenship

By Amanda Weinart  
On this past Veterans Day, Dr. Ruth Watry of the NMU Political Science Department spoke about Native American Citizenship and its correlation with wars and veterans.

The event was part of Native American Heritage Month and sponsored by the Multicultural Education and Resource Center and the Marquette League of Women Voters.

The thesis of Dr. Watry’s presentation was that the United States did the same thing to Native American’s as King George did to the emerging colonies. Dr. Watry made the argument that the U.S. treated Native Americans as children, as King George did the pilgrims. Even though the federal government told Native Americans that they were sovereign, the U.S. government went on to control Native American lives. Native Americans were not granted citizenship until 1924, and some states didn’t agree with Native American citizenship until 1968. Even without being legal citizens, a very high number of Natives have risked and given their lives to the United States of America.

Native Americans always want to protect their homeland, their part of Mother Earth. Time and time again Natives have been the first to sign up for military duty. Dr. Watry explained that during the Civil War, although there were troops in “Indian Country,” many Natives fought for the Union and Confederate troops.

Dr. Watry explained the mass significance of having troops in “Indian Country” during the same period of time that Natives were not “legal citizens.” In the late 1800s all Natives were under U.S. law even though they were not recognized as “legal citizens”. During the same time that Natives were fighting for the

opposing sides of the Civil War they were not granted the proper being of sovereign, Natives were not allowed to govern themselves. Many Natives were deceived after the Civil War. They were told



Dr. Ruth Watry with Shirley Brozzo, Associate Director of the MERC office.

upon joining the Union they’d become citizens. Unfortunately some Natives fought on the Confederate side and the U.S. said that many Natives could not become citizens. Sovereignty was

largely a hoax. Dr. Watry stated that Natives were being “taken care of” (as the government seen it) by a government that they had no power over. There was then promise that “civilized Indians” could become citizens if they disassociated with their tribe. If one was to disassociate with the tribe and government officials thought that they were still keeping in touch with friends and family, citizenship was not granted. A major law went into act that had a key point in disassociation with ones tribe, the Dawes Act. Many natives were swindled out of allotments of land during the activity of the Dawes Act.



Dr. Watry gave an example that some Natives were given a sewing machine and a promissory note...a note that was in a language many did not yet fully understand. The promissory notes said if one did not pay for the machine over time the land was given way. The contracts given to Native people during the Dawes Act protruded fraud.

Fraud was widespread, lies and corruptions was a national misfortune for Native Americans. 1865 to 1870 the period of Reconstruction Amendments (13-15 Amendments), of which abolished slavery and federally required states to provide equal protection under the law to all people within their state.

And that a citizen should not be discriminated against and not be allowed to vote based on their “race, color, or previous condition of servitude.”

Natives that had been granted citizenship were not being fully protected by the Constitution of the United States of America. The government still carried on with their mistreatment of Native Americans and denied the first people of this country the right of full citizenship, voting and pretty much any legal representation of the law.

Dr. Watry said that government officials stated that they could take better care of you then you can take care of yourself. Even though the U.S. didn’t fully accept Native Americans as citizens, a great number fought for the United States armed forces. Maybe with the hopes of becoming a citizen, as Dr. Watry stated that in 1919 any Native that was in the Army or Navy was granted citizenship.

Dr. Watry said that commanders thought that Native tribes could be an advantage during on the battlefield. That being 12,000 Native Americans participated as code talkers in WWI. Yes, there were code talkers before the Navajo code talkers; during WWI there were Cherokee code talkers.

The U.S. government decided if all Natives were granted citizenship more would be willing to fight in WWII. More than 44,000 Native Americans served (out of a population of 350,000). Dr. Watry noted that if Whites had volunteered at such a high rate there would have been no need for a draft. Dr. Watry also talked of the Korean War, and that many Natives served again because of their time in WWII.

Dr. Watry went on to state that there was a 90% volunteer rate among Native Americans during Vietnam. Again, if the rest of the nation’s population had volunteered that much, no draft would have been issued. As of today there are 190,000 living Native American war veterans.

Above left: Dr. Ruth Watry.  
Above right next page: Cathy Church, of the Marquette League of Women Voters, introduces the evening’s event.

Youth Council Celebrates Native Health

By Charlene Brissette  
I am a junior attending Northern Michigan University. I enjoy being involved in activities’ that allow me to live my culture, and at the same time educate others about it. This past weekend, I was fortunate enough to attend UNITY’s (United National Indian Tribal Youth) *Celebrate Native Health* mini-conference, hosted by the Maamwi Niigaanziwag (Together They Lead) Grand Tribal Youth Council. UNITY is a non-profit organization directed towards bettering the lives of our nation’s tribal youth.



Calvin Burnside at Opening Ceremonies

*Celebrate Native Health* is a project funded by the Robert Wood Johnson Foundation, who gave UNITY five-hundred million dollars, over a 5-year span, to raise awareness about issues facing Native American youth today. Thirteen tribal youth councils were chosen to create programs, projects or campaigns to fight childhood obesity, to recognize the problems our youth are facing, and to reverse these negative effects.

Maamwi Niigaanziwag Grand Tribal Youth Council of Sault Ste. Marie, Michigan, was one of the Tribal Youth Councils chosen for the grant. Since 2007, this youth council, consisting of six smaller councils, has hosted health fairs, drum

socials, peer mentoring and an annual Youth Empowerment Pow wow, all with the intention of educating community members, and raising youth confidence. Not only have the youth council hosted events, they have also created policies aimed at influencing people to make better choices about their health. They have had great success with their endeavors, and continue to plan events for the coming year.

This mini-conference was held to bring together the youth that have been working so hard to make these events possible, and to create plans for the next year. The first day included youth observing a Seven Feathers Committee meeting. The Seven Feathers Committee is a

group of people working at raising suicide awareness, reducing stigma, and finding resources for at-risk individuals. At the end of the first day there was a talking circle, followed by Wii games and a dance.

Day two started with an Opening Ceremony, where the Mukwa Giizhik Drum provided the

welcoming song and flag song. The flags and the Sault Tribe eagle staff were posted and an invocation was given by the youth. They also introduced each guest speaker that morning. The youth were then split into groups and each went to different sessions. There were sessions including reviews of the projects that have already been completed, using constructive criticism to improve the areas that needed it. There were also sessions to come up with ideas the youth can implement to continue to raise awareness and community involvement. At the conclusion of the conference a final report was created to submit to the UNITY *Celebrate Native Health* executive council. They met for dinner and final remarks, exchanged hugs and went their separate ways; some to Escanaba, some to St. Ignace and some were already home in the



Chance Rush with Charlene Brissette

Soo. Throughout their stay at Kewadin Casino, the youth had breaks to munch on healthy snacks, visit with one another, and talk to older role models present. Those older role models included Sault Tribe Chairman Joe McCoy, Vice-chair Lana Causley, guest speaker Greg Factor, and motivational speaker Chance Rush.

I know, from personal experience, that these meetings and conferences are extremely beneficial for the mental well-being of the youth. It allows them to make life-long friends, and develop leadership skills, or skills they never realized they had. It provides support for the youth who could be struggling now and need friends to believe in them. For more information on United National Indian Tribal Youth, refer to their website: [www.unityinc.org](http://www.unityinc.org).

For more information on the Sault Tribe Grand Tribal Youth Council or Seven Feathers Committee, e-mail me at [cbrisset@nmu.edu](mailto:cbrisset@nmu.edu).

Friday, March 12  
Comedian Don Burnstick  
  
Saturday, March 13  
17th annual  
“Learning To Walk Together”  
Traditional Pow wow  
  
Don’t miss it!



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When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

2009 NIEA Annual Convention

by Tina Moses  
The National Indian Education Association Annual Convention was held in Milwaukee this year. My family (Martin, Nim, and Daabii) and I attended in October. For us, it's an annual family event that we look forward to each year. It has become more like a reunion since we get to see friends from across the country. We've travelled to South Dakota, Montana, Alaska, North Carolina, Arizona, Hawaii, and now Wisconsin for this event. The opportunity for us to attend this comes from our involvement in Indian Education.

One session reminded me of the respect we show our elders. Our elders hold a lot of wisdom and they endured a lot in order for us to survive. We are taught to remember how we come to be in the place we are and to plan seven generations ahead for our people. We remember our past and what our families endured for our survival. I was also reminded that lessons come from many sources and sometimes we need to decide which ones we keep and which ones we let go.

Winona LaDuke gave the keynote address on Sunday morning. She is an amazing woman and her message this session dealt with three topics: the school lunch program, providing students with education on being "green," and the need to teach our future leadership. Winona discussed the high numbers of youth in her area who are obese and have diabetes. She wanted to help them and found the best way is to target the school food programs, which were heat and serve rather than making the foods on site. They had no control over the ingredients or the process in making it. Her idea was to provide traditional foods from her area to the school. She started working with the local farmers and getting the students to become familiar with the foods that were part of their heritage. Students were encouraged to interact with the farmers to get to know them and what is needed to grow their foods.

Winona also encouraged the use of "green" energy. She stressed the need for educators to focus on indigenous science as it relates to food, wind turbines, and solar energy to gain control of our tribal futures. If we were to teach our youth the process of incorporating solar energy into our communities, it will transform our economy and allow us to gain control of our future. Our communities could have their own wind turbines and solar paneling on each home to provide heat. She stated that if we teach them the benefits when they are young, they will be able to apply it when they are older and in leadership positions.

Winona's third point was the need to raise our youth as good leaders. She stated that an essential strategy was to teach them about their terrain. Terrain is more than the land; it is the cultural knowledge base, their history. While a politician may use vague phrases, such as "I'm for education" or "I'm for economic development," we need them to provide vision and strategy. According to her, the challenge is to raise the bar – it is too low for our leadership. We need someone who knows how to provide relevant political leadership. What we teach our youth will recover our destiny in a meaningful way.

Another session dealt with Indigenous leadership as constantly changing and adapting and the need for good leaders to recognize what is needed. The panel discussed the difference between Indigenous and non-Indigenous leadership. We had the opportunity to meet with our tribal community members to discuss current issues and to plan the possibility of starting our own tribal virtual college. Marty and the girls were also able to visit with Sam Hill, former NASA Chair and NMU alumnus at the pow wow. We also saw Menominee musician Wade Fernandez.

We enjoy bringing our kids to these conferences as well so they can see the different areas of the country and make friends with other students. Every place we go, we look for the "Indian-ness" of the area to learn about that cultural region. Next year, we plan on attending this conference in San Diego, California.



From left to right: Marty Reinhardt, Daabii Reinhardt, Niim Reinhardt and Tina Moses.



Winona LaDuke

More on Richie Plass

them, "Looks like y'all had a good day today."

One guy might respond with, "Yeah we did. There was tons of them and we left them laying there in their red skins," referring to the blood running down their faces.

Now I have a question, am I supposed to feel honored by the Washington Redskins? Every time I watch football, I am now reminded of the murdering of Indian people at the hand of non-Indians for sport.

I could go on all day about what I heard and what I saw but then, you would not have to hear Richie for yourselves. I encourage anyone and everyone to do that if you get the chance. All the items in the traveling museum would be worth the visit, but getting the chance to hear Richie's real life stories would make it that much better.

At the end of the cultural sensitivity event, there was a discussion panel made up of students of various backgrounds, including one of our own, Leora Tadgerson, who also works with the Center for Native American Studies. The panel was asked questions about racism and how their lives have been affected by discrimination. The audience was also given a chance to ask the panel some questions and the discussion got very intense at times. All the students on the panel were brave and they did a very good job, even though some of the questions went unanswered. Overall the event was a great success and I hope we do something like this again, sometime soon.



Above: Grace Chaillier chats with Richie Plass after the program.

Community Art Corner

Sheri Aldred is a tribal citizen of the Keweenaw Bay Indian Community. Not only is she a respected chef and talented artist, she is also a business woman. She is co-owner of the Rubiyat, a relatively new restaurant on Baraga St. in Marquette. Sheri works closely with her cousin, Liana Loonsfoot. The duo runs Mongozid Silks (Mongozid being the translation for Loonsfoot) Sheri and Liana are also at the annual Holiday Art show (also hosted by the MACC).

Aldred was recently featured in a showing hosted by the Marquette Arts and Culture Center (MACC) at the Lower Level Gallery in the Peter White Library. "Three's Company" was the title of the exhibit featuring works by Sheri Loonsfoot-Aldred (as well as Earl Senchuk and Donna Deloughary). The two paintings to the right were featured in the show. The display was up throughout October and part of November.

Sheri Loonsfoot-Aldred specializes in silk paintings and also works on canvas and with mixed media. She is greatly influenced by the natural world, especially water in all its guises. Her family's Native American culture is another powerful influence.



Two paintings by Sheri Aldred.



# NAS 488 Class promotes Cultural Sensitivity with Richie Plass

From page 1

“Boozhoo,” I said to him as I took my seat. “Pohsoh,” he answered back. Already, without asking him anything, I knew he was a Menomonie Indian, or “Menom,” before I even knew his name. I talked to him for a while after I introduced myself and I found out his name was Richie Plass. While we talked, a few other people from the Center for Native American Studies showed up and we all sat there talking and telling jokes for a while before the first presentation started. Richie seemed like a really down to earth guy and I couldn’t wait for him to start his talk about his life experiences and his traveling museum.

This event had been planned, organized, and thought out by a group of students as part of their Native American Studies minor Service Learning Project. They did an amazing job and I applaud them for their efforts they put forth to make sure that this event was a success. These students were the first ones to take the stage and they set the pace for the evening by informing the audience of how Native Americans have been wrongfully portrayed in the media and going over some stereotypes of Native people that many people think of as “common knowledge” when they couldn’t be any more wrong. It was eye opening to say the least and they did very well.

Next, Grace Chaillier and Ken Pitawanakwat, professors at NMU, said a few words. They teach Native American Studies classes and they are both active in the local Native community, both on and off campus. We also listened to some brief words from Adriana Greci Green, who is also a professor at the Center for Native American Studies. Adriana then introduced our guest speaker, Richie Plass.

When Richie took the stage, I wasn’t really sure what to expect, but I was pretty sure it would have do with all the photographs and other items he had displayed all over the room. I was surprised to learn that he didn’t have enough room to present everything so he had to leave some of it behind. He had a lot to say about the Indian mascot issue and had some really sad stories from his own experiences. He talked about how his high school had an Indian mascot and how he had been approached by the school administration to dress up like an “Indian” and lead the basketball team out onto the court for one of their games. He said he did this two times at his high school but then they asked him to do it at an away game. When that day arrived, he led out the team but this time he was not welcomed with open arms, instead he was taunted, spit on, and had trash thrown at him. I don’t see how that could make anyone feel “honored.” He had warned the administration that something like this would happen. That was the last time he dressed up.

Richie went on to explain how Indians are misrepresented in the media to make us look foolish and enforce negative stereotypes about us, and no one ever bats an eye. Some people say that we should even “take it as a compliment” that all these sports teams are using Indian names and publicly humiliating us. One story that really made me mad was the origin of the name “Redskins.” I always knew that the term was a pejorative name for Indian people used in western films and the very well known professional football team, but I had no idea how horrifying and terrible the origin of the term really was.

The story goes back to the early 1800s, the government would buy the scalps of Indian people. This meant that some mon-

strous people would ride around on horses all day looking for Indians so they could cut their scalps off, bring their new “trophy” into the general store, and get money for them. In a lot of cases, the head hunters wouldn’t kill the innocent people they robbed of their own hair. They would snatch up a family of men women and children, take their scalps, and leave them there to suffer a long, agonizing death. When the human hunters would get a bag full of scalps they would go back to the store to get their bounty. They would stand around and joke about what they did afterward while drinking a round of shots. The store owner would say to



From left to right: special guest Richie Plass, Dr. Adriana Greci Green, and Kenn Pitawanakwat. The trio are sitting outside at the Whitman Hall fire site.



Top row (from left to right): special guest Richie Plass, Bethany Winn, Spencer Cantu, and Holly Berkstresser. Bottom row is the NMU student panel (from left to right): Arsalan Hussain (Pakistan), Leora Tadjerson (Native American), Kevin Rush (African American), Wendy Yuann (Taiwan), April Kreivi (Australian Native), and Mary-Lynn Piper (Germany).

# First Nations Food Taster - From a Volunteer’s Perspective

By Gabe Roth

The First Nations Food Taster was a new experience for me. My first assignment was to make the fry bread. There were about five of us making it together and we all had our own job. The first step in making fry bread was to take the premade dough out of the buckets and put it on the tray. Then a baseball size piece was to be taken and put on the tray. The dough had to be kept very oily the entire time. Once the pieces of dough were separated into the correct amount, it was my job to take them and

put them in the hot grease. When doing this I had to take the dough and let it stretch out in my hands to the appropriate size. I then had to put a hole into the middle of it and carefully place it in the frying pan. The point of putting the hole in it was to allow the oil to boil and come through the dough so it would not get ruined or cook poorly. Putting the dough into the frying pan was a little scary sometimes. I would have to set it right in the boiling grease and sometimes it would splash up and get on my hands, which burned and did not feel very pleasant at all.

Once the fry bread was cooked enough on the first side it was then flipped over to the uncooked side. It was very important to only flip the fry bread once; otherwise it would not taste right. Once the fry bread was fully cooked, it was placed on a tray to be stored in one of the warmers. Making fry bread was great experience. As we were cooking, we would have a few scrap pieces that we cooked up and split between the five of us who were working. The fry bread was very delicious. Towards the end of the fry bread making, my friend, Carson

and I were the only two finishing up the rest of the fry bread making.

When all seven of the five-gallon buckets were emptied and fried, we then had to clean up. We had brought all of our pans to the dishwashers, washed our hands, and then it was time for us to eat.

We went through the line and got our food. I ordered some of everything because I had not tried all of these different kinds of foods and they all looked so good. After going through the line, Carson and I found a table and began our feast. There

were mashed potatoes, wild rice, the three sisters, turkey, moose, venison, ice cream with a rice topping, pumpkin pie, lemonade, sweet water, and soup.

All of these different types of food were very delicious. I did not try one thing that I did not like the taste of. I had never really heard of or tried sweet water before. To my surprise it was actually really good.



NAS faculty member Grace Chaillier cuts meatloaf (bison or moose).



Dr. Elda Tate performs on the Native flute.

I think it was maple syrup that made it sweet and tasted very much like it. The beverage was almost too sweet for me to drink a lot of, but I did not have a hard time drinking my glass at all. The food ended up making me very full. I did not even finish my plate. I felt bad for not finishing it but I was stuffed.

Helping out at the First Nations Food Taster was very good time. I was glad that I got to make fry bread because going into it I was already interested. I got put on the perfect job and was happy to be helping out.

The food was great. I also got to meet

new people and have a good time with them cooking fry bread. Working with people I did not know was a good experience because I probably would not have talked to them if I

had not been there helping out that night. All around the First Nations Food Taster was a success for me and everyone else.



NAS faculty member Kenn Pitawanakwat enforcing the “Happy Thoughts” while cooking rule.

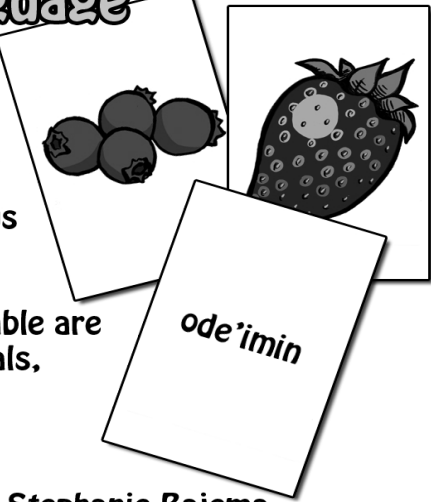
## Anishinaabe Language Flash Cards

The Center for Native American Studies at NMU is teaming up with students to make these educational cards available for educators.

Some sets that will be available are food, nature/seasons, animals, and other everyday words!

If you’re interested, contact April Lindala alindala@nmu.edu (906) 227-1397

Stephanie Bajema sbajema@nmu.edu or http://www.nmu.edu/nativeamericans





# “Indians Sing the Blues”

By Maryanne Brown

Indigenous people have been constant contributors on the historic timeline of the genre known as the blues. From reserves in Canada, reservations in the states to urban areas throughout North American, a significant number of Native people have a connection to the blues. I recently attended a workshop, presented by April Lindala, entitled “Indians Sing the Blues.” It was held at the Peter White Library in Marquette and was the second workshop in a series entitled, *Bluesday Tuesday* hosted by the Marquette Area Blues Society.

Technology was not on April’s side, but she moved forward and opened the doors to the world of American Indians who have performed the blues or who have been influenced by blues music. She introduced us to Elaine Bomberry, of the Six Nations reserve in Ontario. Bomberry is the producer of “Rez Blues TV” on the Aboriginal Peoples’ Television Network (APTN) and has run a radio show called “Rez Blues” for a number of years. Bomberry strongly believes that the blues is deeply rooted in Native history just as Native history is deeply rooted in the blues. Furthermore, Bomberry contends that the well known Underground Railroad was originally used as Indian trails.

April spoke of numerous Native American blues artists, starting with Charlie Patton who, at age 19, wrote "Pony Blues," "Banty Rooster and "Down the Dirt Road” to name a few songs. She played a Patton song (which can be found on-line). There is uncertainty about Charlie Patton’s Native heritage; some believe he was Cherokee, others believe he was Choctaw. Regardless, he is considered to be the "Father of Delta Blues" and one of the oldest known figures of this form of American popular music.

Also featured was Robbie Robertson, also from Six Nations, who is Mohawk and Jewish. Robertson may be best known for being a part of Bob Dylan’s The Band. According to Wikipedia, Robertson's distinctive guitar sound was an important part of the music. Dylan famously praised him as "the only mathematical guitar genius I’ve ever run into who doesn’t offend my intestinal nervousness with his rearguard sound." He has since appeared in The *Last Waltz* a Scorsese film. Robertson later worked on Scorsese's movies *The King of Comedy*, *The Color of Money*, *Casino* and *The Departed*, and acted as executive music director for *Gangs of New York*. Robertson was ranked 78th in Rolling Stone magazine’s list of the 100 Greatest Guitarists of All Time. The Band was inducted to the Rock and Roll Hall of Fame and the Canadian Music Hall Of Fame.

Kiowa and Cherokee native Jesse Ed Davis also contributed to the blues guitar world. He played with some top musicians, including country artist Conway Twitty and bluesman Taj Mahal. Davis was able to display his skill and range, playing slide lead (which he was famous for). He also performed with the likes of John Lennon, Yoko Ono, Emmylou Harris, David Cassidy, Leon Russell and Eric Clapton.

April also briefly discussed the influence of blues music on award-winning author Sherman Alexie. His novel, *Reservation Blues*, follows the story of a blues band, Coyote Springs. Famed blues artist Robert Johnson makes an appearance early in the book and Alexie begins each chapter with a blues song.

April discussed contemporary blues artists, such as John Trudell. Famous for his activism in the American Indian Movement and films in which he has appeared, Trudell is an influential man who has had personal tragedies in his life which I am sure have been the inspirations to his music career now. April also introduced us to upcoming musicians, such as young Navajo guitarists Levi Platero and Anishinaabe duo Digging Roots. Digging Roots uses the traditional means of tree-lining to help compose the music they create; even applying contemporary skyscraper lines of Toronto as inspiration. Their lyrics also reflect traditional beliefs.

In closing, April chose to talk about Pura Fe (Tuscarora ). She is a founding member of the renowned native trio, Ulali. The trio is known for amazing harmonies and wide vocal range. April shared an example of their music — a song entitled “Going Home” — as interpreted by the Talisman, a co-ed choir at Stanford University (found easily on-line). April took questions from the audience following the presentation. There were only about ten of us at the presentation, but it was a very well informed presentation and I enjoyed it very much.



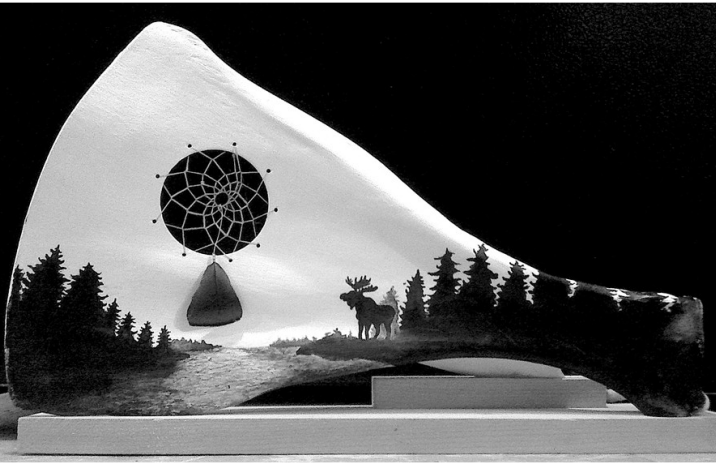
Digging Roots vocalists ShoShona Kish and Raven Kanataktta. (Photo from their publicity packet on-line)



16-year-old guitarist Levi Platero (photo from his MYSPACE page).

# Student Artist Corner

Leora Tadgerson is a citizen of the Bay Mills Indian Community. She is currently a junior at NMU studying art education, Native American Studies and biology. She calls Negaunee, Michigan, home. Her future goals include: obtaining a teaching degree and becoming an art teacher as well as a language teacher with concentration in Anishinaabemowin. Leora is currently one of two Zaagkii Project interns with the Center for Native American Studies and the Cedar Tree Institute.



Faculty associated with the Center for Native American Studies presented papers at the annual Native American Symposium and Film Festival. The keynote speaker at the conference was filmmaker Heather Rae, who is best known for her work on the documentary “Trudell” and Oscar-nominated “Frozen River.” Films that were featured range from documentaries to feature films.

Below from right to left: Grace Chaillier, April Lindala, Heather Rae, and two colleagues from other universities.



Above: “Indecision” The sculpture is in relation to the inability of being able to make up one’s mind. Medium—Clay. Left: “Untitled” As for the Moose Scapula, Leora says, “My father and his brothers go moose hunting up in Canada and are nice enough to keep the shoulder blades for me for painting. It is a way of celebrating the animal.” Medium - Acrylic Paints on Moose Scapula.

# Skillbuilder! Kicks off Native Month

By Tina Moses

I had the pleasure of attending a SkillBuilder workshop presented by April Lindala entitled “Native American Voices of Leadership.”

It is always great to hear the strong influence our women had within our cultures and how we were largely ignored when it came to U.S. politics. April engaged the audience with questions, asked them to compare speeches from two of our historical tribal leaders as well as two of our contemporary tribal leaders.

She showed political/historical pictures and asked us to tell her what we saw. Some were obvious in their message, but some we really had to think about what the artist was saying. From some of the responses, it appeared that some may have seen the pictures before, but may not have really thought about the meaning.

**Be sure to keep an eye out for Native American Student Empowerment Initiative events during the winter 2010 semester. Possibilities include: rawhide rattles, snow snake sticks, appliqué beadwork and porcupine quill earrings.**



## Indigenous Artist Erica Lord visits campus

By Amanda Weinert

The opportunity to work with the artist Erica Lord sounded intriguing when I first heard about it. The title of the workshop, "Traditional Storytelling: Image, Text, and Video Production" made me even more interested. I was hopeful that I could be part of the workshop.

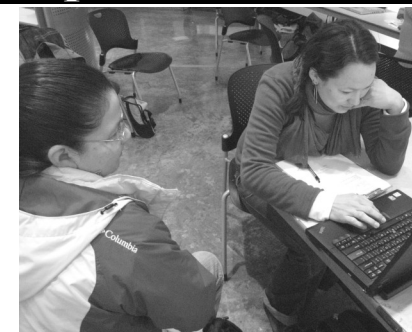
I had little experience and knowledge of the dynamics that create effective and appealing photography, video and text art. Now, I believe that I have better understanding and appreciation for this.

During the workshop we learned about identity in correlation with text, image and voice. The environment of the workshop was comforting. After I read my writing out loud (a combination of random journal entries) my peers and Erica, let me know that it's normal to think too much and ponder about the past, present and future. Erica said we students are in our "critical moment of self-discovery." I think I may now try to embrace that. I will not lie, the workshop stressed me out a little, but nonetheless, I learned helpful skills during the workshop.

The opportunity to work with another artist, especially a distinguished, talented artist like Erica Lord, was a fantastic way to help the creative thought process and inspiration. I am now certain I would like to experiment more with video and photography while pursuing my art degree.

(continued on page 10)

Photo Above: NMU Student Tina Moses works with artist Erica Lord.  
 Photo left: Debbie Parrish and Anita Chosa from KBOCC.



## NMU Hosted Language Workshop

By April Lindala

The Center for Native American Studies and the King\*Chavez\*Parks Visiting Professor Initiative recently sponsored a three-day training for Indigenous Language teachers and students. In 2008, Kenn Pitawanakwat traveled to Missoula, Montana, to attend a language training workshop hosted by Dr. S. Neyooxet Greymorning, a professor of Anthropology and Native American Studies at the University of Montana-Missoula. Upon his return to Marquette, Kenn was overflowing with enthusiasm. One could not help but notice his excitement in practicing new teaching methods.

One of Kenn's goals was to introduce me to both Dr. Greymorning as well as the representative from the Hawai'ian speaking contingent. We had actually invited Dr. Greymorning to NMU prior to this visit, but he was traveling to the land of the Maori and was unable. When we figured out that he could visit this semester, we worked on arrangements right away.

(continued on page 6)

# Indigenous Earth Issues Summit

## Monday, April 5, 2010



Guest speaker, Ward Churchill  
 Take action...today...everyday.

For more information or to volunteer.  
 Call: 906-227-1397  
 E-mail: cnas@nmu.edu  
 Visit our Web site: [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

The 3rd annual Indigenous Earth Issues Summit is made possible by  
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 at NMU  
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And much more!



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Letters to the Editor and guest editorials do not necessarily reflect the opinion of Anishinaabe News, the Native American Student Association or Northern Michigan University.

When submitting a letter, it must be signed with a return address.

We will consider requests for anonymity.

# Kahurangi Maori Dance Theatre to perform at NMU on March 11.

The NMU International Performing Arts Series announces a performance by the Kahurangi Maori Dance Theatre at the Forest Roberts Theatre on Thursday, March 11 at 7:30p.m.

This performance is funded by the Office of the Provost at Northern Michigan University and is part of a weekend of events featuring First Nation performances and celebrations, including the annual “Learning To Walk Together” Pow Wow on Saturday, March 13.

Ticket prices for this concert are as follows:

Students \$5 advance/\$6 door; NMU Staff/Faculty and Seniors 60+, \$13 advance/\$15 door; General Public, \$18 advance/\$20 door. Tickets for the concert can be purchased at the Superior Dome, Forest Roberts Theatre, TCF Bank and the Vista Theatre or by calling 906-227-1032.

You can also order on-line at [www.nmu.edu/tickets](http://www.nmu.edu/tickets).

(see story on page 5)



The Center for Native American Studies hopes to begin selling Native specific items to help generate revenue for programming for the campus and surrounding community. We are seeking student support. If you are a business major and would like an internship, this would be a great experience in setting up a small, non-profit business or ideas for such a venture. Please contact April Lindala at the Center. Our e-mail is [cnas@nmu.edu](mailto:cnas@nmu.edu). We appreciate any ideas for how to make this small business something special.

Here’s one item to think about, a smart alternative to plastic shopping bags. On sale now at the CNAS - 112 Whitman Hall for \$12.



# DRIVERS & VOLUNTEERS NEEDED for the College Prep Medicine Wheel Academy - May 13-15, 2010

Drivers are needed for the transportation of high school students and possibly parents and chaperones. Must be at least 25 years of age (rental company policy) and have a good driving record. Experience with large vans appreciated. Must also allow for background check (as you will be transporting youth). Drivers are paid positions. Some of the required driving will be lengthy as it could be up to three hours one way. Be sure you have the time available for this. Drivers should be viewed as positive ambassadors of NMU as you will be some of the first and last individuals that these students will meet. During their campus experience drivers must put safety first. Work study will be preferred, but not required (must be currently enrolled at NMU).

Volunteers are needed to serve as mentors (as well as NMU ambassadors) while high school youth are on the NMU’s campus participating in the program. We expect you to engage and spend time with these prospective students while they are participating in the program and various workshops when appropriate. Experience working with youth is appreciated. Experience working with Native youth will be given consideration. Must also allow for background check (as you will be engaging directly with youth).

If you are interested in being a part of this team as a driver or volunteer mentor, please print your information below and submit with a brief cover letter and two letters of reference by Friday, March 26. Thank you!

Full Name \_\_\_\_\_

Phone # \_\_\_\_\_

E-mail Address \_\_\_\_\_

Major \_\_\_\_\_

Minor \_\_\_\_\_

Within your cover letter tell us.... What are your academic interests and goals? What type of careers interest you? What about this program interests you? Have you ever worked with youth before? If yes, please expand on this. Let us know if you have ever worked with Native communities, families or youth and in what context. Tell us which position you are interested in. Thank you for your consideration!



If you have any questions, contact Dr. Adriana Greci Green at the Center for Native American Studies at 906-227-1397 or [agreen@nmu.edu](mailto:agreen@nmu.edu).

(photo left: participants from October's College Prep Medicine Wheel Academy)

The College Prep Medicine Wheel Academy is made possible by the NMU Wildcat Innovation Fund and the NMU College of Arts and Sciences.

# Former Student Makes Hand crafted Items

By Kenn Pitawanakwat

Former NMU student Ben Anderson presents a hand-laced basket to his former teacher Kenn Pitawanakwat at the Center for Native American Studies. Ben Anderson took time out from his education in Illinois to visit his former Anishinaabe Language mentor. Ben is a trapper and his basket included one of his steel traps and a cleaned trout. Missing was the usual fare of muskrat.

What is also intriguing is that Ben’s interest in Native America was sparked by Kenn’s Native American Experience course where he discovered that the material he had been using during his trapping life was inspired and taught to trappers by Native Americans. He thinks the basket which he purchased from a Native American may be constructed from basswood and he remembers buying the basket from a Native American.

(photo right: Ben and Kenn)



# 3rd annual Indigenous Earth Issues Summit Scheduled for April

The 3rd annual Indigenous Earth Issues Summit will be held on Monday, April 5, in the University Center at NMU. Doors open at 8:30 a.m. with events beginning at 9 a.m. Invited presenters will conduct workshops offering hands-on training in Indigenous environmental activism strategies, sharing information on current Indigenous environmental issues, and engaging participants in activities based on learning from Mother Earth. Eco-vendors and informational tables on environmental issues will be an integral part of the day's activities.

Ward Churchill, the evening keynote speaker, will offer a holistic perspective on Indigenous environmental issues and will discuss how Indigenous concerns over water issues fit into the context of this bigger picture. "Colonialism equals genocide," he writes in his book *Struggle for the Land*. He adds that "colonialism also equals ecocide." The Native "struggle for the liberation of our homelands," he writes, is "a struggle to achieve *decolonization*." This is not only a Native issue in Churchill’s eyes. “Like it or not, we are all – Indian and non-Indian alike – finally in the same boat,” he points out. “Either Native North America will be liberated, or liberation will be foreclosed for everyone, once and for all.” He argues that “we must take our stand together.”

Gail Small (Cheyenne), executive director of Native Action, has been fighting to protect her reservation from coal companies for over 25 years. She is featured in the film "Homeland: Four Portraits of Native Action." Her workshop will focus on how to draft tribal laws and use organizing, alliances, and legal challenges to assert tribal control over resource extraction on and around Indian Reservations.

Ben Yahola (Quasartte/Tokobutchee) was part of the Anishinaabe treaty rights struggle and has been involved with the Sacred Sites run for 35 years. He is the Co-Director of the Mvskoke Food Sovereignty Initiative working on Native food sovereignty. Yahola's workshop will focus on Native spiritual connections to food and the earth.

Damien Lee (Anishinaabe) has developed an effective Native community project in Thunder Bay, Ontario. Through various means, the community keeps an eye on the land in order to ensure its ecological health in the face of industrialism. His workshop will offer participants skills and ideas on how to create similar organizations in their own communities. More presenters to be announced soon!

This event is free and open to the public. Registration is not required. More information can be found by visiting [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) or by calling 906-227-1397. The Summit is hosted by the NMU Center for Native American Studies with generous support from the Keweenaw Bay Indian Community.

# Library Liaison Attends Conference

By SaraJane Tompkins, MLIS, NMU

I had the privilege of attending the Tribal Archives, Libraries and Museums Conference (TALM) in Portland, Oregon recently. I wanted you the reader, to know how special the Center for Native American Studies (CNAS) is. From my perspective, I was able to attend great sessions, visit with various tribal members doing wonderful work for their tribe, and hear nationally renowned, tribal members speak.

I was asked several times to describe the situation I find myself in as the Liaison to the Native American Studies program. I discovered that the CNAS is distinct because it is connected to a state University and yet receives and gives support to multiple tribal groups.

We have opportunities to reach out to and receive like few other programs can. I spoke with other university faculty who support indigenous language learning without the tribal connection, and they recognize the unique situation that we at Northern enjoy sometimes without realizing how exceptional it is. You can be proud of all that the CNAS realizes as it serves its mission.



# ‘Nature is the lab’ during the summer months

Anishinaabe Language: Seasonal Exploration

Session I: June 7-18, 2010 (spring)

Session II: July 12-23, 2010 (summer)

These two-week intensive courses are led by Anishinaabe Language instructor Kenn Pitawanakwat who uses the outdoors as a language lab.

Kinomaage: Earth Shows Us the Way

Session I: May 31 - June 11, 2010

Session II: June 28 - July 10, 2010

Each session will include a day-long field trip to Waswagoning Traditional Village in Lac du Flambeau, Wisconsin (transportation will be provided). Two-week intensive course that explores the Anishinaabe uses of local flora in Michigan’s Upper Peninsula. The word Kinomaage is an Anishinaabe (Ojibwe) word that translates as “how the earth teaches us.”

Instructor: Aimee Cree Dunn

Can’t make it to the UP? Our Center also offer classes online.

Native American Experience

Session I: May 17 - June 25

Session II: June 28 - August 6

This six-week online course is a study of the development of Native American history, culture, attitudes and issues from the prehistoric era to the contemporary scene, focusing on native culture in the Great Lakes region. Applies toward the NMU division II liberal studies requirement and the world cultures requirement. Instructor: Grace Chaillier

Politics of Indian Gaming

Session II: June 28 - August 6

This six-week online course will give students insight into contemporary issues surrounding the laws and politics of Indian gaming. Applies toward the NMU division IV liberal studies requirement. Meets online Wednesday evenings from 6-9pm E.T. Instructor: Dr. Martin Reinhardt

American Indian Education

Session II: June 28 - August 6

This six-week online course will explore bias and perceptions in the classroom as well as an introduction to cultural inclusion. Students will also explore American Indian education policy and investigate treaties with educational provisions, and standards-based reform. Instructor: Dr. Judy Puncochar

For those who like to work with their hands.

Native American Beadwork Styles

Session I: June 7 - 25

Tuesdays & Wednesday evenings 5-9 p.m.

The three-week intensive course will provide students with not only a learning lab for beadwork, but also includes an overview on techniques from tribes in various regions. Students will work together to create one community project as well as produce individual projects. Instructor: April E. Lindala



Photo top: Levi Tadgerson, ICP language student, enjoys the outdoors.

Photo middle: Aimee Cree Dunn with Kinomaage students.

Photo bottom: Lily Anderson creates artwork in beadwork styles class.



## Native Languages Attempting to Survive

By Mariah Winkates

According to the United Nations, a language dies, on average, every two weeks somewhere around the world. Within one hundred years, 90% of the world's existing languages may be extinct or seriously threatened. The extinction of a language can lead to the extinction of a culture. This would mean that in one hundred years, 90% of cultures around the world could be extinct.

Native languages in particular have been threatened and wiped out in the United States for decades. There is a term used by America Meredith of the Noksi Press that reflects this phenomenon: linguistic genocide. Genocide is "the deliberate and systematic extermination" of, in this case, language and therefore culture. This genocide is still occurring, but mainly started when people in the United States forced the natives (primarily children) into schools that taught only English and the "Englishmen way." The native culture was unable to be applied with these schools. As soon as elders began to die, so did the language and culture.

The English Only movement is possibly the strongest contributor to this linguistic genocide. The group seeks to establish English as the only language of the United States in order to unify the country. The movement seeks for everything to be done in English and to not be translated into any other language (especially government documents). The only use of another language would be for second language teachings in schools and short term English classes for immigrants. Natives were punished and

humiliated for using their native language in order to assist in eliminating the native culture. In 1886, the government enforced a policy forbidding any use of native languages. This policy existed all the way to the 1950s and can be held responsible for the elimination of over 150 languages.

In the midst of all the language extinctions among Native American tribes, the Ojibwe language is considered to be the most thriving of all North American indigenous languages today. There are an estimated fifty to sixty thousand speakers remaining, with the majority located in Canada. Most Ojibwe speakers are not fluent. Most fluent speakers are over the age of seventy. Even though the number of fluent speakers is dwindling, the language is surviving probably because many speakers are passing it onto their children. This is necessary because many concepts can't be translated to English. The Mille Lacs Band has been putting forth efforts to preserve the Ojibwe language. For example, all children in the day care and Head Start program are taught the language either

by language teachers or Elders. They also have a language program that allows them to teach the language to students of all ages from K-12.

There is a high need to protect these Native languages. As languages die, we lose the cultural treasures that the language unlocked for us. These cannot be regained. Awareness has been brought to the problem, and now much more action is needed.

**To learn more about how NMU's Center for Native American Studies has made efforts to boost such efforts with language revitalization, be sure to read further in this issue. Special acknowledgement to Marquette's Inter-faith group and the Unitarian Universalists who have contributed to the Center's efforts in language revitalization. Chi miigwech!**

## Powwow Volunteers Needed

**NASA is still seeking volunteers in the kitchen for the feast and prep on Wednesday, March 10 from 3 - 6 pm, Friday, March 12 from 10 am - 5pm and Saturday from 10:30 - clean up. The feast and prep will take place at the D.J. Jacobetti Center kitchen. If you have experience in a professional kitchen or experience with dishwashing please consider volunteering a few hours of your time to ensure that the NASA powwow feast is a success!**

## "Avatar is real," say tribal people

By Miriam Ross

(reprinted with permission)

The film "Avatar" is a fantasy, a dream set in the future on a far-away imaginary moon inhabited by a blue-skinned, feline-eared tribe, the Na'vi people. They live in harmony with their ancient homeland: a fertile forest of giant palms, floating mountains and luminous moss.

The future of the forest and the survival of its people are threatened by aggressive invaders seeking to profit from the mineral deposits that lie underground. For the prospectors, the indigenous tribe is nothing but a nuisance: the people are 'savages' who are 'threatening the operation'; they are 'hostiles' who have the audacity to defend their lives and their lands with arrows tipped with poison. They must move from their home to make way for bulldozers. And if they resist, the invaders will 'hammer them hard.'

The film is a beautiful but tragic vision of an ecologically-enlightened people facing the decimation of their community and their ancestral lands. They are just days away from being gas-bombed and machine-gunned by greedy, ruthless imperialists armed with giant soldier-robots. It is not real.

Except it is. In many ways, it is all too real. For the fundamental story of Avatar if you take away the multi-coloured le-murs, the long-trunked horses and warring androids—is being played out time and time again, on our planet and in our age.

From the rainforests of the Amazon to the frozen taiga of Siberia, and the snow peaks of Colombia, the world's last-remaining tribal peoples — who, for many generations have followed ways of life that are largely self-sufficient, and are clearly different from the mainstream and dominant society — are at risk of extinction. Like the Na'vi, they are being hounded from the lands on which they depend entirely for their survival, and on which they have lived successfully for thousands of years. Their lands are appropriated for colonization, logging, mining, oil exploration and any other number of avaricious motives. Like the Na'vi, tribal peoples are rarely consulted, frequently evicted and, at worst, massacred by powerful forces who find their tenure of the land an inconvenience.

And when they have been displaced from their lands, or when their lands have been destroyed, so follows the catastrophic disintegration of a people. "Next to shooting indigenous peoples, the surest way to kill us is to separate us from our part of the Earth," said Hayden Burgess, a Native American. Just as the Na'vi describe the forest of Pandora as "their everything," for most tribal peoples, life and land have always been inextricably connected. The Earth is the bedrock of their existence—the provider of food and shelter, the burial ground of their ancestors and the spiritual focus of their lives. Importantly, it is also the inheritance of their children. "We Indians are like plants," said a Guarani Indian from Brazil. "How can we live without our soil, without our land?"

Tribal peoples are also discriminated against by a world that believes them to be backward, primitive or 'uncivilized' because many choose to live differently, have no formal education or do not aspire to the materialism of the industrialized world. An outdated conceit, of course, that has at its core the belief that there is only one way of living life successfully: one that asserts that only certain societies have progressed. What such racist ideology does foster, however, is a convenient justification for violence, theft and abominable abuses of human rights.

"When people are sitting on something that you want," says Norm in "Avatar," "you make them your enemy. Then you can justify it."

However, we destroy tribal peoples at our peril. Many still have a holistic view of nature and see man as part of, not separate from, the earth. Nature has intrinsic, not merely utilitarian value; it is not just a commodity to be exploited for commercial expansion. And for nature to endure, a sustainable attitude to its caretaking is essential.

"We are not here for ourselves," said Gana Bushman, Roy Sesana. "We are here for our children and the children of our grandchildren." These sentiments are echoed in the words of Avatar's shaman, Moan, when she says, "This is *our* land, for our children's children."

At a time of ecological crises—while the Arctic melts, the seas rise, the rainforests burn and the climate warms, it doesn't make sense to disregard the wisdom of those whose long-term approach to the natural world has been informed by knowledge over millennia.

But as fragile ecosystems are damaged, so the peoples with a detailed understanding of them are also threatened, such as the Jarawa, who are thought to have lived in the Andaman Islands for up to 60,000 years, and who now inhabit the islands' last remaining tracts of virgin rainforest. One of the best ways of protecting the world's fragile eco-systems must surely be to secure the land rights of their indigenous communities. "We are the ones who ensure the conservation of the forests on our land in accordance with the way we have always managed them. We are the ones who live in the forest and we are the ones who look after it," said the Paraguayan Ayoreo-Totobiesosode people in a recent letter to the country's government.

"Help us," says Moan in "Avatar," as bulldozers rip through her home and fires engulf her forest. In the film, however, the ending is a hopeful one: the invaders are sent packing. Across the 'real' world, tribes are still bullied; still at risk of extinction. And when they die, so thousands of years of botanical knowledge, ancient languages, inventive skills, human-scale values and imaginative ways of seeing the world — the diversity of human life — die with them.

*Survival International, January 25, 2010*

***Watch for news about rattle making workshops the end of March, suicide training for college students on April 1, and building bee houses on April 10!***

## Student Spotlight: Amanda Weinert

### Where are you from?

Garden, Mich., A little over 80 miles south of Marquette. It's a peninsula on the peninsula.

### What is your tribal affiliation?

Anishinaabe/Sault Tribe of Chippewa Indians.

### Why NMU?:

I wasn't sure if I wanted to leave the U.P. yet and it had the major and minor I was interested in.

### Year and major/minor?

Freshman - Art & Design (thinking about Education)/Native American Studies

### Interests?

The arts, cultures, learning, quality time with friends and family..shortly sums it up.

### What classes are you taking/have you taken?

This semester: Drawing, Visual Structures, Mythology and Storytelling by Native American Women.

### Are you involved with NASA?

I helped at the First Nations Food Taster and will be helping with the powwow. And this semester I can actually make it to meetings!

### What do you think about NMU so far? What are some highlights?

I really enjoy it here. I think NMU is a comfortable learning environment. I've made a lot of great friends and there's really cool organizations around campus to keep me busy.



## Chi miigwech miinwaa baamaapii Terri Williams miinwaa Jean Paquette!

The Center for Native American Studies (Center) says chi miigwech baamaapii (thank you very much and see you later) to Terri Williams. Terri was the CNAS Senior Secretary for a year and a half. We will miss Terri around our Center. She moved to the McNairs Program in West Science with the new year. Good luck in your new position Terri!

Jean Paquette arrived in mid January as a temporary secretary. Some people may think that two months isn't a long time to make an impact, however Jean contributed a great deal; not only the organization of the office, but also passing on helpful office skills to others! Chi miigwech Jean, miinwaa baamaapii!

## Seeking summer employment?

## Mentors/Lifeguards Needed

**Dates are  
June 19 - July 2, 2010**



**Contact April Lindala at [alindala@nmu.edu](mailto:alindala@nmu.edu) about working as a mentor or lifeguard for the annual Native American Summer Youth programs hosted by the NMU Center for Native American Studies and the Hannahville Indian School.**

# POW WOW



This year's Head Dancers  
Joel Syrette and Mariah Jourdain  
(photo: Marlene Syrette)  
Host Drum - Woodland Singers

This event is presented by the Native American Student Association of NMU. The primary sponsor is the Keweenaw Bay Indian Community with additional support from these NMU departments: Academic Information Systems, Center for Native American Studies, Charter Schools Office, English Department, Ethnic and Cultural Diversity Committee, Graduate Studies/Continuing Education, Math and Computer Science, Multicultural Education and Resource Center, Office of International Programs, the School of Education and the School of Nursing as well as the following community businesses and organizations: Casa Calabria, GENIUS 2010, Econo Foods, Gordon Food Service, Dr. Jonathan Kiskern, Marquette Food Co-op, Movies North, Rice Paddy, Starbucks, Subway and Wal-mart. Special thanks to Chris Kibit and the NMU Culinary Arts Program and Chris Busch and the PAF Staff.

**You are invited to the  
18th annual "Learning  
to Walk Together"  
traditional powwow.**

**SATURDAY, MARCH 13**

**Vandament Arena \* NMU Campus  
Admission is \$3.  
Free to NMU students.**

**Grand Entry Times**

**12 p.m. and 6 p.m.**

**Feast Meal - Saturday at 4 p.m.  
D.J. Jacobetti Center  
featuring the 9th annual Hand Drum Competition**

**NEED MORE INFORMATION?  
WANT TO VOLUNTEER?**

**Call: 906-227-1397**

**E-mail: [nasa@nmu.edu](mailto:nasa@nmu.edu)**

**Visit: [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)**



## PASSPORT



NMU International  
Performing Arts Series



## KAHURANGI MAORI



**New Zealand Dance Theatre**

**7:30 p.m., Thursday, Mar. 11**

**Performing at Forest Roberts Theatre**



**TICKETS**  
Student - \$5 advance/\$6 door  
Faculty/Staff/Seniors +60 - \$13 advance/\$15 door  
General Public - \$18 adv./\$20 door

Purchase tickets online at [www.nmu.edu/tickets](http://www.nmu.edu/tickets) or call 906-227-1032 or in person at the Superior Dome, Forest Roberts Theatre or Vista Theatre

For more information on the series call 906-227-1219 or e-mail [heritage@nmu.edu](mailto:heritage@nmu.edu)



## More information on the Maori

*Continued from page 2.*

Kahurangi (Cloak from Heaven) is New Zealand's only full-time Maori Dance Theatre of professional caliber to maintain a consistent presence in North America, as they have for the past thirteen years.

Kahurangi was formed in 1983 to provide cultural, recreational, educational and employment opportunities for graduates of Takitimu Performing Arts School, based in Hastings, New Zealand, which has established itself as a pioneer in the field of Maori Performing Arts and was the first tertiary institution to offer a full-time undergraduate degree in Maori Performing Arts. Since 1985, Kahurangi has presented over 2000 performances in New Zealand, Australia, China, Singapore, Mexico, India and Malaysia along with the United States of America and Canada.

The company has appeared in many festivals, conferences, public and private schools presenting unique cultural performances, demonstrations, lectures and workshops relating to the Maori and Polynesian Cultures and ways of life.

A performance by Kahurangi brings to life the "ihi" or life force of the Maori, through the songs and dances that are part of the history and fabric of Maori life. They bridge the past and the present with genealogical chants, martial arts techniques, powerful songs and pride in being Maori. Each presentation engrosses and excites the audience and imparts a wealth of cultural and tribal knowledge to foster a greater understanding of a very unique and exciting indigenous culture.

Members of Kahurangi are graduates of Takitimu Performing Arts School. In order to provide an in-depth learning experience for its members, Kahurangi performers are brought to North America to tour for a full year. Personnel are rotated every 12 months to enable many young Maori to tour North America and gain valuable artistic and performance experience. Kahurangi performers bring with them the stories and heritage of their individual tribal areas and enjoy the support of their family, sub tribe and tribe as they represent Aotearoa New Zealand as Cultural Ambassadors.

**A workshop with these performers will be held at 10:00 am in the Whitman Commons on March 11.**



## Indigenous Language Teacher Workshop

*Continued from the front page*

Kenn was eager for his students to participate in the workshop. The Center also invited language teachers from all over the U.S. to participate.

Representatives came from the Hopi tribe, the Lakota nation, Mille Lacs Band of Ojibwe, Hannahville Potawatomi and Keweenaw Bay Indian Community. With student representatives the Sault Ste. Marie tribe and Bay Mills Indian Community were also represented. Other students also participated and thoroughly enjoyed the three-day workshop.

NMU student Joe Masters opened the workshop with a song and Dr. Terrence Seethoff, Dean of the College of Arts and Sciences, provided opening comments on behalf of NMU.

NMU student Ryan Goulet commented on his experience, "The language workshop by Dr. Neyooxet Greymorning was an amazing experience. I had an idea of how successful this method was for acquiring a second language, but after attending the workshop my eyes were opened wide."

Part of the process is utilizing visual aids. The walls of the Whitman Commons were covered with all sorts of images and Dr. Greymorning shared several words in Arapaho.

Goulet states, "Little did I know that I would be learning Arapaho, as I was selected by Dr. Greymorning to demonstrate his method for language acquisition. By the end of the third day, and after about a half hour's time of working the method, I had acquired around eighty or so words and phrases in Arapaho."

Upon hearing how many words and phrases Dr. Greymorning's

students could obtain in a 30 minute period (over 100), NMU student Mitch Bolo was energized to do even better.

"We have to do better than his students!" Bolo comments on the Arapaho students. "Dr. Greymorning's presentation was one of the most motivating workshops I have ever been to in my entire life. As a student of my language, I could never imagine being able to understand and speak Anishinaabe fluently, but now after learning the method mastered by Dr. Greymorning I feel like the chances of me learning this very difficult language have increased exponentially."

Mitch was impressed with his peer's capability in speaking Arapaho. "I was amazed watching a fellow student of mine over the course of the workshop learn and be able to speak and understand the Arapaho language. It was simply unbelievable. This method is something that I think

should be adopted by language teachers everywhere no matter what language is being taught. It is a universal method, that I feel safe in saying, is guaranteed to work."

One of the Hopi teachers, Bernita Duwahoyeoma of the First Mesa Elementary School, appeared eager to use it in her class upon returning to Arizona. "I think I will begin to introduce it slowly. We (the Hopi) really focus on the cultural aspects of our language. We have to."

Lakota teacher Sandra Black Bear of the Rosebud Reservation shared, "I've been to a lot of workshops. This one was excellent."

Goulet states, "This (learning Arapaho) was an awesome accomplishment for me, and I feel like this method will really help people to learn Anishinaabe. Chi miigwech to Dr. Greymorning and everyone who made the workshop possible."

## Appliqué Beading Workshop

*By Tina Moses*

**Recently on a Wednesday evening, the NASEI brought some folks together for appliqué beading workshop. It was my first time with this type of beading and I believe it showed. I decided to make a turtle and my first stitch left my beads on the back of my project and me wondering where they went. We laughed at my blunder.**

**Charlene Brissette showed us her projects from the beading class offered last summer with April.**

**This was a great way to visit with other students and friends from the community. We were able to share stories and life events. Trystan helped us out by entertaining little Lilli so her mother, Mavis Farr, could work on her own beading project. Having this opportunity to relax with others was a great way to spend an evening during the snowy winter days.**

**We are very fortunate to have April in the Center to share her knowledge and passion for beading. She commented that an important aspect of this was for us to learn how we can create our own regalia items.**

**Liz Monske, a faculty member from the English department shared how she was only going to collect enough beads to fit into a box "this big" and how she needed to get to the store to purchase a bigger box now. If we ever need some way to relax in the office or have some free time during the day, we can now work on our projects.**

*(For more on NASEI workshop and photos, see page 11).*

## Native American Student Empowerment Initiative

*By Joe Masters*

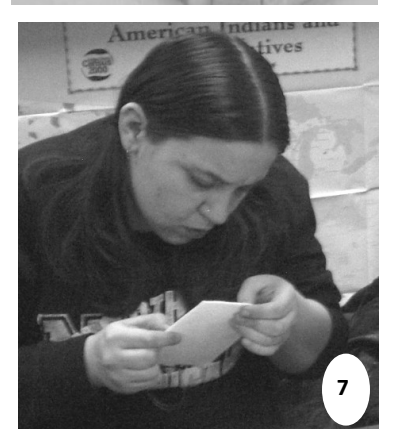
February has been a busy month for the Native American Student Empowerment Initiative (NASEI). On February 5, the Center for Native American Studies held a snow snake stick making class in the art workshop at the Peter White Library. Some of the students went with Levi Tadgerson and harvested some small trees off his land necessary to make the snow snakes. The snow snake is a game that we do in the winter time. We sculpt the stick and smooth it down so that it will slide down a long track that is made of snow and ice. In the very near future we will be building the snow snake track on campus, and hopefully another one around the powwow so that kids can participate in the fun as well.

On February 12, the Center hosted a hand drum making workshop at the Peter White Library. There were well over 20 participants who attended the workshop. The drum rings were made by Howard Masters who also provided the cedar as well. He made sixteen 10-inch and two 14-inch hand drum rings. We would like to say **chi miigwech** for donating his time and resources.

On February 24, April Lindala held an appliqué beadwork workshop for eight participants at the center. The purpose behind the workshop was to announce the kick off of a community beadwork project that will be housed in the center. The inspiration came from the Art and Culture road trip in 2008 when the Saginaw Chippewa had a community beadwork project at the Ziibiwing Culture Center.

NASEI is presented by the Center and made possible by the Keweenaw Bay Indian Community.

- 1 - Participants look forward to getting outside to try out their snow snakes.
- 2 - A student shows Kenn his handy work with his new hand drum.
- 3 - Joe Masters with an ax to grind.
- 4 - Holly Berkstresser and Trystan McKeel show off their hand drums.
- 5 - Pat Anthony getting started at the hand drum workshop.
- 6 - Mavis Farr, Charlene Bressette and Tina Moses at the beading workshop.
- 7 - Arlie Alderete focuses on her beadwork.



## More on Erica Lord's Workshop

*Continued from front page.*

Those who participated in the Erica Lord workshop were from Northern Michigan University or Keweenaw Bay Ojibwa Community College. NMU students, Amanda Weinert, Levi Tadgerson, Cory Fountaine, Christina Moses and Leora Tadgerson. Keweenaw Bay Ojibwa Community

College students were Roxanne Carlson, Anita Chosa, Ceil Dowd and Debbie Parrish.

DeVos Art Museum Director and Curator Melissa Matuscak commented on Erica's exhibit: "It was a really unique opportunity for us to host Erica in Marquette for so long. When an artist can interact with people first hand, rather than just putting their work up on the walls and leaving, the experience becomes more dynamic and valuable. Especially when an artist's work such as Erica's provokes so much dialogue. The way she presents issues of identity, race and culture naturally makes people ask questions and allowing the artist to answer those questions first-hand allows for a shared experience between the artist and audience. It is not only valuable for those asking the questions but it is also an opportunity for the artist to reflect on their own work. To me, dialogue and communication is a necessary component of contemporary art and it is the job of the museum to give the space and time for these types of interactions to happen."



*By Tina Moses*

The workshop entitled "Traditional Storytelling: Image, Text, and Video Productions" consisted of us bringing in our own pictures and telling the story about what was going on in the picture.

Our story was captured in video and sound. Each of us had the chance to share our dialogue with the group and allow others to critique or ask clarifying questions. We got to know one another through the sharing of stories and images as well as our interaction throughout the workshop.

We were provided a guided tour of the museum exhibit and were allowed to ask questions about her displays. Erica uses a contemporary style all her own. A reporter from *The Mining Journal* was there for a write-up on the exhibit and to interview the workshop participants. My own experience was beneficial because I had never had a chance to work on a video-stream of my own choosing. Each one of us had our own style of storytelling. My idea was to put together family pictures for my daughters and explain the importance of family and culture. As I spoke with other participants, I realized that this workshop provided us the opportunity and the time to put together a piece of our history that we may never have had the chance to otherwise.



We were on a time limit which, according to Erica, was necessary or we would never have completed it.

Her theory—if we are given unlimited time, we would procrastinate or keep finding other things to add or change. I would agree since I changed my whole presentation from the first day. I also learned, the hard way about the importance of saving your materials every so often.

On the final day of the workshop, Erica and I were putting together my video and made it halfway through when her computer locked up. We had to start all over again with choosing the correct photos and timing the video with the dialogue.

The final product was on display at the DeVos museum from January 14 until February 14 and will be archived on the museum's Web site. Each of us will receive a copy of the final project.

*Photo above left: Erica in action.*

*Photo above right: Erica works with Ceil Dowd.*

*Photo below: Roxanne Carlson records herself.*

*Photo below left: Erica speaks to the group.*

This project is supported in part by an award from the National Endowment for the Arts. Additional support provided by the Friends of the DeVos Art Museum.



## Alumni Spotlight-Shirley Brozzo

**Where are you from / what is your tribal affiliation?** I am originally from Ironwood, Mich., but have now lived in Marquette for 22 years. I am an enrolled member of the Keweenaw Bay Tribe of Chippewa Indians.

**Why did you choose NMU?** I completed an associate's degree at Gogebic Community College in Ironwood, but

couldn't find work. This was also the same time that I was going through a divorce, so I decided that moving to Marquette and coming to NMU would give me a bachelor's degree and a new beginning in a new city.

**What was your major/minor? What degree did you earn?** I have a bachelor's degree in business administration with a major in accounting. I have also earned a master's degree in English writing and a master of fine arts in creative writing.

**Were you part of the NAS minor?**

**What was the program like back then? Who taught, what classes, etc.** Actually, I was a student member involved in the creation of the NAS minor. I did take what was then EN 315: Native American literature with Dr. Melissa Hearn, the driving force behind starting the minor. Other than that I have not taken other classes that are currently in the minor, because before long, I was teaching the classes in the minor! The NAS minor was started with a grant from Phillip Morris. The Native American Experience class was created as the only required course, and other courses were parts of other departments, such as the literature class in English and some of the history classes. Dr. Jim Spreser was the first person to teach the NAS 204 class (UN 204 back then), and he and Melissa were the first co-directors for the Native American Studies minor. When Dr. Spreser became ill, I was asked to teach the course as an



adjunct, and I have been teaching it ever since.

Directorship of the program was then shared by Dr. Hearn and Lillian Heldreth.

**What are some of your favorite memories of your time at NMU?** Meeting "famous" people — guest speakers at NMU, including Joy Harjo, Beth Brant, Heid Erdrich, Diane Glancy, Kimberly Blasear, Linda LeGard Grover, Jim Northrup, Sherman Alexie, and many others.

**Where have your feet taken you since graduating from NMU?** Actually, I haven't left! I am still here with the Multicultural Education and Resource Center and as an adjunct assistant professor with CNAS.

**Have you been back to visit? Has much changed?** Even though I haven't left, so much has changed. The minor program has grown in size and scope. Hedgcock is now an office building and not a fieldhouse. The Dome was built. Residence halls have been renovated and the new apartment building was put up. Around town, businesses are booming. There wasn't a Wal-mart or Target here when I first came. Most of that whole stretch was vacant land. GKC Theater was built. Housing has grown. The "birdhouses" along Lower Harbor are new, as are the condos that were built in the old warehouses along the same stretch. There have been many changes and improvements to the city in the last 20 years.

**Do you have anything you would like to add with regards to your time at NMU?** NMU is family to me. I've met some great friends and colleagues in my time as a student, faculty and staff member here. It's been fantastic watching CNAS grow from just an idea into the department it is today. And, as April likes to say, "The gift IS in the journey."



**Congratulations to Rich Sgarlotti, (photo above) Project Director of the Hannahville Indian School/Nah Tah Wahsh Public School Academy. He will be honored with the "Distinguished Service Award" at the upcoming Michigan Indian Education Council annual conference.**

In response, Sgarlotti commented "The mission of the Michigan Indian Education Council 'is to ensure the Anishinaabe culture and traditions through educational collaboration, coordination, networking and strategic planning" and I hope that this is what I have been able to do in my career at Hannahville."

Dr. Martin Reinhardt states, "His dedication to the children of our Tribes, our future leaders, is a shining example of how one person's actions can positively impact a whole community for generations to come."

For more than twenty years Native youth from all over the country have attended free programs of leadership and academics thanks to the tireless efforts of Rich Sgarlotti. Having served as a co-director with him on the annual summer program for Native middle school students, he easily balances humility and grace. One can often find him in the kitchen cooking the meals for up to sixty mouths while balancing the duties that are required of a program director.

Sgarlotti continued, "Even though I am sort of retired, I also hope that I can continue to contribute to that mission in the Hannahville school and beyond."

Ultimately, he has been driven by the culture he has worked to share with Native youth. "The Seven Grandfathers are wonderful teachings to live by, and I have tried to do that in my professional and personal life. The tradition of giving to others and respect for Mother Earth are goals that everyone should achieve."

— April E. Lindala



## Photos from the Indigenous Language Teacher Workshop



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**Kenn is teaching spring and summer language courses. Visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) for more information on how to sign up!**



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## Photos from the Indigenous Language Teacher Workshop

1. NMU student, Levi Tadgerson, with Lakota instructor Sandra Blackbear and Dr. S. Neyooxet Greymorning.
2. NMU student with Hopi instructor, Bernita Duwahoyeoma.
3. Wikwemikong delegation, Barbara Nolan and Rose Trudeau.
4. Neyooxet and Kenn Pitawanakwat with Sault Ste. Marie tribal citizens, Josh (from Mille Lacs tribal college), Joe Masters, Tina Moses, and Marty Reinhardt. All looking to the future when everyone can speak fluent Anishianabemowin.
5. Kenn's Anishinaabemowin class members.
6. Neyooxet speaking at his evening presentation.
7. Hopi delegation; Shereen Susunkwa, Jolene Lomayaktewa, Bernita Duwahoyeoma, Ada Curtis, with Neyooxet and Kenn.
8. NMU students Ryan Goulet and Levi Tadgerson learn about ALSA.
9. Keweenaw Bay Indian Community tribal citizens; Dave Shalifoe, Corey Fountaine, NASA VP Mitch Bolo, with Kenn and Neyooxet.
10. Neyooxet, and Kenn with Oglala delegation, Sandra Blackbear and Philamean Whitelance.
11. NMU student, Ryan Goulet, learning to speak Arapaho with Neyooxet.
12. Participants enjoy social time prior to workshop.
13. Group wraps up session with a visit to the Center for Native American Studies.
14. Neyooxet working with Kenn's student and Hopi instructor, Bernita Duwahoyeoma.
15. Workshop participants examine Native American collection on display in Whitman Hall.



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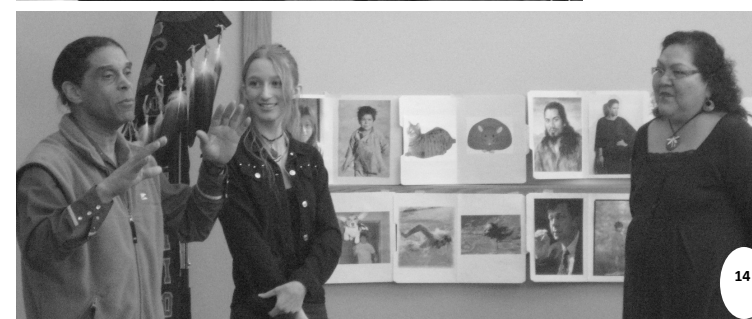
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## Anishinaabe News

c/o Native American Student Association  
Northern Michigan University  
Box 73 - University Center  
Marquette, Michigan 49855

# Mark Your Calendar

### March is Women's History Month at NMU!

Activist, artist, and author Lois Beardslee  
7 p.m. on March 22, Jamrich Hall 102

Made possible by the King\*Chavez\*Parks Visiting Professor Initiative.

Author Linda Hogan

4th annual Indigenous Earth Issues Summit

1 p.m. on March 25, Whitman Hall commons

Made possible by the Keweenaw Bay Indian Community, the NMU Center for Native American Studies, the NMU College for Arts and Sciences, the NMU English Department, and the NMU Geography Department.

Reading by Ojibwe author Linda LaGarde Grover

7 p.m. on March 28, Whitman Hall commons

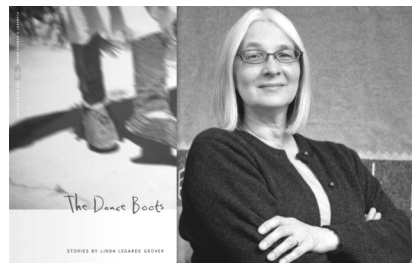
Sponsored by PAGE, a KOP Initiative of the state of Michigan, PA 203 of 2010-11.

Presentation with Dr. Tina Cooper

Named Dynamic Chickasaw woman for 2008

7 p.m. on March 31, Mead Auditorium, West Science Bldg.

Made possible by the Wildcat Innovation Fund and the College of Arts and Sciences



For more information about these activities,  
call 906-227-1397 or visit  
[www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).

For more information on all  
Women's History Month activities at NMU,  
call 906-227-1554.



# Anishinaabe News

Winter 2011 Volume 7, Issue 1

## Native American Heritage Month Film Series

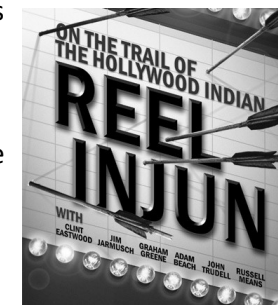
By Jeremiah Harrington

The Native American Student Association (NASA) hosted a series of three films as part of Native American Heritage Month. The films were in addition to the First Nations Food Taster and guest speakers, Rev. Kevin Annett and Dr. Jessica Rickert.

Following each film was a discussion. These considerations were an excellent way for the community to reflect and critique the films in a group setting. Here are brief descriptions of the films and some points of discussion.

*Reel Injun: On the Trail of the Hollywood Indian.* This documentary depicts Hollywood's portrayal of Native Americans in film. It starts all the way back from the start of film with the silent era, up to modern times.

You learn that some of the very first film ever shot was of Native Americans. Personally, I found *Reel Injun* to be very informative and enlightening. It was packed full of hundreds of movie clips and had interviews with many directors, actors, and writers. There was a focus on the stereotypes and misunderstandings that many films have perpetuated. In the discussion following the film there were a lot of positive comments about the message that it delivered. I did notice that there was very little to show of women and their influence in the movies, though.



*The Only Good Indian.* Set in Kansas in the early 1900s, this fictional movie introduces actor Winter Fox Frank as a boarding school runaway who gets tracked down by a bounty hunter, who also happens to be Indian and played by well known actor Wes Studi. After a series of twists and turns the runaway and the bounty hunter end up becoming hunted. They slowly build a friendship and come to learn a lot from each other.

Despite being a fiction piece it does accurately portray the harsh reality of the boarding schools and the negative impacts it had upon all of American society. In our post-film discussion there was a general consensus that this was a very entertaining and informative movie.

(Film Series continued on page 3)

## Inside this Issue

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And much more!

## Nish News returns After Hiatus

After almost a year-long hiatus, the *Anishinaabe News* has returned. I am sincerely grateful for those NASA members who gave of their time and energy to *Nish News* over this past year: Charlene Brissette, Ashle Helman, Nikke Spicer, Vanessa Chavez, and Jeremiah Harrington. Hopefully I didn't forget anyone. Please forgive me if I did.

As a result of all this hard work over the past year, this issue contains some highlights from the past year. While we know some of this might be considered "old news" I hope you, as readers, will enjoy the many stories and photos we have to share. If you are interested in contributing anything to *Nish News* for future issues (i.e. photographs, essays, articles, poems), please e-mail [NASA@nmu.edu](mailto:NASA@nmu.edu) and put in the subject line "Nish News Submission."

-- April Lindala, NASA Adviser



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is made possible by the Northern Michigan University Center for Native American Studies and produced by members of the Native American Student Association with help from contributing writers and photographers.

Anishinaabe News is published when possible.

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Letters to the Editor and guest editorials do not necessarily reflect the opinion of Anishinaabe News, the Native American Student Association or Northern Michigan University.

When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.



The Circle of Life

By Jeremiah Harrington  
(Visit to the MTU powwow October 2010)

Conceptualizing the powwow experience into words is like trying to explain the most vivid and fleeting of dreams. I can only sum it up as a mesmerizing state of enhanced sensory awareness and perception, in which the mind and body are tantalized with gorgeous color, spiritual sounds, calming aromas, hearty foods, and plenty of smiling faces. Unlike what you experience in your deep sleep, a powwow is more like a lucid dream of the semi-conscious mind that you are able to move about in at will.

For those who do not know, a powwow is a gathering of Native American peoples. The event is full of singing, dancing and friendship. On a deeper level the powwow is rich cultural display honoring Native American heritage. Weeks, and even months worth of planning go into every powwow.

The central focus of the powwow is a dance arena and the drums. A powwow will start with the grand entry — when all of the dancers enter the arena. Dancers dance clockwise in this region. After the grand entry there is a dedication song to the veterans of the armed services of our country. Most of the dancers wear regalia, which are handmade outfits. There are many types of regalia. Dance styles, regalia design, and other themes will vary depending on tribe and geographic location.

Overwhelming feelings of wonder and excitement arose within me the moment I heard the drums. I stood awestruck as if I'd witnessed an eagle swooping down upon a flowing river to seize a meal for its young. I looked over to my new girlfriend, Nancy, and told her how happy I was that she

chose to come along with me. She responded in kind by telling me that having an opportunity to spend almost the entire day with me made it completely worthwhile. She is part American Indian and this was the first time either of us attended a powwow.

After taking in the atmosphere a bit, I remembered that I had brought my camera. I took countless photos. I felt I wanted to clone myself just to get all the desired snapshots. One must keep in mind that there are certain moments during a powwow in which photography may be prohibited. It is very important to pay attention and listen closely to the MC for the purpose of remaining within your bounds.

I had the pleasure of trying my first piece of fry bread. We had to wait a little while though. I guess the first batch sold very quickly because when



I went to put in our order I was told that we'd have to wait. The attendant's facial expression and voice tone told me that I must have been the twentieth person to ask her about fry bread in the last ten minutes. I made small talk with her and got the attendant to laugh and smile a bit to help lighten up her day somewhat. Nancy and I positioned ourselves closer to the food stand at that time, because we knew that there was going to be a mad dash once the fry bread arrived. An Indian taco is a

Summer Courses Offered by the NMU Center for Native American Studies

WEB: NAS 204 - Native American Experience  
Session I: Begins May 16/Session II: Begins June 27  
A study of the development of Native American history, culture, attitudes and issues from the prehistoric era to the contemporary scene, focusing on native culture in the Great Lakes region. Shared native world view, contact experience and native peoples' contributions to world culture are an important part of the course. Instructor: Grace Chaillier

NAS 207c - Seasonal Exploration: Anishinaabe Language  
Session I: May 16—June 25/Mondays and Wednesdays: 5:30—9:20 pm  
Anishinaabe Language instructor Kenn Pitawanakwat uses the outdoors as a language lab. Students will go on hikes, gather around the center's fire site and use all five senses, bringing language learning to a new level.

NAS 295 - Special Topics: Warrior Games  
Session I: May 24-June 21/Tuesdays 6-9 pm  
Traditional skills were essential for the survival of the people in the face of adversity from other tribes and foreign nations. Warrior games of American Indian tribes were played for life's sake. This course focuses on warrior games in contemporary American Indian communities as a component of the current revitalization movement. Be prepared to have fun outside!

NAS 340 - Klnomaage: Earth Shows Us the Way  
Session II: June 27 - July 9/see course notes for dates. Every day from 12:30 -6:30 p.m.  
Are you interested in...traditional Anishinaabe environmental values? A more self-sufficient, sustainable lifestyle? The Upper Peninsula wilderness? Plants of the Northwoods? Course features a day-long field trip to Waswagoning on the Lac du Flambeau reservation in Wisconsin on July 7 (transportation provided). Instructor: Aimee Cree Dunn.

WEB: NAS 484 - Native American Inclusion In the Classroom  
Session I: Begins May 16. Meets online every other Monday from 6 - 8 p.m.  
This course will challenge perceptions of what Native American inclusion means. Learn about methods and materials that will help meet state standards while effectively including Native American cultural concepts across the curriculum. Strong emphasis on the State of Michigan standards and Anishinaabe language and cultural concepts. Instructor: Dr. Marty Reinhardt.

For more information call the Center at 906-227-1397 or visit the Center's website at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans). Visit the NMU Summer College website at [www.nmu.edu/summer](http://www.nmu.edu/summer).

Have you ever thought about a minor in Native American Studies?

Registration for fall semester opens on Friday, March 18.

NAS 101: Anishinaabe Language, Culture and Community	[Meets Div V]
NAS 204: Native American Experience	[Meets Div II & WC]
NAS 207a: Fall Season Anishinaabe Exploration	
*NAS 212: Mich./Wis.: Tribes, Treaties, and Current Issues	[Meets Div IV & WC]
NAS 310: Tribal Law and Government	[Meets Div IV]
NAS 315: History of Indian Boarding School Education	[Meets Div II]
NAS 320: American Indians: Identity and Media Images	[Meets Div III]
**NAS 485: WEB American Indian Education	
NAS 495: Special Topics: American Indian Humor	[pre-req of NAS 204]

\*Meets the Wisconsin Public Act 31 requirement for teachers.  
\*\*Meets online Wednesdays 6-9 pm during all odd numbered weeks (1, 3, 5...)

For more information call the Center for Native American Studies at 906-227-1397.

Powwow Listing for Spring 2011

**March 19 & 20:** Forest County Potawatomi Winter’s End. Wabeno HS Gymnasium Hwy 32. Wabeno, Wis.  
[Host drum - Northern Cree]

**March 19 & 20:** 39th annual “Dance for Mother Earth” University of Michigan Powwow. Saline, Mich.

**March 19:** Northland College 37th Spring powwow. Ashland, Wis.

**March 19:** Augsburg Indigenous Student Association. Minneapolis, Minn.

**April 2 & 3:** 22nd annual Central Michigan University powwow. Mt. Pleasant, Mich.

**April 9 & 10:** 35th annual LaCrosse Three Rivers Traditional powwow. LaCrosse, Wis.

**April 9 & 10:** 37th annual Duluth Anishinaabe Traditional powwow. Duluth, Minn.

**April 16:** Honoring Education contest powwow. Eau Claire, Wis.

**April 23:** MATC Strong in Spirit, Rich in Tradition traditional powwow Madison, Wis.

**May 20 & 21:** Seven Teachings Powwow. Elk Rapids, Mich.

**May 27 & 28:** 7th annual Seven Clans Casino powwow. Thief River Falls, Minn.

**June 10 & 11:** Jerry Fairbanks Scholarship Powwow. Sawyer, Minn.

**June 17-19:** Lake Vermillion Traditional powwow. Tower, Minn.

**June 17-19:** Riverback Traditional powwow. Lansing, Mich.

*These listings are collected from various sources. Always double check with the powwow committee about specific information.*



Photo left: Jingle dress dancers in line at the recent Lac Vieux Desert mid-winter powwow on February 19.



Seeking Summer Employment? Chaperones Needed!

The Full Circle Project youth program planning team is seeking NMU students to be chaperones for two annual summer programs.

The Science, Technology, Engineering, and Math Program  
June 20-July 1 (Camp Nesbit and NMU)

National Indian Youth Leadership Program and Onji-akiing  
July 25-31 (Camp Nesbit)

If you are interested in working for one or both of the summer programs, submit a letter of interest, a resume, and letters from two work references to April Lindala (CNAS - 112 Whitman Hall) by March 31. These Native American Summer Youth Programs are hosted by the Center for Native American Studies, Great Lakes Indian Fish and Wildlife Commission and the Hannahville Indian School.

piece of fry bread covered with lettuce, meat, salsa, sour cream, and other similar garnishments. I quickly understood how this could become a tasty treat of choice for nearly everyone.

Some of my photos were not coming out quite as I had planned, but moving our spot was a great idea as the lighting seemed to be better after that. The presence of children was everywhere and added to the joy and energy of the event. I’ve heard that it is very important for Indian children to be exposed to powwows at young age. Some of the photos I took captured the kid’s fast motion as a literal blur across the frame, while the elders looked nearly frozen in time with their slow, graceful, and deliberate steps. Not only was I amazed at the liveliness of the young ones, but also the stamina and vigor of some of the other dancers who seemed to go on for hours. I can proclaim the following without hesitation: You have not truly lived until going to a powwow. I am currently taking a Native American Experience course. In my learning and research I have come to the conclusion that public education in the United States is greatly lacking in the volume and accuracy of its teachings of the Native American culture and history. I’ve become so interested in this area myself that I recently decided to add Native American Studies as a second minor to my degree here at NMU.



Photo left opposite page: The back of a male traditional eagle feather bustle.

Photo above: Two women traditional dancers.

NASEI Events

On Friday, February 11, the Native American Student Empowerment Initiative hosted a rawhide rattle workshop. The workshop was attended by over 20 students and staff. Because so many expressed an interest, we extended the class to the following Wednesday to accommodate those who were unable to attend.

Above right: Nish News Editor Vanessa Chavez works on her rattle  
Right: A student carefully sews rawhide to the rattle frame.



The Native American Student Empowerment Initiative is presented by the NMU Center for Native American Studies and made possible by a grant from the Keweenaw Bay Indian Community.

More NASEI events are featured throughout this issue.



Film Series: Continued from page 1

UNREPENTANT: Kevin Annett and Canada's Genocide. This documentary was tightly focused on the genocide of the Native American people in Canada's church-run boarding schools. The film exposes the deliberate attempt to exterminate the Native population and steal their land, all under the mask of religion through the Canadian government. Some very deplorable truths are brought to the table and I recommend that every person in the world watch it.

We were graced with Rev. Annett's presence, and he answered questions following the viewing. The feedback from the audience ranged from complete shock and bewilderment, all the way to an affirmation of the film's message through a personal account of a local boarding school survivor.

Words cannot do this film or Rev. Annett's character justice. Please visit: [www.hiddenfromhistory.org](http://www.hiddenfromhistory.org)

This film was presented by the Native American Student Association, the NAS 488 Native American Service Learning Project course, and the NMU Center for Native American Studies and was made possible with funding from the NMU Student Activity Fee, the NMU History Department, and the NMU Ethnic and Cultural Diversity Committee.



## 4th annual Indigenous Earth Issues Summit

By Aimee Cree Dunn

The fourth annual NMU Indigenous Earth Issues Summit will be held from 9 a.m. to 9 p.m. on Friday, March 25 in the NMU Whitman Hall commons. The summit is a call to action on environmental issues impacting Indigenous communities.

The goal of the summit is to inform, inspire, and offer participants skills they can take out into the world to effect positive change for Mother Earth.

Highlights this year include award-winning Chickasaw author and international speaker, Linda Hogan, as the summit's keynote presenter. A novelist, poet and essayist, Hogan (photo below) writes prolifically on Indigenous environmental philosophies and various threats posed to Indigenous nations by the culture of industrialism. Her books include *Solar Storms*, *Dwellings: A Spiritual History of the Living World*, and *Mean Spirit* (a finalist for the Pulitzer Prize) among many others. Hogan was also chosen as this year's keynote as part of NMU's celebration of Women's History Month

An exciting array of workshops and

presentations will also be part of the Summit, offering information on regional mining threats, practical skills for living more gently on the Earth,



and lessons in activism.

Anishinaabe musician and NAMMY Award winner, Bobby Bullet, (photo above) is a guitarist who has played with Loretta Lynn. Bullet will present a "music in activism" workshop.



Nick Hockings (above) of Lac du Flambeau, is a well respected teacher of traditional Anishinaabe ecological knowledge. Hockings will facilitate workshops on traditional firemaking skills.

Red Cliff elder, Tony DePerry, will offer his view of Anishinaabe environmental philosophy as part of a presentation on the mining threats facing the tribes in the U.P. and northern Wisconsin.

Dr. Martin Reinhardt (photo top right corner), a citizen of the Sault

Sainte Marie Tribe and scholar with multi-faceted research interests, will present on ways to de-colonize our diets.

Noted Ojibwe/Lacandon author and birchbark-biting artist, Lois Beardslee, (below) will discuss her art and the issues surrounding the birch tree in Michigan.



Rounding out the day's events will be a music and poetry jam session in the evening with an open mic and a focus on protecting Mother Earth.

In addition, this year the Summit will also offer free children's activities throughout the day so parents can participate in the workshops.

The Indigenous Earth Issues Summit is free and open to all. Registration is required for meals and is recommended for those bringing children.

Deadline for registration is 5 p.m. on March 22. To register or for more information call 906-227-1397 or visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).

*The 2011 Indigenous Earth Issues Summit is sponsored by the NMU Center for Native American Studies with support from the Keweenaw Bay Indian Community, the NMU College of Arts and Sciences, the NMU English Department, and the NMU Geography Department.*



## Fall 2010 Events

By April E. Lindala

September is usually a very busy month with several activities in the works. This past September was no different. The annual Upper Peninsula Indian Education Conference was held with two keynote speakers, McClellan "Mac" Hall and Keith Secola.

Mac Hall discussed his long-standing work with the National Indian Youth Leadership Program. He spoke about how this program has assisted with the education of youth through outdoor physical activities such as high ropes, obstacle courses, and wilderness programs.

Anishinaabe musician, Keith Secola, talked about how music can engage young people in all aspects of learning. His high-energy presentation was full of song performances and was very interactive for audience members.

The UP Indian Education conference is designed to assist K-12 school employees with engaging American Indian students in and out of the classroom. This year's U.P. Indian Education Conference was made possible by the Keweenaw Bay Indian Community.

Also in September, the Great Lakes Indian Fish and Wildlife Commission and Lac Vieux Desert Indian Community hosted their annual wild rice workshop. NMU was granted ten slots to attend. Students from the NAS 488



Native American Service Learning Project and a few other students were able to attend. The weekend workshop included all of the aspects of hand harvesting wild rice. Students made push poles, cedar knockers, parched rice, danced on rice, and even got out in the boat to collect rice.

The planners for this event also included members of the Wild Rice Coalition; Roger LaBine, Barb Barton, and Charlie Fox. We hope many more students can attend next year!



Photo above: Keith Secola performs.  
Photo way below left: April Lindala learns how to parch rice from Charlie Fox.  
Photo below left: Charlene Brissette dances on rice.  
Photo below right: Holly Berkstresser shaves a cedar knocker.



4th annual

## INDIGENOUS EARTH ISSUES SUMMIT

Friday, March 25

9:00 a.m. - 9:00 p.m.

Whitman Hall Commons

Northern Michigan University

Free and open to all.

Family friendly.

Register by 5 p.m. Tuesday, March 22

- Activism learned from Walt Bresette
- Firemaking with Nick Hockings
- Musical activism with Bobby Bullet
- Panel on mining threats
- Earth music jam & open mic
- Ethnobotany

For more information call 906-227-1397 or visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)

Sponsored by the NMU Center for Native American Studies with the generous support of the Keweenaw Bay Indian Community, NMU Multicultural Educational Resource Center, NMU Geography Department, NMU College of Arts and Sciences, and NMU English Department



featuring author

Linda Hogan



## Kayndahsawin

By James Van Eck

***“Culture is everything. Culture is the way we dress, the way we carry our heads, the way we walk, the way we tie our ties — it is not only the fact of writing books or building houses.” Aime Cesair***

It was just another Wednesday in the U.P., just another chilly night in November, but in Gwinn Township, the Title VII Indian Education group met for a different type of gathering.

Gwinn Title VII was host to several NMU students enrolled in the NAS 488—Native American Service Learning Project in the fall 2010 semester taught by April Lindala. One of the group projects was to offer a program entitled The Kayndahsawin Academy.

The academy was designed to focus on education, and enrichment.

Gwinn’s Title VII Director, Peg Derwin, was eager to host such an event for her students.

Each NMU student facilitated their own workshop. Younger and older students bustled from workshop to workshop, absorbing large amounts of information in a small time frame. From Anishinaabe language lessons to identifying children’s literature for stereotypes to information on how to prepare for college, 19 Gwinn students got a crash course in not only higher learning,



but Indigenous learning. The goal of the event was to inspire another generation into learning more about a culture that doesn’t have a lot of recognition, a lot of awareness, or a lot of acceptance. Every corner of the gym housed something different. Although time was limited, there was a spark of determination and self-discovery. This was Kayndahsawin.

**Photo top:** NMU student Kasi Gilbert works with fifth-grader Brittany Rzanca and sixth-grader Cory Turner, both students at K.I. Sawyer Elementary School in Gwinn. (Mining Journal photo by Claire Abent). **Photo just above:** NMU student James Van Eck works with a group of students on Anishinaabe language during the Kayndahsawin Academy. (Mining Journal photo by Claire Abent).



**On Wednesday, February 16, the Native American Student Endowment Initiative hosted a peyote stitch beading workshop.**

**Participants made tiny earrings, using a Q-tip as a mold, or key rings on leather.**

**Charlene Brissette, former NASA president, was the workshop facilitator. There were 20 NMU students and a couple of NMU alumni who attended the event.**

**If you are interested in projects like this, call the Center at 227-1397. The next beading workshop will be Wednesday, April 13. April Lindala will teach participants (limit of 15) how to make rosette earrings.**

**The Native American Student Empowerment Initiative is presented by the NMU Center for Native American Studies and made possible by a grant from the Keweenaw Bay Indian Community.**

**Photo above:** Amanda Weinert works on her project while NMU alum Trystan McKeel, looks on.

**Photo below:** Charlene Brissette (center) works with two participants at the recent beading workshop.



## Indigenous Earth Issues Aimee Cree Dunn

**(NN) What is the purpose or message of the event?**

As a call to action, the goal of the Summit is to inform, inspire, and offer participants skills they can take out into the world to effect positive change for Mother Earth.

**(NN) Would you consider past years summits successful?**

Very much so. And each year we learn what works best and try to further encourage those things.

**(NN) How long has the Indigenous Earth Issues Summit been taking place?**

Since 2008.

**(NN) If the event has changed over the years, how so?**

Each year is different in the sense that the presenters and workshop facilitators change - the dynamics produced at the Summit are in large part due to what issues and topics are discussed at the Summit. This year, for example, has a heavy emphasis on the Northwoods. Over the years, the Summits have included presenters from areas as far apart as Aboriginal Australia and the Arctic Circle.

**(NN) What lies ahead in the future for this program?**

Hopefully many more to come. My personal hope is that the Summit will grow in strength and effectiveness and become an event people attend in order to become informed, inspired, and ready to roll up their sleeves and help protect Mother Earth whether it be through activism or learning respectful ways to live on the land.

*-Interview by  
Jeremiah Harrington*

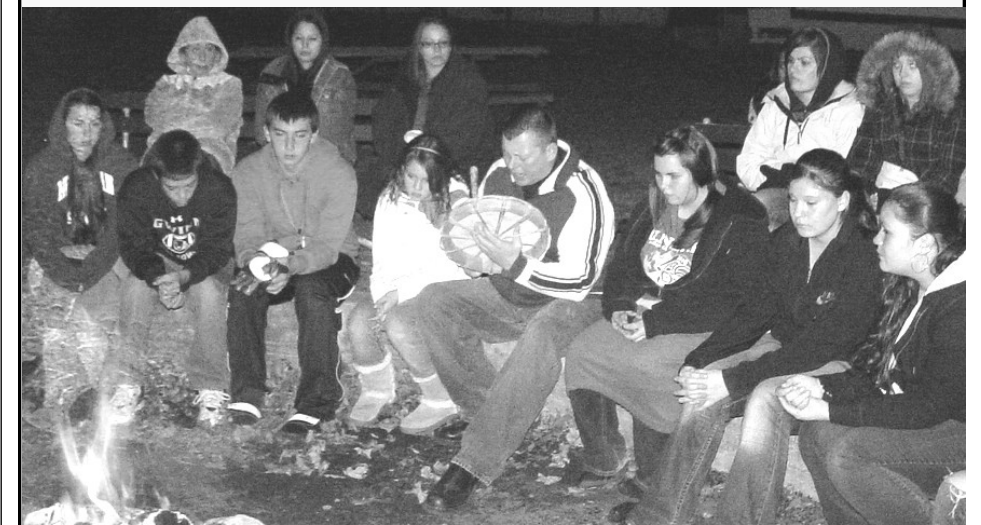
## College Prep Medicine Wheel Academy March 31-April 2, 2011

Volunteers are needed Thursday, March 31 through Saturday, April 2 when the NMU Center for Native American Studies will once again host the College Prep Medicine Wheel Academy (MWA).

This program is designed for Native American students in grades 10-12 to experience opportunities in the health and science professions. We need your help!



Volunteer forms are now available for those interested in being chaperones. Lodging and meals at Bay Cliff Health Camp are included.



Call the Center for Native American Studies at 227-1397 to learn how you can be a part of this experience. *The College Prep Medicine Wheel Academy is made possible by the NMU College of Arts and Sciences and the NMU Wildcat Innovation Fund.*



## Consider Business

By Andy Chosa

I was back on the Rez for a few weeks before my summer class started between my freshman and sophomore years at U of M.

I noticed a few small businesses had closed during the eight months or so that I was away.

"Nobody knows what the hell they're doing," was the general consensus answer when I asked relatives about the boarded up buildings.

I had been wondering what path my studies should take, knowing that I eventually wanted to return to the Rez to contribute to the struggling community. I had my answer. When I got back to school, I told my adviser that I wanted to get into the business school. There are three reasons why Native American students should consider business as a course of study and a career.

First, it's in your blood. Native people have been assigning value to trade goods and taking part in various economies for thousands of years. I was reluctant to tell some of my relatives what path I had chosen. My fear was that they would see this as assimilation, but they were proud and saw business as a natural choice.

Second, you have a competitive advantage on the Rez. Native entrepreneurs can leverage things like tribal Native preference in contracting, low cost loans from the Feds, and access to a large unemployed workforce to compete effectively.

Not to mention that the old moccasin telegraph is faster than any ad campaign.

Third, we need you! Business people are essential for job creation and efficiency in operations in any community. Skills you will learn in business school and by gaining experience in the business world are essential to all parts of tribal government and services. Our future leaders will need these skills in order to guide their tribe through an increasingly difficult economic environment.

I know many of you are thinking that business is so structured that it stifles creativity. In the corporate environment, that may still be true. However, in successful small businesses

and increasingly in progressive corporations, new ideas are valued and seen as yet another asset.

You will have the chance to try;

succeed or fail, you'll gain from the experience. You might also be thinking that it's your goal to serve your people, and businesses only serve themselves.

This is actually something that I struggled with when choosing the course of my graduate studies. I worked in a non-profit organization for five years and I loved the feeling of helping people every day. However, as I thought about what people really need, I realized that I could do the most good for the most people over the longest term by working to provide them with steady employment, benefits and opportunities to better themselves. Even if you do decide to pursue a career in the public service or non-profit sector, the skills you will learn as a business student will be useful to you and to your organization.

The world is getting smaller, and we, as a people, need to recognize that. In order to be a part of the global community, our tribes need to be able to speak in a language that is understood globally. That language is taught in business school.

*Andy Chosa was selected as one of the first MBA graduate assistants in the new MBA program at Northern Michigan University. He works on the MBA website and social networking sites. He also provides research support to faculty and assists in the pursuit of grant opportunities.*



**The Center for Native American Studies hopes to begin selling Native specific items to help generate revenue for programming for the campus and surrounding community. We are seeking student support. If you are a business major and would like an internship, this would be a great experience in setting up a small, non-profit business or ideas for such a venture. Please contact April Lindala at the Center. Our e-mail is cnas@nmu.edu. We appreciate any ideas for how to make this small business something special. Here's one item to think about, a smart alternative to plastic shopping bags. On sale now at the CNAS - 112 Whitman Hall for \$12.**



## NASA Student Spotlight

NASA's Out-going President:

### Charlene Brissette

By Vanessa Chavez

**(NN) Where are you from?**  
Sault Ste. Marie, Michigan.

**(NN) What is your tribal affiliation?**  
Sault Tribe of Chippewa Indians

**(NN) What are you majoring in at NMU?** Management of Health and Fitness

**(NN) When do you graduate?**  
April 30, 2011

**(NN) Why did you choose NMU?**  
Honestly...I was following my boyfriend at the time. And it wasn't too far from home.

**(NN) How long have you been involved in NASA?**  
Off and on since I've been here; so 4 years.

**(NN) What have been/are some of your favorite classes and why?**  
My favorite classes were my fitness leadership classes because we gained experience in instructing exercise to different populations and we played games for our final exams. I also enjoyed my Native Studies classes because it's always interesting to see the different perspective from people with different backgrounds. And of course the Health Promotion classes are always the best.

**(NN) What are your plans for the summer?**  
Depends. I applied for an internship in Washington D.C. so I may be there for 10 weeks. Otherwise I wait to see which graduate schools accepted me and start looking for jobs in that area.

start looking for jobs in that area. Of course I'll be taking as much time as possible to enjoy friends and family and the great outdoors.

**(NN) What other organizations are you involved in?**  
My loyalty lies in NASA.

**(NN) What is your favorite movie, music, book?**  
That's a difficult question. Favorite movie might be the "Lord of the Rings" series. Favorite books might be the *Harry Potter* series, and favorite music is anything that can make me move.

**(NN) If there was one thing you could change about the world, what would it be?**  
My first instinct would be nothing, because I believe nature and Mother Earth has a way of taking care of herself. But on second thought I would say that everyone should at least



try yoga and traveling to a third-world country. Maybe then people would gain a larger perspective on all things in this world and realize it's not limited to only the things we can see. Not saying I have traveled to a third world country, or out of this country for that matter, but I would sure like to.

## Charlene's Response to Obama's Visit

I was extremely happy to be selected to attend President Barack Obama's speech. I knew it was a high honor and I may never get an opportunity like this again. The atmosphere in the building was one I haven't felt before. You could tell that something extremely important was about to happen. It was very entertaining, and he is a mesmerizing speaker. I'll never forget that experience.

-Charlene Brissette



NASA Student Spotlight

NASA’s Incoming President

Betsy Trudeau

By Vanessa Chavez

**(NN) Where are you from?**  
I’m from a full blooded Potawatomi-Ojibwe-Odawa family in Hannahville, Michigan... which is here in the U.P., about an hour and a half south of Marquette.

**(NN) What is your tribal affiliation?**  
Hannahville Potawatomi is where I am enrolled, which is my Mom’s tribe. My Dad’s family comes from Wiky, Ontario.

**(NN) What are you majoring in at NMU?**  
I’m Pre-Med... In a really long time, I’ll be a pediatric cardiologist.

**(NN) When do you graduate?**  
2014

**(NN) Why did you choose NMU?**  
I chose NMU because it is relatively close to home, it’s the perfect size school, and Marquette is a pretty sweet city.

**(NN) How long have you been involved in NASA?**  
I joined NASA at the beginning of the fall semester, and now I’m the president.

**(NN) What have been/are some of your favorite classes and why?**  
Right now my favorite class is ‘Anishinaabe Language and Winter Exploration’ with Kenn Pitawanakwat because I love my culture, and earning credits for learning more about it.

**What are your plans for the summer?**  
I’m going back home to work for the summer, stack up some cash for the school year. Go to some powwows, visit some family in Canada. Have fun!

**(NN) What other organizations are you involved in?**  
Also at the beginning of the fall semester I joined Alpha Gamma Delta, another excellent decision of mine. It’s great, I love it.

**(NN) What is your favorite movie, music, book?**  
This is the hardest question ever. I love *Goodfellas*, *The Devil Wears Prada*, *Pineapple Express*, and *Dance Me Outside*. I also love Beyonce, Eminem, Bear Creek, Midnite Express, and Weezy. My favorite book is Facebook. Just kidding, but I haven’t read leisurely in a long time, I’m usually trying to read biology and psychology. Other than that I enjoy reading *The Lone Ranger and Tonto Fistfight in Heaven*, by Sherman Alexie.



**(NN) If there was one thing you could change about the world, what would it be?**  
I would make higher education a lot cheaper. Along with airline flights, and hotel rooms, and gas... So we could all powwow more!

Betsy’s Response to Obama’s Visit to NMU

When I heard that President Barack Obama was going to be at Northern, I was thrilled. He spoke to a crowd of about 1,400 which were mostly students. Obama praised and promoted WiMax, (our high-speed wireless Internet) throughout the Marquette area. He said one-third of Americans are still without high-speed Internet and that’s a large amount of people. The president spoke about more than our area wireless advancements, he explained how we are the young nation teaching the world to march forward, and it was inspiring. Being the president of the Native American Student Association, a NMU student leader, I was one of the few invited. It was a once-in-a-lifetime experience and even though I didn’t shake his hand, or get to say anything to him, I am still so grateful to have been there. It was an awesome experience, and I’m never going to forget it.

-Betsy Trudeau

Photo opposite page bottom - from left to right: April Lindala, NASA Advisor, Charlene Brissette, NASA President (out-going), Betsy Trudeau, NASA President (in-coming) and Amanda Weinert, NASA member.

CNAS Spotlight - New NAS Faculty Member

Martin Reinhardt, Ph.D.  
Assistant Professor of Native American Studies

Interview by Vanessa R. Chavez

**(NN) Where are you from?**  
Baweting Ndonjibaa. I am from the Sault Ste. Marie area. I have family on both sides of the international US/Canadian border. I spent a great deal of time on Sugar Island growing up and have some property on the Island still.

**(NN) What is your tribal affiliation?**  
Anishinaabe Ojibway Ndaaw. I am an Anishinaabe Ojibway citizen of the Sault Ste. Marie Tribe of Chippewa Indians. I am a descendant of the Kitigaanzibing (Garden River) First Nation of Ojibway.

**(NN) Tell us about your family.**  
Ajijaak ndodem. I am Crane Clan. My mother is mixed ancestry Ojibway, and my biological father is Irish American, that makes me Ojib-irish. My adoptive father was German American. I grew up primarily with my mother's family. I am also a descendant of White Crane. My wife, Tina, is full-blood Anishinaabe Ojibway. She is Turtle Clan, Mackinaw Band, also a citizen of the Sault Tribe. We have two daughters, Nimiinangos and Biidaa-ban, and a nimoosh named Bo. My adoptive father, Dad, passed on last summer, so we have been missing him a lot.

**(NN) Describe your academic history.**  
I quit school when I was fifteen years old, and joined the U.S. Army on my seventeenth birthday. While serving in the military in the U.S. and over in Korea during the Gulf War era, I began taking college courses. I knocked out a few of my general education courses and picked up some skills as a wheeled vehicle mechanic before I got out of the Army in 1990. As soon as I got out, I enrolled in Kalamazoo Valley Community College and began taking pre-med courses. I was certain that I wanted to study medicine at that time. I also took an Anishinaabemowin language course with Howard Webkamigad at Michigan State University. Then I was recalled during the Gulf War, although I didn't see any combat. When I got out again, I enrolled at Lansing Community College where my uncle, Tom Biron, worked and began taking more pre-med courses. I also participated in the Native American Leadership Program, and began taking community education courses on Anishinaabemowin at the Lansing Indian Center with Helen Roy. I graduated with an associate's degree in 1992. It was during this period that I also began learning about traditional Ojibway medicine. One of the most influential people I met was Dr. Dan Pine, a mashkikinini from Garden River. Although I only knew him for a few years before he passed on, I learned some valuable things from him about myself as an Anishinaabe person that continue to provide me with a great deal of direction today.

It was at this point that I decided to transfer to Lake Superior State University to continue my studies. I switched my major to Environmental Science but still intended to go to med school after I graduated with my bachelor’s. I received the Joseph K. Lumsden Memorial Scholarship from my Tribe, and began taking courses in Native American studies. That is when I met my wife, Tina. We saw a lot of each other at Native American Student Organization meetings and in our Native American studies classes. I also worked as a tutor at the Native American Center with Bea Peters. One of my favorite topics was American Indian education. I recall that Bob Van Alstine came to our Contemporary Indian issues class and presented on the work he did as the Michigan Indian education officer for the Bureau of Indian Affairs. It was during my final year in environmental science that I decided to switch my major once again, this time to sociology. I really got interested in knowing more about American Indian community health from a sociological perspective. I did my senior thesis on the impact of alcoholism in Native American communities. I graduated in the spring of 1994 with a bachelor's degree in sociology and a minor in Native American studies. I did an internship with Bob Van Alstine at the BIA after I graduated. It was at this point that I decided to stick with sociology and focus on American Indian education for my graduate studies.





I was accepted into a master's program in sociology at Central Michigan University in the fall of 1994. It was not long after beginning my graduate program that I got a position in the CMU Native American Programs office as a graduate research assistant. In 1995 I was appointed the interim director of CMU Native American Programs, just in time to deal with the Michigan Indian Tuition Waiver crisis caused by former Michigan Governor John Engler. That was when I decided to focus my master's thesis on the history of the Michigan Indian Tuition Waiver, as it had not been well documented up to that point. I was hired as the permanent director in 1996, and completed my master's degree in sociology in 1998.

After long discussions and prayers, I decided to apply for a doctoral program in educational leadership at Penn State University. I was accepted and began my program in the fall of 1998. I was also selected as an American Indian Leadership Program fellow, and studied American Indian education leadership issues under the tutelage of Dr. John Tippeconnic, III. I decided to focus my doctoral dissertation on the relationship between treaties and contemporary American Indian education laws.

I even got to do another internship back in Sault Ste. Marie with the BIA and Lake Superior State University. It was during this period that I served as the chair of the American Indian/Alaska Native Caucus of the American Association for Higher Education.

I moved back to Sault Ste. Marie in 1999 and began working at LSSU as a program coordinator for the Seventh Generation Stewardship Program, and taught as an adjunct instructor in sociology and Native American studies. In 2000, I worked as a regional coordinator with the Michigan Rural Systemic Initiative. I was thrilled to learn that I was selected as the director of Northern Michigan University's Center for

Native American Studies in the summer of 2001. I graduated with my doctoral degree in 2004. I was the CNAS director until January 2005.

I accepted a position with an online education company and moved out west in 2005. I served as the vice president for diversity and research for one year, and then accepted a position at Colorado State University as a research associate for the Interwest Equity Assistance Center. That is when we decided to move back to the Marquette area. We missed being back home in Michigan.

After we moved back to Michigan, I had a hard time finding a job close to home. I worked for a while as an advisor for the Distance Learning Center at the University of Wisconsin Superior, and then worked for one year at Mid-State Technical College as a sociology instructor. I was truly overjoyed when I got selected to work as an assistant professor of Native American studies back at the CNAS.

**(NN) I was informed that you are the first Native American Studies tenure-track professor. Please tell me about it and you thoughts about it.**

Although many excellent people have worked for the CNAS over the years, this is the first time we have ever had our own full-time, tenure track position. I am humbled and honored that I was entrusted with such an important responsibility. In many ways, tenure is a form of recognition of an individual's professionalism in their field of study. It carries with it both greater privileges and responsibilities. I intend to do my very best to attain tenure and in so doing I hope to pave the way for others to do the same.

With the help of people like April Lindala, Kenn Pitawanakwat, and all of

the other NAS faculty and staff, I feel confident that I will make it up this hill.

**(NN) What do you teach?**

In the fall of 2010, I taught NAS 204 The Native American Experience, NAS 212 Michigan and Wisconsin: Tribes, Treaties and Current Issues, and NAS 310 Tribal Law and Government. This winter I am teaching NAS 288 Politics of Indian Gaming, NAS 485 American Indian Education, and NAS 488 Native American Service Learning Project.



*Marty Reinhardt teaches students a traditional game as part of a NASEI event.*

I am happy to report that we just recently had a master's program in educational administration with a focus on American Indian education approved. I will be teaching two courses as part of that program including NAS 485, and NAS 486 American Indian Education Law and Leadership.

**(NN) What are some of your goals?**

Besides earning tenure, I also intend to earn promotion to full-professor status as soon as I can. I am committed to continuing to learn more Anishinaabemowin, and hope one day to be conversationally fluent. One of my greatest interests of late is learning about the relationship between Indigenous peoples and their foods in a contemporary society.

In many ways, it is bringing my broad interests in health, education, and Native American studies together under one theme.

**(NN) Is there any other information that you would like to share?**

I hope that my story inspires others to pursue higher education in both western institutions and in their traditional Native knowledge systems. The future of our tribal communities is dependent on what we do today. Let's work together to send the next seven generations the tools they will need to live healthy lives as Indigenous peoples in our traditional homelands.



*Daabii Reinhardt visits the NMU Bookstore during a recent College Prep Medicine Wheel Academy Visit.*

## GLIFWC Teaches Students About Netting

*By Joe Masters*

The NMU Center for Native American Studies and the Native American Student Empowerment Initiative sponsored by the Keweenaw Bay Indian Community hosted a fishing net sewing demonstration.

On January 28 and 29, two officers from Great Lakes Indian Fish and Wildlife Commission (GLIFWC), Heather Naigus and Dan North, taught NMU students and community members how to tie fishing nets. In addition, GLIFWC officers, talked about why fishing is important in regards to treaty rights in this area.

Over 50 participants managed to tie over 250 feet of commercial grade nets over the two-day event. In addition to fish nets, Dr. Marty Reinhardt (NAS faculty) offered demonstrations on traditional games such as the "moccasin game."



*Photo above: GLIFWC Officer Dan North shows NMU student, Craig Meshigaud how to tie netting.*



*Photo left: Marty Reinhardt teaches students how to play the moccasin game.*

## Poetry Corner

*By Daabii Reinhardt  
This poem is a copy change  
from a poem by George Ella Lyon.*

I am from coffee grounds  
From Mountain Dew and Pepsi  
I am from the brick, wood; large and small houses  
Different, the same  
I felt confused but it was home  
I am from the vegetable gardens of every size  
The three sisters  
Guarding each other to grow up helping each other  
I am from the huge gatherings and waves of hair  
From Fred's and Rosemarie  
And every "J" name there is  
I am from the non-stop talkers and Creative minds  
From Hurry up! And Gizaagiin  
I'm from the 7 directions, grandfathers, and teachings  
The never-ending fire pit  
And the twirl of my shawl, rhythm in my feet, always clockwise  
From under the bridge in the beginning but always in the north afterwards  
Fry bread and sweet corn along the way  
From the pictures taken in the full moon's light, my mom crouched for the perfect angle  
And off-roading around unknown lands almost breaking the Suburban Thousands of pictures  
Carefully placed between pages  
Decorated around the house  
And in boxes stuffed in every available and cluttered space  
I am from the falls, scrapes, breaks and bruises  
Always just another lesson to make me stronger  
Always ready to carry on for those that matter.

# First Nations Performance

The Coffeehouse Music Series presents  
Anishinaabe musician Bobby Bullet  
and local musicians the Darrell Syria Project  
Saturday, November 3 at 7 p.m.  
Peter White Lounge - University Center

Co-hosted by the Beaumier U.P. Heritage Center  
and the Center for Native American Studies.  
Made possible by the National Endowment for the Arts.

For more information about this FREE  
concert event call Dan Truckey at 906-227-1219.



Above: Lac du Flambeau  
music artist Bobby Bullet



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# Anishinaabe News

Fall 2012

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## Welcome Back!

Approximately 40 students attended the Center for Native American Studies and McNair Scholars Program joint open house and recruitment session early this semester at the Whitman Hall commons.

It was a great way to begin the new year by meeting new friends and getting reacquainted with old ones.

Students were given the opportunity to learn more about the current



programs happening both at the Center for Native American Studies (CNAS) and the McNair Scholars Program. Those of us in the CNAS would like to say chi-miigwech (great thanks!) to those of you who were able to attend.

If you were unable to make the open house stop by the CNAS at 112 Whitman to say aanii (hello). To learn more about the McNair Scholars Program, call Heather Pickett at 227-2538.



Left to right: Sam Hasek, CNAS senior student assistant, mingles with students Cam Monty and Spencer Fraley.

## Annual Wild Rice Camp Visit at LVD

By Gabe Waskiewicz

Individuals from the Decolonizing Diet Project (DDP) and students enrolled in the NAS 340 Kinomaage class participated in manoomin (wild rice) camp held at the Lac Vieux Desert (LVD) pow wow grounds over the weekend of September 6-9.

For some, it was the renewal of a yearly tradition, while for others it was their first chance to be part of this traditional means of gathering food.

The eight DDP participants who attended the camp carved their own knocking sticks and tried their expertise at push poling their way around the lake. Despite the cold and rainy weather, it was still a great weekend for learning these new skills. Each participant was able to navigate their way through the rice beds and come away with a portion of rice to take home.

Dr. Martin Reinhardt, principal investigator of the DDP, estimated an increase of over thirty pounds from last year's harvest.

Learn more about the DDP, the 2nd annual Eating Indigenous for a Week challenge, as well as personal accounts from the manoomin camp within this issue of *Anishinaabe News*.



Left to right: Nancy Irish, Amanda Weinert, Barb Bradley, Tina Moses, and Dorothy Anderson and her son Zane are all smiles as they prepare for a DDP meal at the LVD Wild Rice camp.

## Would you like to contribute to the Anishinaabe News?

Do you like to write?

Take photos?

Draw cartoons?

Or...

do you have an opinion?

Consider being a part of  
the *Nish News* team and  
build your resume while sharing  
your opinions and knowledge of  
Native issues.

Call 227-1397 to find out how!

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## The Decolonizing Diet Project

By Gabe Waskiewicz

The Decolonizing Diet Project (DDP) began with a simple question, "If I wanted to eat the food my Native ancestors ate, what would I have to know and do?" In the two years since Martin Reinhardt first asked that question, it has evolved into an exploratory study of the relationship between people and Indigenous foods of the Great Lakes Region. It chronicles the year-long experience of 25 research subjects who are adhering to a diet that consists of 25-100% Indigenous foods of the Great Lakes Region and an exercise regimen.

The project is currently in the implementation phase, with research subjects following their meal and exercise plans.

September 25 marked six months and project researchers have begun examining the preliminary data and comparing it with what was hypothesized before beginning the study.

According to Reinhardt, the principal investigator for the study, the health data accumulated from re-

search subjects has shown significant improvements from pre-diet levels, especially among the 100% commitments. Considerable weight loss has occurred, vitamins levels are at their peak, and bad cholesterol and triglycerides are declining.

Other social and legal/political issues that were theorized before the study began have also proved true. On a social level, significant barriers exist, such as the limitations of trying to eat with others. Food and eating is such a social custom in every culture that when you cannot eat what others are eating, or share your food with them because of cost concerns, it limits you on a social level. Eating out at restaurants also becomes almost impossible because of the limited access to foods meeting the DDP criteria.

Still, DDP members (DDP'ers) have witnessed their own traditions evolving. At events like the annual Lac Vieux Desert Wild Rice camp, DDP'ers were able to share meals together communally, while enjoying the presence of others who under-

stood and shared in their diet. Lunchtime at the Center for Native American Studies has also become very DDP orientated, with faculty and students eating meals together on a regular basis. Many legal/political issues, such as campus policies restricting the sharing of food and laws limiting the areas where food can be gathered, have also illustrated how society is set up to not encourage the eating of Indigenous foods. Despite this, research subjects have found that everything from acorns to pine needles can be harvested and put to use.

The most common Indigenous foods being eaten by DDP'ers fall into the groups commonly known as the "three sisters." These include corns, beans and squash, all of which were human introduced to the Great Lakes Region prior to 1600. Sunflowers have also come to be known as the "fourth sister." They were often planted in gardens to help keep out animals.

Learn more about the DDP by visiting <http://decolonizingdietproject.blogspot.com/>

## First Nations Food Taster

Join the Native American Student Association for this annual event.

Friday, November 9

5 - 7 p.m.

D.J. Jacobetti Complex

*A menu of traditional and contemporary dishes.*

This is a ticketed event.

For more information about this event or to purchase tickets call the NMU Center for Native American Studies at 906-227-1397 or visit us at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).



## United Conference

By Tina Moses

The UNITED (Uniting Neighbors in the Experience of Diversity) Conference was held Monday, September 24 through Thursday, September 27 on the NMU campus. There were a number of interesting and important sessions. I had the opportunity to attend a few.



Guest speaker Ramsey Jay, Jr.

Ramsey Jay, Jr. is a dynamic motivational speaker who talked about how he made his way through life by not giving up or taking "no" for an

answer. He began by explaining his interest in daytime talk shows – with hosts such as Phil Donahue and Sally Jessy Raphael. Jay stated that he would record the shows and watch and re-watch them, sometimes acting out each of the characters.

As he got older he used this interest as a young child to shape his "experience" in the world.

His pretend world ignited a confidence that propelled him to continue applying for a position in finance despite being denied 56 times. His motivation was that you should never give up on your dream. If you want it you have to keep trying no matter how many times someone tells you no.



Courtney is bringing the film to university campuses to show students what their fellow students may have gone through and are dealing with.



U.P. Filmmaker Heather Courtney

Another session was with Heather Courtney's Emmy award-winning film, "Where Soldiers Come From." The film followed three soldiers from the Calumet area of the Upper Peninsula. They served in the National Guard and were sent overseas to Afghanistan for a 9-month tour.

This film captures their struggles, from growing up in a small, rural community to being sent overseas, surviving wartime conditions, and their return to the U.P. and struggle trying to fit back into civilian life.

The film was genuine and true to many young people not knowing what to do with their lives and to living in a small town in the rural U.P.

In the discussion afterwards, Josh Niemi, another soldier from Hancock and NMU student, shared his thoughts on the film and his experience after returning to the U.P. He was part of the same unit, but was separated when sent overseas.

One of the most delicious presentations came on Tuesday during a luncheon with Debra Yepa-Pappan, a Jemez Pueblo and Korean artist. The menu included two DDP-style (Decolonizing Diet Project) soups made by NMU Dining Services Chef Nathan Mileski. He used the DDP recipe provided by Martin Reinhardt to create a bison chili and the DDP master food list to create a pumpkin bisque. As a DDP'er (a DDP research subject), I found the soups to be tasty and fulfilling. It was good that Chef Mileski was able to speak directly with Dr. Reinhardt to find out the exact type of ingredients required – organic and/or indigenous to the Great Lakes Region prior to 1600s.



From left to right: NMU corporate Executive Chef, Nathan Mileski and Dr. Martin Reinhardt.

Dr. Reinhardt presented immediately after lunch on the Decolonizing Diet Project. He gave an overview of the project then gave an update on how things are going for the research subjects – himself included. He invited Andrew Bek, Nancy Irish, Samantha Hasek, and Emily Hansen to provide input on their interaction with the diet. Sam talked about her research on foods and how she earned the nickname "Bean Lady". Emily, a McNair Scholar, discussed how she is gathering health data on each research subject. Nancy and Andrew talked about their experience and their least favorite food of the diet – grasshopper!

From left to right: DDP research subjects Andrew Bek, Tina Moses, Nancy Irish, Marty Reinhardt, Senior Student Assistant Samantha Hasek, and McNair Scholar Emily Hansen.

Did you miss UNITED this year? Some of the presentations are available on-line at [www.nmu.edu/UNITED](http://www.nmu.edu/UNITED)



It was wild and glorious! I love being out in the elements: no question of feeling alive in such moments.

We passed by Roger's rescue team who was waiting to help us out of the lake. Very sweet to be rescued, but the thunder had stopped so we thought it would be easier getting back to camp via the lake. We joined a regular flotilla of canoes paddling for the dock, and eventually spotted Tina's bright yellow rain jacket. Poor Tina and Marty – they had been eager for a nap after they saw us all off, and then when the storm started they had to get up again to make sure we were all safe. For some reason that really touched me – them standing on the dock, coming and going, like a pair of loyal scout leaders. Maybe it's because I'm a mom and I'm used to being the one who feels responsible. They looked out for us all weekend.

### Sunday, September 9

The day dawned with a lovely mist over the lake right outside our tent. Fast forward to Dorothy, her son Zane, and me arriving by canoe to the edge of the biggest rice bed on the lake. As we approached, we watched a crane dive bomb a bald eagle, whose partner soared nearby. A tiny shore bird was looking for breakfast on the lily pads, and a flock of trumpeter swans took

flight not far from us, honking at the rudeness of our intrusion on their morning. Dorothy and I tried to express our awe of the moment. How overflowing with gratitude we both felt just to be there, surrounded by such breathtaking beauty of plants and birds, sky and water, sun and clouds, from the view in a canoe floating through a wild rice bed.

For the next couple of hours the three of us experienced ricing. The poling in the mucky rice bed was much harder than it was in the open water of the milk jug training course.

We realized after awhile that we were following the course of another canoe who had harvested before us, and learned how hard it is to change course in the middle of a thick rice bed. We got the hang of it all, more or less, but I really wanted to be able to watch someone who was well practiced and skilled at ricing. The time passed in an instant out there under the clouds, surrounded by rice plants that waved over our canoe. We eventually grew too tired to pole and tap rice for one more yard.

We paddled our way back to camp, spread the fluff of our rice harvest onto a tarp to dry, and broke camp. We shared a final feast, and headed home. "Chi miigwetch" was the song in my heart, all the way home.

I was high on rice camp for days.

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Letters to the Editor can be sent to

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When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

## Election 2012 - A Synopsis of Historic Interviews

By Gabe Waskiewicz

As election day nears, trying to decide which candidate best represents the issues most important to you is often a difficult and confusing process. Still, as Jefferson Keel, president of the National Congress of American Indians, pointed out during a voter registration drive in September, it is "a crucial time for Indian country to go make our voice heard on November 6 as we participate in national and state elections."

Fortunately, *Indian Country Today* has done two historic interviews with both presidential candidates in recent weeks to give us a better glimpse into the concerns specifically facing Native American voters in this fall's election.

The first, done with President Barack Obama in the October 10 issue of the magazine, marked not only the first time he has "done a Q & A with the American Indian press," but, according to Rob Capriccioso in his introduction to the interview, it is also believed to be the first interview ever conducted by Native media with "a sitting president of the United States."

Similarly, the interview with former Massachusetts Governor Mitt Romney in the following issue represented the "first time a Republican challenger for the presidency has done a Q & A with the Native press (*Indian Country Today*, Oct 17, 2012)." The willingness of the two candidates to do these historic interviews at this time illustrates the importance of the issues facing Indian country in the upcoming election.

In his interview, President Obama, who was adopted as "One Who Helps People Throughout the Land" by the Crow Nation while campaigning for president in 2008, emphasized the work he has already done to improve conditions in Indian country by supporting and signing pro-tribal legislation, which includes the Indian Health Care Improvement Act, the Tribal Law and Order Act, and the Helping

Expedite and Advance Tribal Home-ownership (HEARTH) Act.

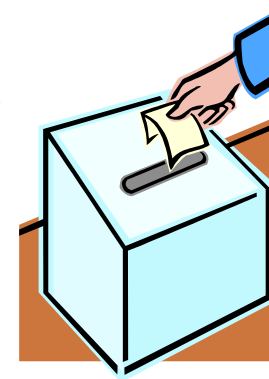

President Obama has also hired several Native American staffers, and initiated "an annual government-to-government conference with tribal nations at the White House." This list of achievements has led many to hail him as the most important president for Indian country in recent memory. Cherokee Chief Bill John Baker made this point recently saying, "Through the years, Indian tribal chiefs have met a lot of U.S. presidents, but the meetings with Obama have been more than just superficial photo opportunities. This president has made promises to Indian country, and he's kept them."

In addition to highlighting the accomplishments of his first term, President Obama also acknowledged the need to continue working together in the future. "[With me] as president, you have a voice in the White House. We're moving forward, but there's more work to do." He goes on to say that meeting the needs facing Native American communities means "improving the economy and creating jobs," "renovating schools and devoting resources to job training," "continuing to invest in our clean energy future," and "making health care more affordable and accessible."

Mitt Romney emphasized the importance of tribal sovereignty, self-determination, and economic development during his interview. "I respect and support the sovereignty of Native American tribes and recognize the importance of their culture to the rich fabric of this great country," Romney said. "I welcome the support and input of the tribes in our fight to

restore America as the most prosperous country in the world and the beacon of liberty." He also supports tribal gaming, and didn't back away from his position on the Keystone XL pipeline. "Construction of the Keystone XL pipeline is a crucial step in my plan to achieve North American energy independence by 2020." The pipeline has drawn opposition from tribal leaders in the past because of water pollution fears and other environmental concerns, and it will undoubtedly continue to be a point of contention no matter who is elected president.

With election day only days away, it is important to inform yourself by reading these interviews, and reviewing what the candidates have to say about the issues that will most affect not only our country, but also you and your community in the years to come. The most important thing of all, though, is just to make sure you get out and vote. As Jefferson Keel said, "The Native vote counts for our people, our rights, and our culture. We must raise our voice and remember, that every Native vote counts." Keel's goal is to have the largest Native voter turnout in history. You should be a part of that.

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Voice on the Water  
Great Lakes Native America Now



Jefferson Keel, NCAI President



## Native American speaks at Political Convention

By Gabe Waskiewicz

One of the highlights of this year's Democratic National Convention was the speech made by Denise Juneau. It wasn't during prime time and didn't make national headlines, but it marked the first time a Native American woman was invited to make a speech of this magnitude at the convention. On the stage where Bill Clinton would speak later in the same evening, Juneau gave a ten minute speech describing her background as a Mandan and Hidatsa tribal member, her beliefs as an educator, and why she supports Obama.

Juneau was raised on the Blackfeet Reservation near Browning, MT., where her parents instilled in her the importance of education. This led her to Montana State University, a graduate degree from Harvard, and then the University of Montana Law School. She went on to become the first



Denise Juneau

Native American woman in history to win a statewide election as Montana's state superintendent of public instruction, and she is currently running for re-election. Much of Juneau's speech focused on education, and the role teachers often play in the lives of underprivileged youth.

"School is the only place where they get a hot meal and warm hug," she said. "Teachers are the only ones who tell our kids they can go from an Indian reservation to the Ivy League. From the home of a struggling single mom to the White House." After highlighting everything that the president has done for education during his first term in office, Juneau emphasized the words, "and this is why we will reelect Barack Obama!"



### Seeking funds? Seeking enriching opportunities?

Visit the Native American Studies' website to find opportunities for scholarships, fellowships, summer internships and more. Last year I was contacted by individuals from wide reaching organizations and businesses including the Environmental Protection Agency, the United States Park Service, the United States Forest Service and even Frito Lay. These individuals are looking to hire Native Americans and/or encourage Native American students to apply for summer internships (which could lead to a permanent position). There are opportunities out there. You just have to be willing to do the work to fill out the applications. But remember, nothing worth it is easy. Good luck!

-- April Lindala, CNAS Director

## Are you ready for winter?

Winter 2013 registration is fast approaching. Here is a list of Native American Studies courses.

**NAS 101 - Anishinaabe Language, Culture and Community I**

**NAS 102 - Anishinaabe Language, Culture and Community II**

**NAS 204 - Native American Experience**

**NAS 207b - Winter Season Experience - Anishinaabe Language**

**NAS 280 - Storytelling by Native Women**

**NAS 288 - Politics of Indian Gaming**

**NAS 310 - Tribal Law and Government**

**NAS 342 - Indigenous Environmental Movements**

**NAS 486 - American Indian Educational Law and Leadership**

**NAS 488 - Native American Service Learning Project**



**Visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) for more information.**

## LVD Wild Rice Camp Participants Reflect on their Experiences

By Nancy Irish

**Friday, Sept 7**

I've been excited about going to rice camp ever since we heard we would be invited as DDP research subjects months ago. Here we are! We had a rather dramatic start – or rather Marty and Tina did – as they had three mishaps on their way. Their canoe started to slide off their vehicle in town on the way to meet us, their windshield took a stone on the drive to camp which left a hole in it, and then when Marty was unloading the canoe, the rest of us failed to help lower it to the ground, and so it slid off on its own and crashed to the ground. Yikes! It was sobering to think how any of those incidents might have ended up worse than they did. But all ended well, and we set about settling in.

In our little clump of DDP'ers was Tina and Marty, Barb, Dorthy and her son Zane, Amanda, and me. It was cozy; part of my contentment was knowing that as the weekend evolved, so would our friendships. So would the rain clouds! Our little group made for the shelter of the trees during what would turn out to be the first of many downpours over the weekend. I was glad to be among people who don't fear melting in a little rain. I love being in the rain. Well, I love being in the rain as long as I know that warm and dry will be achievable before crawling into bed.

Poling practice was probably the most humorous event of the weekend. Imagine 10-15 canoes in a small vicinity with a pair of novices in each, all attempting to maneuver through a milk-jug training course set up by Roger, head ricing instructor and major jokester. Imagine steering a canoe by pushing a long pole

into the mucky lake bottom behind you while standing upright in the back of the canoe facing forward towards your partner, who was ready and willing to get dumped in the cold lake for the sake of your education.

I lucked out to get partnered up with my new friend Dorthy, who didn't seem to mind that I was doing more laughing than poling, and almost collided with numerous other canoes. I'm not sure exactly what was so hysterical about feeling so utterly clumsy trying to learn a new skill – maybe it was just a whole lot more fun than getting frustrated. I was also a little giddy with relief, because I had been a bit unsure how well I'd do standing up in a canoe. I couldn't turn or steer very well, but at least I didn't fall over or dump us.

**Saturday, September 8**

Another eventful day. After a wonderful DDP breakfast, we got back to work on our ricing sticks and poles. George, one of the main organizers of the camp who is also very instrumental in wild rice research and restoration, offered a lot of instruction and information about rice harvesting and processing. It was all so very interesting. He demonstrated how to harvest

the rice by kneeling in a patch of tansy, then taught us about the poles, and showed us a wild rice plant. What a gorgeous plant – I was so excited to see wild rice for the very first time!

He showed us how to parch the rice over a fire, and how create a setup for dancing the rice. Then he put on a pair of moccasins and danced some rice, put in a birch bark winnowing basket. He showed us how to winnow the rice after it was separated into chaff and rice during the dancing process.

It was all so beautiful! How I love to learn and witness old ways of doing things. As Roger mentioned, the whole ricing process was marked and measured by rhythm. Paddling

and poling the canoe, beating the ricing sticks gently to release the rice from the stalks, stirring the rice as it's being parched, dancing the rice, winnowing the rice in the breeze. I hope some Indian musician creates a percussion piece from the rhythms of rice camp...maybe someone already has.

After lunch our DDP group was ready to head for the rice beds. I partnered up with Amanda; we were really psyched and ready to work hard to get a good harvest to bring home for our winter DDP food supply.

As we approached the first rice bed, however, it started to sprinkle, so we thought we better stay in that bed in case the storm got worse. The rice was picked over, however, and we weren't getting much when the sky opened up on us with a fierce cold wind and driving rain in our faces. When we heard thunder we decided we should get off the lake, and headed out of the rice bed. My pole got stuck in the deep muck right about then, and I had to let go of it to avoid being pulled into the lake. We had to use our paddles to gently work through the rice plants to retrieve the pole. Finally, we were in clear waters and headed back to camp in driving rain so thick that we could barely see.



Nancy and Dorthy maneuver around the lake



Learning how to use the push poles.



## LVD Wild Rice Camp Participants Reflect on their Experiences

By Dorothy Anderson

One day last year there was talk of people who had gone to a wild rice, manoomin, camp. I was immediately drawn in and sad that I had missed such a great opportunity.

For years I've wanted to be a part of traditional agriculture in a meaningful way. The idea of harvesting manoomin like my ancestors inspired me to do what I had to in order to be a part of such an important responsibility. Of my four children, only my son, Zane, was able to be a part of the camp life with me for the weekend. I didn't know what to expect, but as soon as we pulled into the pow wow campgrounds at Lac View Desert, I realized how many people were involved. There were cars stretched down both sides of the road bordering the lake. Tents and campers filled almost every available spot along the sloping grass sides of the shining water. Arriving a day after the start of the camp, we luckily got the last good spots for our group's tents. The air was filled with a busy excitement that still felt relaxed and mellow.

There was a gathering of campers in a small area that bordered the woods with a fire burning and tarps set up to protect us from the impending rain. Everywhere I looked, people were busy carving the ricing sticks needed for the harvest. Starting as a "blank," long chunk of cedar, they would eventually take shape into thinner smooth sticks with rounded edges. This was no small task, and everyone was actively engaged in one form of carving or another with various woodworking tools as well as simple knives like the ones we had brought.

The air smelled like the cedar of a sauna just after its fire has been stoked. It was intoxicating. The camp life was imbued with a feeling of community and common purpose. Everyone here cared about the manoomin and bringing it back into a strong existence. The rice, once a major food source for our ancestors, now fed our souls and gathered us together, different tribes and different people from many walks of life.

Day time was spent preparing our ricing sticks, while night time was for feasting, singing and fires. The hand drums and voices that sang songs into the night cradled my consciousness and brought me peace. Having my son on the bench next to me, and my friends surrounding me in the round house filled me with such happiness it was impossible not to smile. As it grew late and we prepared to go into our tents, my expectations grew for the morning harvest.

On the last day of manoomin camp, we went out in our canoes. I shared one with my friend Nancy, with Zane sitting in the middle. The paddle across the lake to the rice was an easy

one, but I knew it would be harder on the way back. When in the rice you can't use paddles. Instead, a long and heavy pole about 7 feet in length is used to push you through the plants, so they don't get damaged. Nancy steered us like a pro.

Within five minutes of ricing, we heard distressed squawking sounds from a large bird. My eyes caught the movement of a bald eagle chasing off a sand hill crane. The two birds were enormous against the backdrop of bright blue sky painted with brilliant white clouds. Moments later, another

sound drifted to my ears and we stopped making noise. There was someone in a canoe playing the native flute so beautifully it brought tears to my eyes. Out on the lake, it sounded ethereal and I was relieved when the others heard it, too. It was a blessing to have such a start. We could hardly believe we had such an amazing first few minutes in the manoomin. I looked at Nancy as she leaned on the push pole sinking it into the mud, sending us forward, then bringing it close and repeating the movement. She is tall and slender with long thick curly hair and looked so at ease at the back of the canoe. Zane and I would gently bend the manoomin stalks downward with one carved stick and then tap with the other as the rice fell into our boat, making little plinking sounds as it landed. Although disappointed at first, we quickly realized the mass of rice in the canoe was growing more than we had expected. Suddenly there was the loud flapping of wings and Zane tossed me my camera just in time for me to get shots of four beautiful white trumpeter swans lifting off in perfect form, flying toward the other end of the lake. Tired and satisfied, we gathered our energy for the paddle back.

I know that we'll never forget this time we had with each other and the rice. I'm so thankful for my friends and family. I imagine my ancestors, happy that we are bringing back an ancient part of the Anishinaabe way of life. I'm thankful for the manoomin and what it means to each and every one of us that took part in rice camp.



First time ricers make it look easy.



Making cedar sticks for gathering wild rice. From left to right: Barb Bradley, Amanda Weinert, Dorothy Anderson and her son, Zane.

## What issue is most important to you, or what are you most excited about in the upcoming 2012 election?



Alice Snively, Senior  
Biology Major, NAS Minor  
"Protecting my rights as a woman."



Hannah E. Vallier, Freshman  
Psychology Major, NAS Minor  
"Our rights as Anishinaabe and being protected as an Anishinaabe woman."



Spencer Fraley, Junior  
Individually Created Program Major-NAS concentration  
"The state of the economy."



Christine Knudson, Freshman  
Secondary Education English Major  
"I am most concerned about women's health care, and I am also excited to be voting in my first presidential election."



Amanda Weinert, Senior  
Art and Design Major, NAS Minor  
"1.) Positive tribal/federal interaction  
2.) Reproductive Rights 3.) Equality (women, people of color, LGBTQ)  
4.) Environmental."



Dorothy Karr, Sophomore  
Radiology Major  
"I'm excited for my first time voting!"



Ariel Dennis, Senior  
Secondary Education Math Major, English Minor  
"Education and women's rights."



Max Wojciechowski, Senior  
English Writing Major, NAS Minor  
"Environmental issues because the climate change has become a reality and if something isn't done we are going to see the effects very soon."

# Native American Heritage Month

Special guest Abenaki author Joseph Bruchac

THOSE WHO SUSTAIN US: Native Cultures and Foods

Thursday, November 8 at 1 p.m.

Mead Auditorium - West Science Building

SHARING THE GIFT: Understanding and Teaching Native American Literatures

Thursday, November 8 at 3 p.m.

Whitman Hall Commons

AN EVENING WITH JOSEPH BRUCHAC: Music Performance and Reading of Original Work.

Thursday, November 8 at 7 p.m.

Jamrich Hall 103

For the entire list of Native American Heritage Month activities, visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) or call 906-227-1397.





# Honoring Our Veterans

On November 11, the United States will celebrate Veteran’s Day in honor of our armed service veterans. Tribal communities have a long tradition of honoring and caring for their warriors. This proud warrior tradition has carried over into military service, with Native Americans serving at the highest rate among any ethnic group.

Inherent traits in Native American society such as strength, honor, pride, devotion, and wisdom are also the perfect fit within the military tradition. So in commemoration of the holiday, we have included three interviews with Native American veterans who exemplify these qualities. We would also like to encourage you to take the time to thank everyone who has served in the military this Veteran’s Day.

## An Interview with Danny Garceau

By Hallie Sutton and Martin Reinhardt

Retired Army First Sergeant Danny Garceau served 31 years in the Army and the National Guard for the United States of America. Since his retirement in 2007 he has been active in many nonprofit organizations surrounding veteran’s benefits, including being one of many important forces in the Society for American Indian Government Employees, also known as SAIGE. There he serves as chairman, with the intent to further SAIGE’s goal of involving Native Americans and Alaskan Natives in the U.S. government. In honor of this upcoming Veteran’s Day, *Anishinaabe News* is proud to include an interview through email with Danny Garceau on his service and involvement afterwards.

**Anishinaabe News: What was your involvement in the military and for how long did you serve?**

**Danny Garceau:** I spent 31 years in uniform for the Army and Army National Guard, 30 of those years on

active duty. I retired in 2007 as the Michigan Recruiting Command sergeant major. The first half of my career in uniform was serving in combat arms with the 3/5th Air Cavalry 9th Infantry Division, 11th Armored Cavalry Regiment and 107th Combat Engineer Battalion. My positions included scout (jeep, armored and aerial), tank commander, mortar sergeant, border operations, battalion NBC sergeant, combat construction supervisor, battalion intel sergeant and battalion operations sergeant. The second half of my career was in the adjutant general career field, focusing primarily on recruitment and recruiting management. During my career I served in many states along with overseas duty in Panama, Germany and Latvia.

**AN: What did you do once you were out of the military?**

**Garceau:** I began volunteering for service/nonprofit organizations, many that were local like the Booster Club, veteran organizations and the Patriot Guard Riders. I was already serving nationally as a director on the Board for the Society of American Indian Government Employees (SAIGE), but increased my involvement by volunteering to host our annual training program in Michigan as the conference chair. Immediately after serving as the conference chair in 2008 I was nominated and elected as the Chairman for SAIGE, where I am still serving. We believe that our government would be a better government with more American Indians and Alaskan Natives at all levels.

**AN: How has your military career affected your life?**

**Garceau:** I joined the military out of high school to pay for college, get an education, have some adventure and see part of the world. It did all that for me and then some. It also provided me leadership training and experience. I learned about values, sacrifice and service greater than self. I was shown a world much larger than I

had imagined and began to learn the strength of diversity. I had success very early in the Army and decided to make it a career. Part of that decision was to earn a pension early in life so that I could pursue other interests and not worry about a pay check to support myself and my family. All my experiences in the military, especially the leadership experiences, have aided me in many ways post my military career.

**AN: What are your thoughts on how veterans are treated in our society, specifically in Native American communities?**

**Garceau:** We have come a long way in our society in general. When I first joined the military, at the tail end of the Viet Nam War, I was spit on in the airports. By the time I retired, people shook my hand and wanted to buy me lunch. Public acceptance and appreciation of the military has come a long way. In the Native American communities veterans have a place of honor and appreciation. I think because warriors have always been honored in our culture is why American



Indians serve in the military at a higher propensity rate than any other population group. Most Pow Wows have colors posted by veterans during the Grand Entry followed by a Veterans Honor song and all veterans are asked to enter the circle to be honored. Many tribes, nations and American Indian organizations have veteran groups serving many purposes for both the veterans and their communities. The Society of American Indian Government Employees has just established its own Warrior

# Decolonizing Diet Project Recipes

## Pecan-encrusted Whitefish

April Lindala

3/4 cup pecans  
2 tablespoons maple sugar  
4 whitefish fillets, medium size  
2 duck eggs  
sunflower oil  
Preheat oven to 425 degrees.

Grind up pecans in coffee bean grinder; the consistency should be like brown sugar. Next, add maple sugar and mix well. In a separate bowl, briefly whisk duck eggs for the fish. Lightly oil a baking sheet with sunflower oil (or spray). Dip each fillet of whitefish in egg and place on pan skin down. Spread pecan mixture over the top of the fish to cover all of the fillets. Bake for 20 minutes at 425.

## DDP Cooking Demonstration

The Decolonizing Diet Project (DDP) team held its first cooking demonstration on September 29. There were 17 participants who made six different recipes. Thanks to the instructors Andrew Bek, Nancy Irish, April Lindala and Martin Reinhardt. Special thanks to Chef Chris Kibit for allowing us space in the Hospitality Management kitchen. The DDP team was also delighted to have participants from the Great Lakes Indian Fish and Wildlife Commission.

The DDP project team will host a second cooking demonstration at the Hospitality Management kitchen in the D.J. Jacobetti Complex on Saturday, October 27<sup>th</sup> from 1- 6 p.m. -- probably right around when this will be found in your mailbox. Hopefully you were able to attend.

Two participants at the first DDP cooking demonstration prepare acorn squash.



## Maple Flavored Baked Beans

Marty Reinhardt

1 bag (14-16 ounces) dried beans, pinto or great northern  
2 cups maple sugar  
salt

Wash and soak beans for 24 hours. Drain and rinse. Pour beans into a baking pan and add enough water to just cover the beans. Sprinkle with maple sugar, and lightly sprinkle with salt. Cook in the oven at 225 degrees overnight or for at least five hours.

## Cookies

Jessica Cadeau

1/3 cup sunflower seed butter  
2/3 cup maple syrup  
1 1/2 cup cornmeal flour  
1/4 teaspoon salt  
handful or 1/2 cup of chopped pecans (optional)

Mix all together and drop by spoonfuls onto greased baking sheet. Bake at 350 degrees for 15 minutes or so. Cookies are done when slightly firm in the center and they are golden brown on bottom and edges.

## 2012 Week of Eating Indigenous Foods Challenge

Dr. Devon Mihesuah, the Cora Lee Beers Price Professor in Humanities and Western Civilization at the University of Kansas, has announced the 2012 Week of Eating Indigenous Foods challenge in support of the Decolonizing Diet Project. Locally, we are calling this the mini-DDP challenge. Over 100 people took part in Dr. Mihesuah’s challenge last year. So save November 2-9 as your week to eat only foods indigenous to the Great Lakes Region. Try the foods that have always sustained tribes and provided them with good health. Support the DDP!



Visit Dr. Mihesuah’s Facebook site to learn more about her challenge.  
**Search on Facebook “Week of Indigenous Eating”**  
Visit Dr. Mihesuah’s website at [www.aihd.ku.edu](http://www.aihd.ku.edu)

## DDP Food Puns

One surprising outcome of the DDP is how enjoyable DDP food related puns are. Some may cringe at the thought of a bad pun, but some of the research subjects giggle with glee when a new witty wording relating to the diet is discovered. As Marty Reinhardt exhibits in the following quote, with his tongue only partially planted in his cheek, DDP (and its puns) is spreading like butter on a stack of hot pumpkin pecan blueberry pancakes. “In a nutshell, we want to encourage people to learn more about the DDP by sinking their teeth into it. But we realize that people have a lot on their plates already, so we don’t want to force it down anyone’s throat. That said, we do want them to know that DDP is the best thing since pumpkin cornbread. We had a gut feeling that we were whipping up something that would leave people hungry for more. Lastly, the DDP is not just frybread food for thought, and if anyone doubts it they will eat their words.”

So if you can swallow all of that, you’re ready to try out one of the more than 70 DDP recipes found on the DDP share site at <http://share.nmu.edu/moodle/course/view.php?id=33>.



# NMU's New President, David Haynes, Visits CNAS

By April Lindala

On Tuesday, September 25, NMU President David Haynes visited the Center for Native American Studies in Whitman Hall. As part of his tour of the Center, the President visited the Center's firesite in the Whitman woods, the Anishinaabe language map and tribal flag display in the Whitman Commons and the Center's resource room and office area.

Native American student enrollment at NMU has dropped rather dramatically in recent years. The President has made it a priority to include as part of NMU's enrollment goals specific recruitment strategies to attract Native American students.



Above from left to right: Kenn Pitawanakwat, Marty Reinhardt, President Haynes and April Lindala meet at the CNAS firesite in the Whitman Woods.



Above from left to right: Kenn Pitawanakwat and President Haynes



Above from left to right: Marty Reinhardt, April Lindala, President Haynes and Kenn Pitawanakwat.

President Haynes is interested in building relationships with tribes and tribal colleges in the Great Lakes region as a way to meet Native American prospective students. Other topics of discussion included the Michigan Indian Tuition Waiver, the Decolonizing Diet Project, the Native foods garden and growing spaces greenhouse and the importance of Anishinaabe language revitalization.

# First Nations Foods

## Decolonizing Diet Project: A six-month overview Thursday, November 1

Dr. Martin Reinhardt, assistant professor in Native American Studies, will report on the first six months of his year-long research project, the Decolonizing Diet Project (DDP).

## Decolonizing Diet Project: A panel presentation Wednesday, November 14

Research subjects will discuss their experience with the Decolonizing Diet Project.

## Decolonizing Diet Project: The female perspective Wednesday, November 28

April Lindala, director of the Center for Native American Studies, will present a socio-cultural ethnographic study focusing on the female experience of the DDP.

All events take place at 6 p.m. at the Mead Auditorium in the West Science Building. For more information about these events call the NMU Center for Native American Studies at 906-227-1397 or visit us at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).



Above: Dr. Martin Reinhardt  
Principal Investigator of the DDP



Above: April Lindala picking blueberries. Photo credit: Greg Peterson



continued from the previous page.

Society for American Indian and Alaskan Native veterans and military men and women.

**AN: Do you believe there are any specific changes that need to be made in regards to veteran treatment in our society?**

**Garceau:** I think the rest of America can once again learn from our American Indian communities. Our communities always honor and care for our warriors, not just when it's the popular thing to do. The constant acceptance and honoring of our veterans helps in healing when healing is needed. We must also remember not to stereotype veterans. Veterans do not come in a one-size-fits-all-box; different veterans have different needs. If our military personnel or veterans need help we need to provide it. We must never forget to serve those who have served us.

**AN: What should we keep in mind about veterans during this year's Veteran's Day celebration?**

**Garceau:** We need to remember that all of our military personnel, veterans and their families have all made sacrifices along with endured hardships in service to our country and communities. Some of those sacrifices will be felt for the rest of their lives, some even gave their lives in service to country; "All gave some, some gave all." Remember that everyday should be Veteran's Day. Thank them for their service to country, community and you. Thank their families for sharing their warriors with you. Miigwech Ogichidaa!

For more interviews see page 9.



# First Nations Films Celebrate Indigenous Films

## "Good Meat" and "My Big Fat Diet"

Jamrich Hall 102

TWO SHOWINGS Wednesday, November 7 at 6 p.m. and Tuesday, November 13 at 6 p.m.

## "The Business of Fancy Dancing"

Jamrich Hall 102

Monday, November 12 at 6 p.m.

DIRECTED BY SHERMAN ALEXIE

MPAA - UNRATED. RECOMMENDED FOR MATURE AUDIENCES ONLY.

## "Skins"

Whitman Hall Commons

Monday, November 19 at 6 p.m.

DIRECTED BY CHRIS EYRE - RATED R

## "Smoke Signals"

Whitman Hall Commons

Tuesday, November 20 at 6 p.m.

DIRECTED BY CHRIS EYRE - RATED PG-13

For more information about these films call the NMU Center for Native American Studies at 906-227-1397 or visit us at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).



## Cultural Disrespect Still Too Common on College Campuses

By Ariel Dennis

Put yourself in the place of a Native American student at Northern Michigan University for a second. Imagine your excitement when you hear that the All American Rejects are going to be playing on campus in October.

Holy cats! How awesome is that? You speed to the nearest bulletin board to check out the concert poster, only to find one of the band members openly disrespecting your Native culture by wearing a costume headdress and trying to look foolish. How do you feel? Angry? Disrespected? Disappointed? All of the above?

Many students at NMU didn't seem at all affected by the poster, but for the students who understood just how disrespectful that image was to an entire culture, it came as a shock. How could something so culturally ignorant be displayed within an educational setting? When students brought this issue to the attention of Northern Arts and Entertainment, some believed that the posters would be removed from the bulletin boards and replaced by something less offensive. Instead, the problem was covered up using a sticker that didn't fully block out the image. Amanda Weinert, president of the Native American Student Association, said it best: "Why am I paying student activity fees to the university when they are using them to disrespect my culture?"

These half-hearted attempts to cover up cultural ignorance are helping no one.

When the image on the concert poster was brought up in casual conversation, a student naïvely interjected, "What's so wrong about wearing a headdress? I like feathers, since when is it bad to wear feathers?" Her lack of knowledge about the Native American culture magnified the issue: these blanket fixes are taking away cultural learning opportunities. Instead of publicly addressing the issue with the concert posters and using the opportunity to teach students about different cultures and what is or is not considered appropriate and respectful, these issues are being swept under the rug so that no one has to deal with the consequences.

In the recent NMU Homecoming parade, a similar incident occurred: an On-Campus Housing float from Payne Hall entered the parade using *Indiana Jones and the Raiders of the Lost Ark* as its inspiration. One student walking with the float was given the task of dressing up as an Aztec, complete with face and body paint. Austin Smith, vice president of the Native American Student Association, and Shelby Segerstrom, acting secretary, took the opportunity to educate the young man by giving him a flyer that the group was handing out to parade viewers. This flyer discussed the need of the education system to "Teach Respect,

Not Racism" in regards to Native American culture.

This student spoke with Center for Native American Studies Director April Lindala and Assistant Professor Martin Reinhardt earlier in the day about his costume and its stereotypical nature, ignored the concerns of Lindala and Reinhardt and wore the costume anyway.

This intentional disregard for an entire culture can be seen on college campuses throughout the nation. Recently at South Dakota State University a similar incident of disrespect to Native American students took place. Found written in graffiti on one of the dorm room walls were the words, "Prairie niggers, Rm 154, 164, go back to the rez."

This area of the country is a common hotbed of racial tension between Native Americans and the surrounding population, but that does not excuse this type of behavior from a college student. Actions like this can quickly evolve from something innocent and accidental, like an ethnically disrespectful concert poster hanging in a hallway, to intentional disrespect, and eventually to disruptive behavior that targets specific people. Where the line gets drawn between acceptable and unacceptable is determined by the actions of individuals, and it's about time to set that precedent at Northern Michigan University.

## Have a desire to obtain a Ph.D.? Become a McNair Scholar



McNair Scholar Joe Masters graduated from NMU in May of 2012 and is working towards a graduate degree in Social Work.

Monday, November 5 is the due date for those interested in the McNair Scholars program for the upcoming semester. Eligible students are first generation college students (neither parent earned a four year college degree) and considered low income. Underrepresented students -- Native American, African American, Hispanic or with a registered disability -- may also qualify for the McNair Scholars program. You must have completed 40 credit hours with a 2.75 overall G.P.A. and be committed to **1)** completing the summer research component and **2)** be dedicated to entering a PhD. Doctoral program. Visit the NMU McNair Scholars Office at 2804 West Science during business hours to learn more.



## More Veteran's Day Interviews

### An Interview with Marty Reinhardt

By Gabe Waskiewicz

**Anishinaabe News: Describe how your military service has influenced you?**

**Marty Reinhardt:** I served in the U.S. Army for 4 years from 1986-1990 as a wheeled vehicle mechanic. Our family has a long held tradition of men serving in the military. I knew from when I was little that I would eventually go into the military, and I looked forward to it. I got very disillusioned with school and dropped out at the age of 16. I then joined the army on my 17th birthday. My



parents had to give their permission, under the delayed entry program. I did my basic training and AIT at Fort Jackson, S.C. I was stationed at Fort Stewart, Ga. from '87-88, and Hunter Army Airfield from '88-89. I was transferred to Camp Jackson, South Korea in '89, and got out of the service when I left there in 1990. I did my out processing at the Presidio in San Francisco. I was honorably discharged at the rank of corporal. While I was in the army, I started taking college courses. I continued once I got out. I went to five higher education institutions before I finally got my associates degree at Lansing Community College in 1992. I transferred from there to Lake Superior State University, where I graduated with a bachelor's degree in sociology and a minor in Native American studies in 1994. I used my GI Bill at both to help pay for my educational expenses. I then went on to get a master's degree in sociology from Central Michigan University in 1998, and a Doctoral degree in educational leadership from the Pennsylvania State University in 2004.

The military experience was difficult in some ways. I didn't like being

so far away from family. On the other hand, it taught me a lot about being self-sufficient. It also instilled a new pride in me that I had proven myself an ogichidaa, a warrior. In my family and culture that means a lot. I joined the ranks of those who had served. I attribute a lot of my determination and drive to my military experience.

**AN: What does Veteran's Day mean to you?**

**Reinhardt:** Veteran's Day is an opportunity for me to pay tribute to those who have served the people as soldiers, many who have given their lives. This includes all of my ancestors, those who fought against, and those who fought for the United States.

**AN: What should non-veterans keep in mind while observing the upcoming Veteran's Day celebrations?**

**Reinhardt:** I think non-veterans should take time to show their appreciation to the veterans in their local communities. Shake their hands and say thank you, or miigwech as we say in Ojibway. Take some time to learn about veteran's issues and the histories of soldiers from their families and communities. Visit the veteran's homes and the memorials. Never forget that freedom is not free.

### An Interview with Marisa Van Zile

By Gabe Waskiewicz

Marisa is a senior at NMU majoring in sociology, with a minor in Native American studies. She plans on graduating this May, and currently works in the CNAS in addition to being part of the 652nd division of the Army Reserves.

**AN: Can you describe your military service and how it has influenced you as a student?**

**Marisa Van Zile:** I recently completed my fourth year of an eight-year commitment in the Army Reserves. I

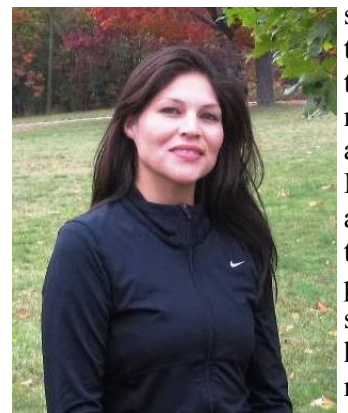
am a part of the detachment to the 652nd engineering company out of Marquette. Both my father and grandfather also served in the army, with my grandfather surviving as a P.O.W. during WWII. I attended school before joining the service, but the army core values have definitely helped me become a more disciplined student. Without the financial help the Army Reserves provides, it would be very difficult to even attend school. The military also gives me a sense of camaraderie and support in my school experiences that is in addition to my family and friends. I hope to become an officer so I can apply my knowledge to the military.

**AN: What does Veteran's Day mean to you?**

**Van Zile:** It is a chance for everyone both military and non-military to look at the past and present to honor what our service members do. We should always honor and appreciate that.

**AN: What should non-veterans keep in mind while observing the upcoming Veteran's Day celebrations?**

**Van Zile:** They should recognize the sacrifice and purpose of our armed forces, with that purpose being to protect and serve. I think people should also remember the sacrifices made by the families of service members because they are making sacrifices as well. I appreciate it when strangers show their support because it makes me remember all of the collective



support that extends to my family and unit. Most of all, though, people should honor the memory of all veterans on this day and every day.





An EO Institution

*Anishinaabe News*  
c/o Center for Native American Studies  
Northern Michigan University  
1401 Presque Isle Avenue  
Marquette, Michigan 49855



# Anishinaabe News

Fall 2012

Volume 8, Issue 2

## 12th annual First Nations Food Taster

*By Ariel Dennis*

The 12th annual First Nations Food Taster was held on November 9 at the D.J. Jacobetti Complex. Over 250 total tickets were sold for this two hour event, which was hosted by the Native American Student Association (NASA), and featured a variety of Native American cuisine. Several recipes from the Decolonizing Diet Project were included in this year's menu, such as venison/bison meatloaf, turkey pumpkin soup, and maple flavored great northern beans. These new dishes allowed those who attended a chance to sample some of the Indigenous foods of our region, along with standard favorites like fry bread and three sisters casserole. The combination led some to comment that this was the best food taster yet.

Not including members of NASA or the staff of the Center for Native American Studies, there were at least 69 volunteers who signed in, either during the three days of preparation or at the event itself. There were many eager faces and helping hands in the kitchen and out in the main dining area, and our volunteers jumped right in with whatever they were asked to do. It was great seeing so many students working together in the kitchen. NASA would like to say *chi-miigwech* to all the volunteers who helped out at this event! Your hard work was greatly appreciated and made the event a success. We hope to see you again at our upcoming events.

The proceeds from this event will help to fund the *Learning to Walk Together* traditional powwow.



Volunteers Anna Lang, Josh Lesage, Ariel Dennis, Shelby Segerstrom, and Justin Lukowicz preparing maple sugared pecans.

## Native American Studies - Winter 2013

**There are still open seats!**

**NAS 101 - Anishinaabe Language, Culture and Community I**

**NAS 102 - Anishinaabe Language, Culture and Community II**

**NAS 207b - Winter Experience - Anishinaabe Language**

**NAS 342 - Indigenous Environmental Movements**

**NAS 486 - American Indian Educational Law and Leadership**

**NAS 488 - Native American Service Learning Project**



**Visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) or call 906-227-1397 for more information.**

### Inside this Issue

Author Joseph Bruchac

\*

First Nations Films

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Native Month Workshops

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Decolonizing Diet Panel

\*

Louis Erdrich's Award-Winning Novel

\*

And much more



Abenaki author Joseph Bruchac plays the drum during his reading and performance on November 8. Learn more about his visit and other Native American Heritage Month activities in this issue.

***You can contribute to the Anishinaabe News!***

Do you like to write?

Take photos?

Draw cartoons?

Or...

do you have an opinion?

Be a part of the *Nish News* team and build your resume while sharing your opinions and knowledge of Native issues.

**Call Gabe at 906-227-1397 to find out how.**



## Award-winning Author Joseph Bruchac Visits NMU

By Gabe Waskiewicz

One of the highlights of this year's Native Month was Joseph Bruchac's visit to NMU's campus on November 8. The award-winning author held two presentations in the afternoon, the first dealing with Native foods and cultures while the second described some of the methods for reading and teaching Native American literature. He then gave a spell-binding reading and presentation that evening. All three sessions were free to the public, and those who were able to attend were treated to a truly masterful storyteller. By blending his vast knowledge of Native American culture and traditions with his own personal experience, Bruchac weaved together the educational with an entertaining mix of allusions and side stories to keep audiences mesmerized.

Bruchac, who began publishing in 1971, is the author of more than 120 books that reflect his Abenaki Indian heritage and Native American traditions. In addition to his books, the author's poems, articles and stories have also appeared in over 500 publications. This prolific list of creative works has helped earn him such honors as the Lifetime Achievement Award from the Native Writers' Circle of the Americas. These works include poetry, short stories, novels, and the editing of several anthologies. His subjects range in scope from works about notable Native American figures, such as Jim Thorpe and Geronimo, to children's books teaching lessons passed down through the oral traditions.

During his visit to our campus, Joseph Bruchac got to learn about some the projects that the Center for

Native American Studies has been working on in recent years, including the Decolonizing Diet Project (DDP) and the production of the anthology, *Voice on the Water: Great Lakes Native America Now*.

The work being done with the DDP tied in nicely with his own presentation on Native cultures and foods, in which he focused on the relationship between Native cultures and stories and the Indigenous foods that have sustained Native Americans in the past, and hopefully will again in the future. During the presentation, Bruchac described how "Indigenous plants for centuries,

and longer, have taken care of human beings in the Americas." Native people have "a 7,000 year history of using corn," with beans and squash being used for a couple of thousand years less. This long history of using these foods has led

them to being named "the three sisters," and they remain a vital source of sustenance among Native people everywhere to this day.

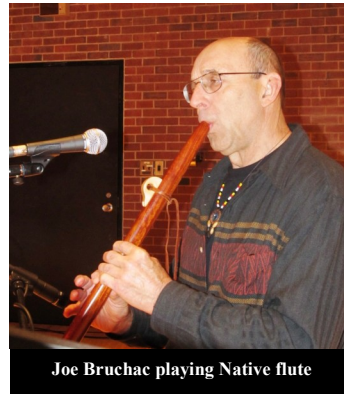
Throughout his presentations and performance, Bruchac also spoke in Abenaki, introducing himself as "Joseph, or the Peaceful One," and played the drum and native flute. For his final event, a reading and performance of his eclectic range of talents, the author also played the guitar while singing a song he wrote about his admiration for the iconic Native American athlete Jim Thorpe. He went on to explain how

he once met the now mythic figure during his own childhood, at time when he didn't yet grasp the importance of who he was meeting. He

also told a couple of traditional stories that kept the younger audience members on the edge of their seats, while at the same time teaching a moral lessons for young and old alike. The performance left one

NMU English professor to call the author, "a true renaissance man."

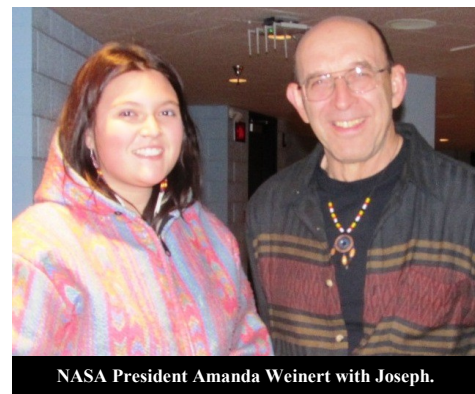
After each session, the always gracious and hospitable author made sure to take time to have pictures taken with audience members and sign copies of his books for them. This day of cultural revival will stand out in the memory of those lucky enough to have attended for some time to come.



Joe Bruchac playing Native flute



Author Joseph Bruchac performs.



NASA President Amanda Weinert with Joseph.

Dr. Bruchac's visit was made possible by the King\*Chavez\*Parks Visiting Professor Initiative, the Center for Native American Studies, the College of Arts and Sciences, the English Department and the School of Education.

Joe would like to send a special thanks to NMU freshman Hannah Vallier for use of her hand drum and to NMU alum Walt Lindala for use of the guitar.

Continued from page 11 - "My favorite Nene"

Town.' Small things like being served hemlock tea to calm down, or the 'knot wood' story, to more extravagant tales of his Catholic school misadventures. I relish the days when he has time to sit and tell me stories while we drive around town together. Whether it be about jumping out two story windows to run away from abusive nuns, or when my Granny lady makes his drunken friend 'Duwop' sleep in the garage because he clogs the toilets. Stories of when he first met my Granny lady in high school. I miss just sitting with him, even when we don't talk.

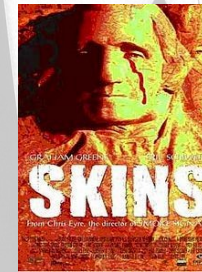
My Buppa is so wise, I don't know what I would do if he weren't there to guide me. He is my reason for coming to college, for pursuing my dreams. He never had the chance to, so I am doing it for him. I am the first person in my family to go to college in I don't know how many generations, and it may not have been that way without him. We talk of someone getting an education to make him seem smarter. It is useless; he is the smartest, strongest, sweetest nene I have ever known. I guess what I am trying to say is I am extremely thankful for my Buppa. Miigwitch Buppa, I will be home soon.



## "Skins" and "Smoke Signals" Reviews

By Christine Knudson

The Story of *Skins* (2002) centers on two brothers on the Pine Ridge Indian Reservation. The movie was directed by Chris Eyre and stars Eric Schweig as Rudy Yellow Ridge, a tribal cop and Graham Greene as his older brother, Mogie Yellow Ridge. Mogie suffers from alcoholism. Their parents were alcoholics as well. Alcohol is banned from the Pine Ridge Indian Reservation, but this doesn't stop its inhabitants from getting it; they simply go out of town to buy their alcohol. Rudy becomes fed up with the way life is on the reservation when a body is discovered. This causes him to become a masked vigilante of a sort, letting him bring his own idea of justice to those who have done wrong. One night, Rudy decides to set the liquor store on fire just outside of the reservation. Little did Rudy know Mogie was inside. The film tackles themes such as alcohol abuse, domestic violence, family, and the harsh realities of life on the Pine Ridge Indian Reservation.



*Smoke Signals* (1998) is based on a book written by Sherman Alexie called *The Lone Ranger and Tonto Fistfight in Heaven*. The film was also directed by Chris Eyre and stars Adam Beach as Victor Joseph and Evan Adams as Thomas. Thomas was saved from a house fire by Victor's father, Arnold. Both of Thomas's parents perished in the fire, so he was raised by his grandmother. After a dispute with Victor's mother, Arnold leaves his family. Ten years later, Victor finds out his father passed away in Phoenix, Arizona. At first, Victor doesn't know how he is going to get to Phoenix, until Thomas offers to pay his way there. The only catch in the proposition—Victor has to take Thomas with him. *Smoke Signals* is both funny and emotional all while tackling themes such as family, alcoholism, friendship, and growing up on the reservation.



These two films were presented during Native American Heritage Month by the Multicultural Education and Resource Center.

## Local Native artist to Create Enhanced City of Marquette Pins

From Marquette City Manager Bill Vajda

The City of Marquette holds deep respect for our Native American roots and tribal partners. We work hard to meet the needs of our mutual constituents, and have greatly expanded cooperation between tribal government, city government and community recipients of 2% charitable support. Cooperation has created strong bonds, and we enjoy broad support of local and tribal law enforcement; joint advocacy for tribal business opportunities and expansion of Native American heritage awareness and its critical role in the history of Marquette. We value this strong partnership and are proud to show it.

On that note, City of Marquette representatives attended the 20th annual traditional powwow at NMU and came across Ken Soney (Walpole Island), a vendor selling jewelry that fused a traditional medicine wheel with organizational logos. What wonderful serendipity - the chance to help a Native American business and honor the partnership we hold. We hope all who see the pins understand our intent and view them as symbols of the partnerships we enjoy in Marquette.





## Hands On Learning During Native Month

By Tina Moses

I had the opportunity to participate in two workshops during Native Month. The first one was *Making Birch Bark Trivets with Porcupine Quills and Sweetgrass* with special guest Elizabeth Kime-won. This workshop took place over two days at the Beaumier U.P. Heritage Center. We began by creating our own design on paper and transferring that design to the birch bark. Slowly and carefully, we began the process of punching a small hole in the bark to fit the end of the quill through. If anyone has ever been stuck with a quill before, you can understand the pain I experienced as I inadvertently pushed the awl through the bark and it slipped, sticking the quill into my thumb really well. I had to ask the kid sitting next to me to pull it out. There were fourteen of us there. The enjoyable part (besides creating this beautiful art) was being able to sit with new friends and share stories and laughter.



Sylvia Duncan working on a birch bark trivet

The second day was finishing the quillwork process. Elizabeth gave each of us a needle, thread, and sweetgrass to sew onto the edge for decoration. Elizabeth and her husband, Leonard, were enjoyable and good-natured. They were also fluent Anishinaabemowin speakers so it was great listening to them speak with Kenn throughout the workshop.

The other workshop I attended was *Making Dishbags* with the Native American Student Association. This workshop involved sewing together the materials to make the bag for the dishes.

The students provided some background information as to why dishbags were important and needed. It was to conserve the environment free of litter while attending social gatherings. Many of the Native gatherings ask that you bring your own dishware. This workshop was a learning experience for all of us, as those who have sewing machines had to figure out the pattern and those who weren't experienced with sewing had to learn the fundamentals. Each of us got the hang of it and most of us were able to make two dishbags. NASA will be making more to give as gifts and to sell as a fundraiser.



Right: Workshop participants show off their completed dishbags.



Max Wojciechowski at the Quill Workshop

By Ariel Dennis

The Native American Student Association hosted a beading workshop in November in Whitman Hall.

The workshop was led by Austin Smith, a senior NASA member, and was attended by three fellow NASA members and approximately eight community members.

During the workshop, Smith instructed the attendees on how to make oval-shaped beaded appliques into rings.

Participants were allowed to choose their own pattern, colors, and size, and followed her instruction from there. The plan was for the community members and students who attended to bead an oval-shaped applique and then back it with hide to make the ring.

Based on the sounds of happy chatter that filled the room that night, this workshop was an overall success. Although only one ring was completed (see photo below) in the two-and-a-half-hour time period, the women who showed up took home with them everything they would need to finish their project.

As a member of NASA, I hope that they took with them not only some beads and a needle, but a new-found interest in Native American culture.

If you have ideas for future art or craft workshops, let NASA know by emailing them at [nasa@nmu.edu](mailto:nasa@nmu.edu).



## NAS Faculty and Staff - Hopes and plans for the New Year!



Shirley Brozzo

*Shirley Brozzo, NAS Adjunct Assistant Professor*  
 "For next year, I personally hope that things slow down, just a little. I'd like a little more time to read for fun and to make more time to write. I'd also like to spend more time with my children and grandchildren. Professionally, I'd love to have greater interactions with the students in my classes and to make a difference in someone's life, even a small difference."



Aimee Cree Dunn

*Grace Chaillier, NAS Adjunct Assistant Professor*  
 "After a very difficult past year in which my sister and I lost both of our parents, I'd really just like life to stabilize in 2013. Even if the coming year is less than perfect, which it will be with diminished family, hopefully it will be more balanced anyway. As for winter semester, I will be teaching two sections of NAS 204: The Native American Experience course, which is one of my favorites to teach. I look forward to it. It's usually an eclectic mix of learners, from first year freshman to middle-aged, non-traditional students, so it's really a joy to teach."

*Aimee Cree Dunn, NAS Adjunct Instructor*  
 "As usual, my hopes for the new year could fill a small book: eating healthier, exercising more (okay, even exercising a little), watching less movies...but I prefer to concentrate on things that have a far better chance of actually happening. Like the complete and utterly radical transformation of society."  
*To see Aimee's entire wish list for 2013 see page 5.*

*Tina Moses, NAS Principal Secretary*  
 "My hope for the new year is just to finish the DDP on a strong note. My plans for next year is to get my girl graduated and to finish her scrapbook."

*Kenn Pitawanakwat, Anishinaabemowin Instructor*  
 "My plan is to nurture more Anishinaabe speakers and to continue working with the community. One such plan would be a minowe Anishinaabe language group. Other plans include upgrading my top language speakers towards a deeper grasp on etymology, storytelling, and work towards an Anishinaabe language major. My hope is that the Center for Native American Studies will continue to grow and flourish with the superior programs and individuals teaching and working as support."

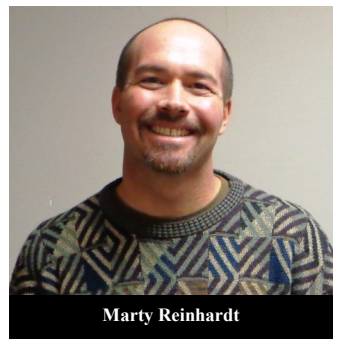
*Marty Reinhardt, NAS Assistant Professor*  
 "On a higher level, I would hope for minobimaadiz (the good life, health and happiness) for my family, my friends, and myself. On a professional level, I hope to make great strides working on some of our ongoing projects at the Center, especially the Decolonizing Diet Project where we will be moving from the implementation phase to the analysis and reporting phase."



Grace Chaillier



Tina Moses



Marty Reinhardt

# Happy Holidays

From the faculty, staff and employees of the NMU Center for Native American Studies.

Not pictured: Violet Friisvall Ayers, Kenn Pitawanakwat, Samantha Hasek, Anna Lang, Hallie Sutton and Marisa Van Zile.



Back row from left to right: Aimee Cree Dunn with a little guest, Gabe Waskiewicz, Amanda Weinert, Shelby Segerstrom, Marty Reinhardt and Grace Chaillier. Front row from l to r: Shirley Brozzo, Tina Moses and April Lindala.



## Anishinaabe News

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When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

## First Nations Films Review

By Andrew Bek

During the 2012 Native American Heritage month observation, the CNAS at NMU hosted two food related films called *My Big Fat Diet* and *Good Meat*. Both films explored the relationships between Native people and non-Native dietary habits.

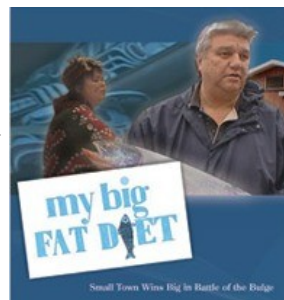
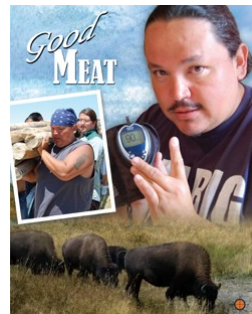
In *Good Meat*, we meet Beau LeBeau, a Lakota man who has gone from being a lithe athletic high school basketball star to an out of breath, middle aged 333 pound diabetic.

His out of control eating of junk foods and especially guzzling massive quantities of soda is wreaking havoc on his health and his self-image.

Beau decides to attempt to adopt a six-month long traditional Plains Indian diet based on bison and fresh fruit and vegetables. Under the care of his doctor and a dietician, he begins to exercise and eat more consciously. His challenges and triumphs and transparency about the low and high points of his journey allow the viewer to develop empathy and compassion, which helps to replace judgment and pity. This tale is a familiar one, and is why we find ourselves cheering for Beau as he struggles and ultimately succeeds only to face more obstacles.

In *My Big Fat Diet* we visit Alert Bay, a Canadian fishing village near Vancouver Island. The island is home to two cultures, the Namgis First Nation and their non-Native neighbors.

An epidemic of obesity and its side effects is sweeping the community.



Led by a Metis (bi-cultural) physician, the community goes cold turkey and implements a low carb, no sugar diet based on the traditions of eating lots of fat and oils gleaned from their declining fisheries. We follow the struggles of six villagers and their families as they participate in a cultural and medical experiment that looks to address the health problems of affluence. One particularly moving moment comes near the end of their journey when they use a wheelbarrow to cart in sacks of carbohydrates (wheat flour) that represent the total poundage they lost.

Both films pose bigger questions about the health of the individual within the health of their environments. And both films explore the relationship between health problems caused by poverty and affluence in Native American/First Nation cultures where it is easier and cheaper in the short run to eat unhealthy and sit around mourning the loss of their cultures.

Thank you, CNAS for sponsoring these showings, which were particularly inspirational as we continue the Decolonizing Diet Project here at NMU.

**Three other DDP related events were featured during Native American Heritage Month. These included the six-month overview with Dr. Martin Reinhardt, who presented the findings of research subjects during the first half of the project's implementation phase, and a presentation of an ethnographic study of the female perspective of the project by April Lindala. In addition, a mini challenge was held, where participants were encouraged to eat only DDP qualifying foods for a week. For more information on these events, visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).**

## Louis Erdrich Wins National Book Award

By Gabe Waskiewicz

The National Book Foundation recently announced that highly

acclaimed Ojibwe author Louis

Erdrich's newest novel, *The Round House*, has won the National Book Award for fiction.

Erdrich has won awards in the past, beginning with the National Book Circle Award in 1984

for her novel *Love Medicine*, and has been a finalist for others, most notably her 2009 nomination for the Pulitzer Prize in fiction for her novel *The Plague of Doves*, but this is the most prestigious award she has received so far. While accepting the award, the member of the Turtle Mountain Band of Chippewa Indians spoke first in Ojibwemowin before switching to English. She dedicated the award to "the grace and endurance of Native people," and went on to say that, "this is a book about a huge case of injustice ongoing on reservations. Thank you for giving it a wider audience."

*The Round House*, her 14th novel, focuses on a 13-year-old Ojibwe boy

named Joe and his quest to avenge the rape of his mother. Believing the police

investigation of the crime to be inadequate, Joe goes about trying to solve the crime on his own. In



her review in *The New York Times*, Michiko Kakutani wrote that the novel "opens out to become a detective story and a coming-of-age story, a story about how Joe is initiated into the

sadnesses and disillusionments of grown-up life and the somber realities of his people's history." While doing so, the novel explores the problem of jurisdictional rights involving violent crimes on American Indian reservations, following a list of other topics of concern among Native Americans that Erdrich has tackled in her fiction. Throughout her novels, she has touched on similar issues while creating a series of narratives that span several generations of characters living in or around the same fictional North Dakota reservation. By combining some of the local history of the North Dakota where she grew up with current themes and a sense of modern consciousness, Erdrich

weaves together a fictional landscape that has led many to compare her works to William Faulkner's Yoknapatawpha novels.

*The Round House* has received widespread admiration and critical acclaim. Amazon.com voted it the best book of 2012, saying that it is "likely to be dubbed the Native American *To Kill a Mockingbird*."

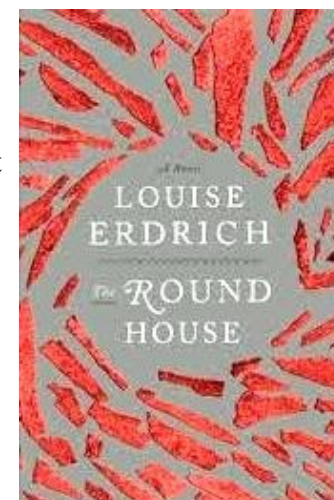
Louise Erdrich deserves all of this support. She has been a highly regarded author for nearly 30 years, and is widely considered one of the most significant writers of the second wave of what has been dubbed the "Native American Renaissance." In addition to her works of fiction, she has written numerous volumes of poetry, children's literature, and non-fiction. CNAS faculty members Grace Chaillier and Shirley Brozzo have studied Erdrich's books extensively, using them for several of their courses. Both agree that this is one of her finest achievements. Shirley said that she "can see why it was chosen for the award. The language usage alone is stunning." Hopefully, her work will continue to influence and inspire the next generation of Native American authors.

***Precious Knowledge* to be Shown at NMU**

The film, *Precious Knowledge*, will be shown Wednesday, January 23 at 7 p.m. as part of next semester's Martin Luther King week activities (location TBD). It is sponsored by the NMU Ethnic and Cultural Diversity Committee.

The filmmaker, Eren McGinnis, will be on the NMU campus to discuss the making of the documentary and answer questions following the showing.

The film follows the assault on the Mexican American studies program in Tucson. Specific books and authors (including several Native American authors) were banned by the Tucson schools.





## Voice on the Water: One Year Later

By Gabe Waskiewicz

In November 2011 the 254-page anthology *Voice on the Water:*

*Great Lakes Native America Now* was published by the NMU Press. This work was the culmination of a lifelong dream of members of

the faculty and staff at the Center for Native American Studies. The goal was to “prepare an anthology that will introduce Michigan residents to the contemporary yearnings that concern and impact the modern lives of Native Americans in our state.”

The book was funded both by NMU and a grant from the Michigan Humanities Council, but it also took over two and a half years of planning, preparing, and participation by many individuals to get it to print. At the forefront of this long journey was the project’s editor, Grace Chaillier, who spent countless hours making sure the dream became a reality.

“We wanted this book to appeal to a broad audience and our hope is that it will also be used as a textbook from the junior high level through college,” says Chaillier. “Indians in general are not very well known as contemporary people in American society. If you ask students to draw depictions of them, it’s usually with tee-pees, bows and arrows and other images from the past. We want to introduce ourselves as Indian people, but also as contemporary Michigan residents so our Michigan

neighbors will know us better.”

In the year since the book’s publication this has begun to become a reality. Two readings have been held, one here on NMU’s campus and one at the Saginaw Chippewa’s Ziibiwing Cultural Center, with almost two dozen of the anthology’s 88 contributors participating.

After originally being sold mainly through NMU’s bookstore, for several months *Voice on the Water* has been available on Amazon. During the past year it, has also been donated to public schools, universities, libraries, the education directors of the twelve federally recognized tribes in Michigan Native American, and Native American organizations across Michigan, with an overwhelmingly positive response.

“We appreciate all of the dozens of thank you letters and emails we have received from public schools and libraries who were given the book to include in their collections,” says Chaillier. “These kind words are an affirmation that the book’s message is being well received.”

The anthology has also found its way in the classroom here at NMU. English instructor Jamie Kuehnl has used it in her Good

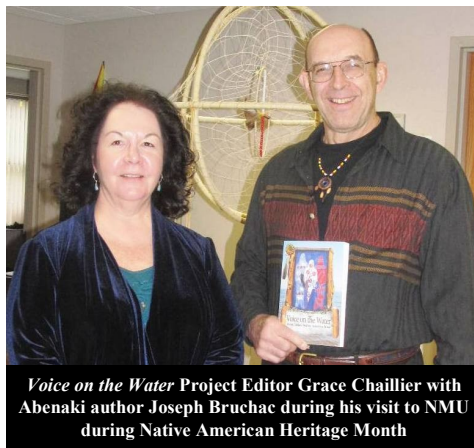
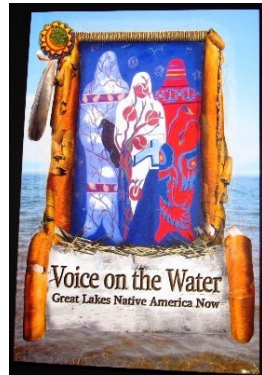
Books courses, Grace Chaillier is teaching it in her NAS 414 class this semester, and Marty Reinhardt’s NAS 204 class will also study the book next semester.

One interesting thing that Chaillier discovered while teaching the book was how well it applies to a course on women’s studies. She hadn’t “approached the book from that perspective before,” but, with over half of the anthology’s contributors being female, it gave her class a wealth of material to work with. So much material, in fact, that she wasn’t even able to cover all of it during the course of the semester. The pieces they did cover included works of fiction, non-fiction, memoir, poetry, artwork, photography, and traditional art. Not only does the anthology have an interesting mix of genres, but its contributors also have a wide range of ages, spanning from 10 years old all the way up to 80.

In addition, the contributors come from a variety of tribal affiliations, many even from outside the Great Lakes region. Though the book centers around the experience of Native Americans in Michigan, many of its contributors spent portions of their lives living in other regions. All of these factors help make *Voice on the Water* an interesting cross-section of Native American culture.

In just the first year since being published, it is clear that *Voice on the Water* is already beginning to reach the book’s editor’s goal of, “deepening readers’ comprehension of who Michigan Indians have become in the 21st century.”

To purchase a copy go to [www.nmubookstore.com](http://www.nmubookstore.com).



*Voice on the Water* Project Editor Grace Chaillier with Abenaki author Joseph Bruchac during his visit to NMU during Native American Heritage Month

## NASA Student Spotlight

### Hannah Vallier

Interview by Ariel Dennis

**Nish News:** Where are you from?  
**Hannah Vallier:** Manistique, Michigan

**NN:** What is your tribal affiliation?

**Vallier:** I’m a member of the Sault Ste. Marie tribe of Chippewa/Ojibwe Indians.

**NN:** What year are you and what is your major/minor?

**Vallier:** Freshman, major- psychology, minor- Native American studies

**NN:** When will you graduate?  
**Vallier:** 2016

**NN:** Why did you choose NMU?  
**Vallier:** I’ve wanted to come here since I was in sixth grade.

**NN:** How did you become involved in NASA?

**Vallier:** I had participated in the Medicine Wheel Academy in high school and I was taught about it then.

**NN:** What is your favorite class this semester and why?

**Vallier:** My EN110 with Professor Amy Hamilton because every class was interesting and I truly learned a plethora of information.

**NN:** What classes are you taking next semester?

**Vallier:** Next semester I’m taking biology, Native American Studies, and welding.

**NN:** What are your plans for winter break?

**Vallier:** During winter break I will be going to Manistique for a week to see family, then I’m going to Bark River to see other family and work.

**NN:** What other organizations are you involved in?

**Vallier:** NASA is the only organization that I participate in so far this year.

**NN:** What is your favorite movie, music, or book?

**Vallier:** My favorite movie is *Step-brothers*, I’m musically eclectic, and I love reading too much to pick favorites.

**NN:** What are some of your other interests?

**Vallier:** I love crafting, cooking, ATV’n, etc.

**NN:** What do you think of NMU so far?

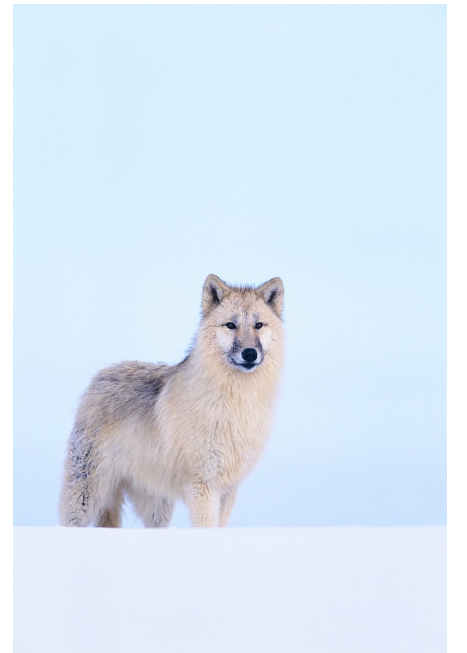
**Vallier:** I would suggest NMU to anyone looking for a school. It’s been a great place to live and learn.

**NN:** What are some highlights of your time at NMU so far?

**Vallier:** House events have been a really nice highlight here at NMU; it helps that I have an Amazing RA. : ]

**NN:** If you could own any animal, what would it be and why?

**Vallier:** Half wolf/half husky, because not only are they smart, but they’re also beautiful!



### Aimee’s 2013 Wish List

*Continued from page 3*

- humanity comes to a renewed understanding of all our relations, recognizing them as our equals, accepting them as spiritual entities, fulfilling our responsibilities to them, and recognizing what a gift it is to do these things, to live in this way.

- Americans recognize the U.S. for the corporate state that it is, one colonial state in a global corporate empire, and how our electoral politics, economics, educational systems, and the very lifestyle paths we are conditioned into are designed primarily to serve this corporate state and to create consumer-worker citizens trained to maintain the functionality of the corporate system (despite the cost to family, to the land, and to self).

- To top it off with a list: the U.P. protects ma’ingan, throws out Rio Tinto and indeed bans all sulfide mining, protects our forests from the growing biomass industry, refuses to allow mega-windfarms (and their transmission corridors) to dominate our rural landscapes, and turns the term “Yoooper” into a synonym for “Treehugger.”

As far as what I’ll be doing next semester? Working on all of the above. Well, most of it. That is, in addition, of course, to teaching and learning about The Empire’s impact on Indigenous peoples and vice versa, developing an outdoors-based preK-12 curriculum for The Little Green Schoolhouse, and simply enjoying watching my Little Sprout grow.



## DDP Panel and Presentations

By Leora Lancaster

Seven of the Decolonizing Diet project's research subjects volunteered to be on a panel to discuss many aspects of the year-long journey as part of the Native month activities.

CNAS director April Lindala facilitated the panel and Dr. Martin Reinhardt (both are on the diet) filmed the discussion.

With the project just over the half-way mark, the audience was eager to hear everything from daily struggles, to meal preparation, to new and favorite recipes.

My personal experience with the diet so far has been a mix of ups and downs. I have loved trying new recipes, learning about all the edible and non-edible indigenous plants in the Great Lakes region, and being able to share the experience with my family. My husband and I are both on the diet, so that does make it a bit easier for planning

meals.

However, some obstacles that we have come across these past eight months have been trying to eat DDP eligible foods while traveling and having time restraints to go out into the bush to get the foods for the diet as well as process them.

Because my family and I have been experimenting with becoming more self-sustainable (through hunting, gathering, fishing, raising animals and gardening) I am grateful to be a part of such a positive experience. This project has done nothing but help educate us on how to live in a more traditional and sustainable way.

It was exciting to be a part of the



From left to right: Leora Lancaster, Andrew Bek, Mary Jane Wilson, Treasa Sowa, Kristine Fountaine, and Mitch Bolo

panel. I enjoyed hearing all of the great questions from the audience as well as fellow DDP participants. There were a couple of questions that really stuck out in my mind, such as, "apart from health and food aspects, how has the diet changed you?"

Instead of answering this question, I would like you as the reader to imagine what your life would be like if you were to change your diet and lifestyle as the DDP participants have.

For more Native American Heritage Month photos turn to page 9.



Kristine Fountaine

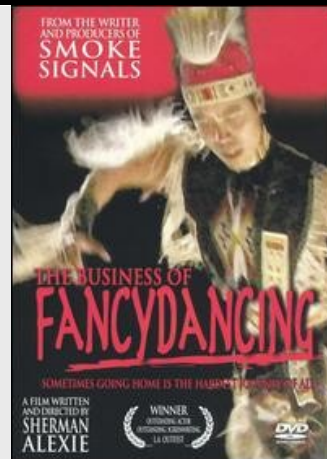
## Alexie's 'Business of Fancy Dancing'

By Maryanne Brown

As another part of Native American Heritage Month, the Native American Student Association hosted the 2002 film *The Business of Fancy Dancing* by director and screenwriter Sherman Alexie.

The feature film's title comes from Sherman Alexie's 1992 book of poetry. Seymour Polatkin (Evan Adams) a gay Indian poet and his longtime best friend Aristotle Joseph (Gene Tagaban) left their reservation in Spokane to go to college in Seattle. Aristotle had bad luck and left while Seymour stayed and became a successful writer. The film opens with Seymour leaving his white boyfriend at home to return to his reservation after 16 years for a funeral of a good friend, Mouse (Swil Kanim).

The story is about the conflicted relationship between Seymour and Aristotle, which forces Seymour to confront his past. We also see his personal struggle between his heritage and his urban gay life. All the while he is coping with the anger from his friends who resent him for becoming their self appointed mouthpiece and exploiting "rez" life in his writings. He reunites with his one-time girlfriend, Agnes (Michelle St. John), who remains close and loyal. Aristotle, however is resentful and combative and seems to be growing angrier by the day. The scenes of the poetry readings and the fancy dancing are interspersed within the storyline of the contrast between his urban life and Native heritage. The film was enjoyable and illuminates many issues that are still relevant today. The acting was spot-on but Michelle St. John's superb performance and magnificent vocals were the highlight of the film. This is yet another brilliant paring of Adams and St. John, as in Alexie's *Smoke Signals* (1998).



## Anishinaabe Kendaasawin

ashi niizhwaaswi. I plan to use Anishinaabe language now whenever I can. Naahow.

### Anishinaabe Lesson

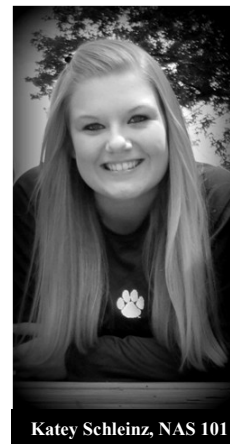
During a trip to get away from campus, my friend and I went to Black Rocks and we stumbled upon a flower floating on the edge of Lake Superior between some rocks. At first, we thought it was fake because the flower did not look indigenous to the area. My friend climbed down the rocks

and plucked the flower from the water. When I made it down to where she was, I noticed something was wrapped around the flower's stem. The first thought that came to my mind was a love note. Excited that this could be it, we both untied the mysterious white piece. When we opened it, the white piece was cloth fabric folded with



The Flower

seeds of all sorts in it. Then, thinking of our Anish class, we thought we just ruined a Native American ceremony and we would be cursed forever for messing with it. We tried our best to tie the cloth back to the flower but it did not stay. Because we thought we would be cursed, we collected seeds around the forest and wrapped them in bark from a tree and buried it in the rocks on the beach before we left. From this experience, my friend and I learned that 'if you see something that is not yours, leave it.'



Katey Schlein, NAS 101

### A Day in the Metik-oke

Knee-gee-get about that bazjik day last summer nin masé through nin



Sara Wallo, NAS 101

nocomas metik-oke menwa nin saw some tracks from a wawashqesh. They seemed fresh so nin decided to follow them as nin masé through metik-oke menwa across gegoo hills back to nocomas agumuck. After a few minutes nin saw ween wawashqesh. Nin gitcha-ing of bazjik hill, while the wawashqesh gitcha-ing of the next hill. Nin tried being quiet, but wawashqesh saw nin menwa slowly mepto away. Nin slowly mepto after ween so nin caw scare ween away this time. Nin eventually found more tracks menwa nin mepto in the direction nin thought the wawashqesh had taken. Nin guessed that the wind was blowing away from ween wawashqesh and towards nin, or ween caw believe nin was a threat, because ween wawashqesh caw mepto very far. Ween wawashqesh caught nin following ween again soon after nin caught up. Wawashqesh then mepto githcha-ing another hill caw far away menwa out of sight. After this nin caw find the wawashqesh again. Nin did try, but after a while the tracks diverged menwa both seemed to be fresh to nin. Nin decided to follow the tracks that led off in the same path the wawashqesh had been taking the whole time. These tracks also led back near to nin nocomas agumuack, so when nin caw find ween wawashqesh, nin just went back because nnbuckaday. This whole experience

tracking ween wawashqesh made nin feel very much like one of the Giwisayiniwug, even though nin never hunted before.

As a U.P. child in the 1950s, the daabaan is how we found mukwa, waawaashkesh, and waabooz in the woods on weekend rides. Jiimaan trips for gigon always had a few gizike migizi overhead, too. We used to zhooshkodaabaan down St. Martin's Hill in Minising at Christmas.

Back then you could see captured madabe makwa minikwe soda pop from a bottle. That was very sad, because they could not miptoo into the woods from their cages. Gwa. Miigwech. Baamaapii



Cheryl St. Martin, NAS 101

### My favorite Nene



Constance Lightfoot, NAS 101

Being Anishinaabe, my Grandpa, known as 'Buppa,' tells us stories of being raised by his grandparents, growing up in what we call 'Indian

(Continued on page 15)



## Anishinaabe Kendaasawin

By Kenn Pitawanakwat

Like many Anishinaabe words, the idea of *kendaasawin* has a depth of meaning that doesn't translate adequately into English. Kendaasawin represents Anishinaabe ways of knowing that encompasses wisdom, knowledge, and experience. In my language classes, students get the chance to learn some of these ways. With this in mind, I have asked my Native American Studies 101 and 207 Anishinaabe Language, Culture, and Community students to submit stories about their Kendaasawin experience during the 2012 fall semester. Each student had the choice of submitting a story, cartoon, photograph, or more, with the hope of boosting their confidence and skill set for employment opportunities. The idea is to get published. Their class format is visual and aural, thus the phonetic variance in their writing. They have not been taught to write, but they do know how to speak! An essential skill with an endangered language where every hour or semester counts towards Anishinaabe language revival and application in the community.

Anni, Migizi dishnicass, Vulcan Donjaba, Chippewa Doedeb. Nbishigandan Kenn's Anishinaabe Native American Studies 101-02 class. It has



Nikisha LaPine, NAS 101

been such a pleasure to be in this class. I'm so happy I decided to take it! I love Kenn and the way he teaches us, and I also love my classmates and the relationships that have been built through this semester's class. I am also very pleased I took this class and learned so much, and that I can now speak it because I am part Anishinaabe myself, Chippewa tribe. I will never forget this

language, the way Kenn teaches it makes it stick with you, and you also enjoy it and want to remember it. I will never forget some of the life lessons taught in this class either. Nbishigandan, Nish moments! They were my favorite, we got to share our feelings and get to know each other so much more personally. We are a family, one that I will never forget!

This is a class and language that you will never regret taking or having. It's one you want to share all the time and sometimes it just uncontrollably comes out! It's so cool! I have taught many of my friends and family Anishinaabe and they love it and are amazed because they remember it so well too. Sometimes I would rather speak Anishinaabe than English. Maybe because it's in my blood and part of my culture that now after 20 years I'm finally unleashing it. There are many reasons I believe, but whatever it is I love it!

My name is Brad Staley, and I am a Criminal Justice major here at NMU, however I have a minor in Native American Studies (NAS). Since I've become a student at NMU I have learned a lot of generic materials that have been force fed to me through the university, its professors and many texts, however Native American Studies, and more specifically 207 A, has been different.

NAS 207 A, The Fall Anishinaabe Experience has been a unique and fascinating class, learning a small portion of the Anish language, and some of the traditions of the culture performed in the fall. An average class goes something like this: We

meet at a select location, usually wooded, and we start a small fire. From there we speak to each other about anything and everything, sometimes pertaining to an "Anish experience" other times just everyday life. After we have all settled down, Kenn will begin his lecture, speaking bilingually, trying to get us to pick up words in a subtle manner. Ken will teach by telling stories or teaching us about traditions. After the lecture we generally take turns showing off our Anish language knowledge by introducing ourselves in the language or reciting the parts of the body in Anish. Overall, the class has been a unique experience for me and the class as a whole. It is unlike most any other class taught at Northern and is one that I will remember for a very long time.

Anii, Chelsea dishnicaz, New Jersey donjeba, Cherokee dodeb. I am nish-tana biboon. I am a psychology major with a minor in Native American studies. I have niizh nemush minuwa niizhwaaswi cats. My family is niiswi que minuwa niizh nene. This class has taught me a lot about the Anishinaabe culture and I have loved learning the language and sharing it with friends and family. I am in my niiswi year in college, but this is only my niizh semester at Northern. I live with bezhik que minuwa bezhik nene minuwa bezhik nemush minuw bezhik cat in Ishpeming. I drive my daban niiwintana minutes to school niiwin times a week. Next semester I only have classes niiswi days a week. I have niizh siblings, bezhik nene minuwa bezhik que. My sister is niizh ashia-tona niizh and my brother is midaaswi



Chelsea Koziel, NAS101



Brad Staley (right), NAS 207A

## DDP Recipes

### Crabapple Pumpkin Pecan Squash Pancakes

3 packed cups of shredded pumpkin and squash mix  
1/4 cup of crabapple sauce  
1/3 cup of chopped pecans  
1/3 cup of maple sugar  
5 tablespoons of corn flour  
3 teaspoons of salt  
1 beaten duck egg  
Sunflower oil as needed for griddle

Mix all ingredients very well except for sunflower oil. Spoon and flatten mixture over griddle already lined with sunflower oil on medium high heat. Turn after three minutes or if edges are brown and cake is bubbling.



Pumpkin Squash Patties above

### Cookies

1/3 cup sunflower seed butter  
2/3 cup maple syrup  
1 1/2 cup cornmeal flour  
1/4 teaspoon salt  
handful or 1/2 cup of chopped pecans (optional)

Mix all together and drop by spoonfuls onto greased baking sheet. Bake at 350° for 15 minutes or so. Cookies are done when slightly firm in the center and golden brown on bottom and edges.

### Venison Roast with Cranberries

1 pound of venison (or so) cut into smaller pieces (like stew meat)  
5 sweet potatoes  
1 bag of frozen cranberries  
1 cup of shredded sunchoke  
1/3 cup of crabapple vinegar  
2 tablespoons of maple cream  
1 1/2 cups of pure cranberry juice

Place peeled and cut up sweet potatoes on the bottom of a decent size crock pot...place venison on top of potatoes and pour everything else on top of venison. Let sit on low in the crock pot for 7-10 hours. Marty's critique: "It has a deep flavor."

### Pumpkin Pecan Blueberry Maple Bread

4 cups of pumpkin seed flour  
2/3 cup maple sugar  
2/3 cup pecan flour  
2 tsp salt  
1/2 cup of pecans  
3 duck eggs  
3 tablespoons of pumpkin seed oil  
1/2 cup of blueberries  
2/3 cup of warm water  
Sunflower spray for the inside of the bread pans

Mix dry ingredients first then add wet ingredients. Place in small loaf pans and baked at 375° for 45 minutes or until toothpick comes out clean.



Pumpkin Pecan Blueberry Maple Bread

### Pumpkin "Ice Cream"

1 can pumpkin puree  
1 cup maple sugar  
1/2 cup Sunbutter  
1 3/4 cup pumpkin seed milk  
1/2 cup sweetwater  
2 tablespoons sunchoke powder  
In large bowl mix pumpkin seed milk, sweetwater and maple sugar to dissolve sugar. Mix in pumpkin puree, Sunbutter, and sunchoke powder. Pour into an ice cream machine and stir for about 25 minutes (depending on make and model).



Above: Tina Moses making DDP Ice cream. Below: Tina Moses and Marty Reinhardt making pumpkin seed milk.



To learn more about these recipes visit the NMU Center for Native American Studies website at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) and search for the Decolonizing Diet information.



## First Nations Food Taster Pictures



Dr. Elda Tate (Music Dept.) on the native flute



Carrie Grishaber



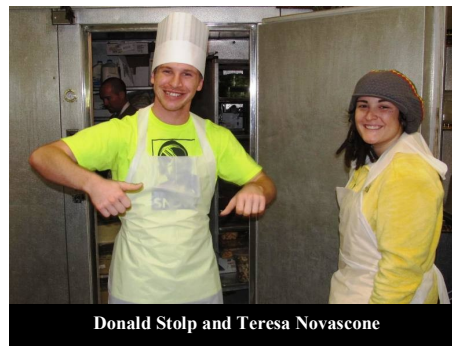
Chef Marty Reinhardt



Hillary Cloetingh



NASA member Ariel Dennis



Donald Stolp and Teresa Novascone



Stirrin' it up!!



Volunteers with smiles! We love that!



NASA member Spencer Fraley



Chef Sam Hasek

More than 250 people enjoyed the 12th annual First Nations Food Taster! Miigwech for supporting NASA!



Marvin and Lois Gibson



Judy Daley and Kenn Pitawanakwat



Alex Kerlin and Ana Fernandez fill their trays!

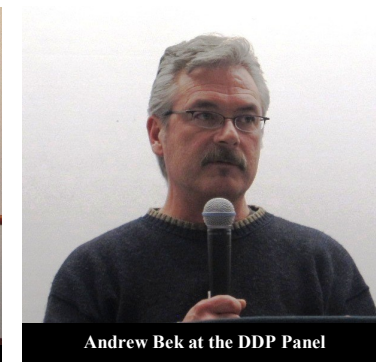


Kenn Pitawanakwat's Anishinaabe Language, Culture and Community class volunteers

## Native American Heritage Month Photos



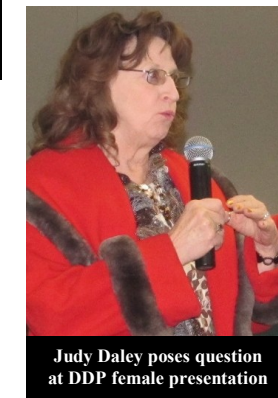
Back row from left to right: Mitch Bolo, Lorraine Pitawanakwat, Kenn Pitawanakwat, Andrew Bek, Nancy Irish, Marty Reinhardt, Karen Bacula Front row from l to r: Tina Moses, Kristine Fountaine, April Lindala, Barb Bradley, and Leora Lancaster



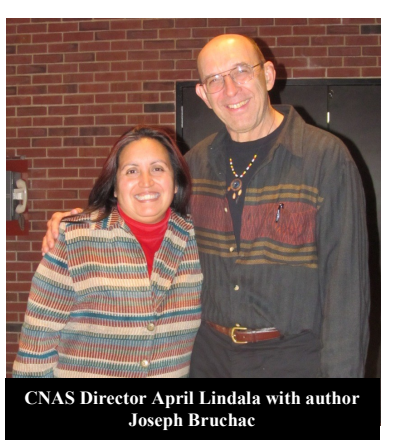
Andrew Bek at the DDP Panel



Mitch Bolo at the DDP Panel



Judy Daley poses question at DDP female presentation



CNAS Director April Lindala with author Joseph Bruchac



Alice Snively and others at the quill workshop



Jamie Kuehl poses question at DDP female presentation



Barb Bradley offers some thoughts



Elizabeth Kimewon teaches quill workshop



Participant at the quill workshop

Anishinaabe Musician Bobby Bullet performing with his wife, Pam  
Photo courtesy of Dan Truckey



## Make it a Wildcat Summer! Outdoors. Online. Or Both. Native American Studies - Summer 2013

**NAS 204 - WEB: Native American Experience**

**NAS 207c - Summer Exploration - Anishinaabe Language**

**NAS 330 - WEB: Native Cultures and the Dynamics of the Religious Experience**

**NAS 340 - Kinomaage: Earth Shows Us the Way**

NAS 204 and NAS 330 meet Division II liberal studies and world cultures requirements and require Internet access.

NAS 207c and NAS 340 meet outdoors for the majority of the class. Students must attend all field trips.



**Registration is now open!**

Visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) or call 906-227-1397 for more information.  
Courses offered pending enrollment.



Winter 2013 Volume 8, Issue 3

# Anishinaabe News

## MITW Changes at NMU

By Gabe Waskiewicz

Northern Michigan University President David Haynes recently made changes to how the Michigan Indian Tuition Waiver will be enforced. The waiver will no longer be affected by federal financial aid guidelines. For example, limitations on the number of semesters a student is enrolled will no longer be applied. NMU, which currently ranks third behind Central Michigan University and Lake Superior State University in MITW applicants, will still require degree-granting status from students on the waiver.



NMU President Haynes

Dr. Martin Reinhardt, Assistant Professor in Native American Studies (NAS) said that though removing satisfactory academic progress from the tuition waiver is a nice step, he would recommend a requirement that students not need to be enrolled in a degree-seeking program.

These latest changes are part of a long path of evolution for the waiver. To fully understand how the MITW came into being it must be seen in the context of two historical paths. The

(Continued on page 8)

## What is Idle No More?

By Gabe Waskiewicz

An Indigenous rights movement known as Idle No More has spread across Indian country and subsequently around the globe during the last few months. Idle No More began in Canada as a response to legislation that would adversely affect the environment and tribal sovereignty. It was the mission of four women -- Jessica Gordon, Sylvia McAdam, Sheelah McLean and Nina Wilson -- to educate others about Omnibus Bill C-45. The four held multiple teach-ins and rallies beginning in October in their home province of Saskatchewan to educate First Nations communities about this impending legislation that attacks the land base reserved for Indigenous people and removes protection for hundreds of waterways across Canada. Through social media, such as Facebook and Twitter, the Idle No More movement quickly grew into one of the largest Indigenous movements in Canadian history. Organizers set aside December 10, 2012 for a National Day of Solidarity and Resurgence. The very next day, Attawapiskat First Nations' Chief Theresa Spence began a liquid-only fast and demanded a meeting between Prime Minister Stephen Harper and all Assembly of First Nations chiefs. It was after Spence began this fast that the movement started to receive national media attention. Prime Minister Harper initially refused to even acknowledge the demand, but eventually a thirteen point declaration of commitment to First Nations was agreed upon and signed. Among other things, it addresses the omnibus bill that was the original catalyst for the Idle No More movement.

Spence's actions motivated countless individuals in North America and beyond to stand up and assert Indigenous sovereignty and ensure the protection of Mother Earth, her lands, waters, and people.

(Continued on page 6)



Idle No More Marquette. NMU students and community members march at January 11 day of action.

## Inside this Issue

Michigan's New Wolf  
Law

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Project 562

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Mascot Reform

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And much more!



## Petition to Stop Michigan's Wolf Hunt

By Gabe Waskiewicz

Opponents of a new law defining the wolf as a game animal in Michigan are in the process of gathering enough signatures on a petition calling for a statewide referendum of the new law. The bill, introduced in the State Senate by Senator Tom Casperson (R-Escanaba), was passed by lawmakers in Lansing last December during the lame-duck session. The bill, signed into law by Governor Rick Snyder, turns the status of the wolf into a game animal and gives Michigan's Natural Resources Commission the power to decide the create a wolf hunting season. Organizers have until Wednesday, March 27 to obtain the necessary 161,305 signatures of registered Michigan voters to force a November 2014 referendum on the legislation.

Organizers have a goal of 225,000 signatures in case some are ruled invalid. Without the petition signatures there is a possibility that the Michigan Natural Resources Commission could implement a hunt beginning as early as this fall.

The petition initiative is being led by Keep Michigan Wolves Protected. The U.P. coordinator is Adam Robarge, who recently gave a lengthy interview in *The North Wind*, NMU's student newspaper, in which he was quoted as saying, "It may feel like it, but you're really not saying 'no' to a wolf hunt or 'yes' to a wolf hunt (by signing the petition). You're saying that, yes, we should all decide on this. It shouldn't come out of a Senate Natural Resources Committee of seven people in Lansing, chaired by a senator with no formal scientific background. The petition doesn't make you for or against a wolf hunt, the petition simply means that you are interested in making that decision for yourself come 2014."



U.P. wolves during wintertime

Several environmental groups and tribal organizations have also shown their support. On Wednesday February 27 a "Wolf Hunt Petition Signing Night" was sponsored on NMU's campus by the NMU EarthKeepers II Student Team and the Native American Student Association (NASA). The student groups showed a short video titled, "The Timber Wolf of Wisconsin and Upper Michigan."

Several members of both organizations expressed their dismay at the possibility of a wolf hunt in our state. NMU EarthKeepers II Student Team member Katelin Bingner said, "the wolf isn't our enemy, the wolf is closer to being something like our brother."

At one time, it is believed that wolves inhabited a vast majority of North America before being shot, trapped and poisoned to the brink of extinction by the middle of last century. Once they were given legal protection in the 1960s and 1970s, which eventually led to their placement under the endangered species list, their numbers have steadily increased in certain regions. Migration from surrounding areas allowed the animals to reestablish themselves in Michigan by as early as 1990, yet there is still estimated to be less than 700 wolves in the state. In 2011, the U.S. Fish and Wildlife Service removed western Great

Lakes wolves from the endangered species list.

Many feel that returning to hunting a creature that has just recently been removed from the endangered species list is reckless and detrimental to the recovery the wolves have made. Proponents of the wolf hunt claim that controlling the wolf population is necessary to the safety of

deer herds, livestock, and pets. There is evidence to the contrary, however, that shows that wolves actually strengthen the deer population by culling sick ones and preventing the spread of disease.

For the Anishinaabe of this region, this topic is culturally significant because wolves are part of Anishinaabe traditional creation stories. Amanda Weinert, NASA co-president, stated, "The Anishinaabe and the wolf are connected and live parallel lives. There are great similarities with Anishinaabe people's mistreatment and not being understood and with the general mistreatment of wolves. Wolves have been driven out of their homeland" and that "compares to the Anishinaabe because they too got relocated (and) put on reservations." Weinert continued, "Wolves got pushed out of their territories by the mining and logging industries – it's man's effect on the forest."

Photo Credit: Department of Natural Resources Website



## Notes from the Sports Desk

### Mascot Reform

*Continued from page 14*

the press and the federal government. His team would be the last NFL franchise to desegregate in 1962, and only then under threats of civil rights legal action.

Despite the desires of the team's owner to retain the use of the name, there is growing sentiment in our nation's capital to finally make a change. The city's mayor has even recently questioned whether it might not be time to start considering a new alternative. On February 7, Washington, D.C., also hosted a symposium at the National Museum of the American Indian (NMAI) entitled "Racist Stereotypes and Cultural Appropriation in American Sports." Included in the all-day event were three panel discussions involving "Mascot Origin Myths," "Case Studies," and "A Community Conversation About the Washington NFL Team Name." The final panel included a group of sportswriters from the city and Kevin Gover, the deputy director of the NMAI. Gover said that, "the mood is changing...and I have no doubt that in a decade or two, these mascots will all be gone." It does appear that momentum is finally building in this long battle against racial stereotypes in sports. Maybe the next generation of Native American students won't have to endure the negative effects of these racially insensitive monikers.

### Atlanta Braves Rethink Logo Use

The Atlanta Braves have decided not to use the logo known as the "Screaming Indian" or "Screaming Savage" on their batting practice hats after all. Team officials originally planned to reintroduce the logo for pregame activities only, but apparently changed their minds after a large display of public outcry. The logo had not been used by the team since the 1989 season when it was retired. It is often considered one of the most offensive caricatures in sports, so it seemed like a curious choice to bring the logo back at a time when the tide over racially insensitive mascots was finally beginning to turn for the better.



### Inuit Hockey Player Joins Redwings

Jordin Tootoo, the first player of Inuit decent in the National Hockey League, signed a three-year \$5.7 million contract with the Detroit Redwings this past off-season. Games were postponed for much of the regular season this year because of a lockout, so Tootoo didn't make his first appearance with his new team until January 19. Still, his tough, aggressive style of play quickly endured him to Redwing fans. He is the type of guy you love to have on your team, but hate to play against. In fact, he was included in *Sports Illustrated's* list of the 10 most hated players. The 30-year-old, right wing had spent all of his previous eight seasons in the NHL with division rival Nashville Predators. In addition to being the first Inuk player, Tootoo is also the first player who grew up in Nunavut, the northernmost and newest territory in Canada, to participate in an NHL game. His brother Terrance also played minor league hockey for the Roanoke Express of the ECHL.



### Okay, Sports Fans

*Anishinaabe News* will start featuring a sports page as part of its newsletter. If you know of an athlete who is of tribal descent or news pertaining to a Native sports team, let us know. It could be an Olympian, a professional player, an extreme sport contender or even a regional or local story...whatever the case, we would love to feature them as part of this new offering in the newsletter. We hope you like this idea, but we need your help in getting it and keeping it going. So...batter up, writers!



## Michigan Department of Civil Rights Files Complaint to Ban Mascots

By Gabe Waskiewicz

The use of Native American mascots and imagery has once again come under public scrutiny on both a local and national level recently. The use of racially offensive team names and images have been under fire in the past, but most often very little has been done to correct the problem.

According to a recent associated press article printed in *The Mining Journal* on February 8, the Michigan Department of Civil Rights filed a complaint with the U.S. Department of Education's Office of Civil Rights, to ban the use of American Indian mascots and imagery in K-12 schools because it denies equal rights to American Indian students. The complaint was filed because new evidence suggests that using such mascots negatively affects Native American students' self-esteem and learning performance. This may lead the State of Michigan's Board of Education to follow the example of other states, such as Wisconsin and Oregon, that have already banned the use of American Indian mascots in their states. Wisconsin initiated such a ban in 2010, while the Oregon Board of Education voted this past May to ban all Native American mascots, nicknames, and logos, allowing schools five years to comply with the rule. The Washington State Board of Education also unanimously passed a similar resolution in September.

These are clearly positive steps, and there is even potential that a federal ruling on the civil rights complaint here in Michigan could lead to a nationwide ban, but wouldn't it be better if some of our

local schools that have blindly stood behind the idea that they were somehow "honoring" Native Americans chose to make the change *before* being forced to through a ban? Wouldn't it

be nice if schools actually took it upon themselves to be the catalyst for change instead of waiting for legislation to push them towards it?

This idea isn't nearly as far-fetched as it sounds. This exact thing happened in Cooperstown, N.Y. earlier this month when students voted to change the name of the school's mascot. In a town known more for being the home of the Baseball Hall of Fame and James Fennimore Cooper, Cooperstown Central School decided their school would be one without an offensive nickname. The fact that the change was driven by students is probably the most encouraging thing because it shows the social awareness and cultural sensitivity of this younger generation, something that is sometimes lacking in those of us from older generations.

Upon hearing of the name change by Cooperstown students, the Oneida Indian Nation offered to pay for new uniforms once a new mascot is chosen. "You have announced a standard that recognizes that mascots which are known to dehumanize and disre-

spect any race of mankind have no place in our schools, or our great country," wrote Oneida Nation Representative and CEO Ray Halbritter in a letter reprinted in *Indian Country Today*. "We understand that your courageous decision also comes with a financial consequence and, unfortunately, potential backlash from those who somehow claim that ethnic stereotyping is a victimless crime."

Daniel Snyder, owner of Washington D.C.'s professional football team, doesn't appear to be following the example of Cooperstown's student body any time soon. Snyder has long resisted pressure to change his team's name, despite the fact that the derogatory term is the worst racial slur you can direct towards Native Americans. Sadly, this probably shouldn't come as any surprise from a franchise with a long history of racism. The team's former owner, George Preston Marshall, was a notorious bigot who repeatedly refused to integrate, despite pressure from

(Continued on page 15)



Art by Aaron Sechrist from the National Museum of the American Indian to illustrating the offensive similarities to using Native American mascots

## Precious Knowledge and "Boxed Books" Panel

By Gabe Waskiewicz

Filmmaker Eren I. McGinnis visited NMU during Dr. Martin Luther King Jr. week to present her film *Precious Knowledge*, which focuses on a group of students' fight to save classes after the Tucson School Board's decision to terminate their schools' Mexican-American/Raza Studies program. The film was presented by the President's Committee on Diversity and was shown on January 23, with McGinnis participating in a question-and-answer session afterwards.

McGinnis' film gives viewers an inside look into the lives of four Mexican-American high school students and how their lives are affected when the Tucson Unified School District decides to ban the Raza Studies courses in their schools.

At a time when Latino students are dropping out at an alarming rate of over 50%, these classes were empowering these students. Latino kids in the school were graduating at a

much higher rate than national averages, and many appeared to be excited about education for the first time in their lives.

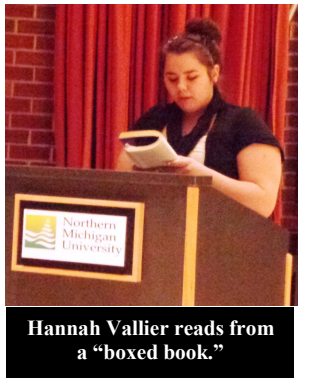
Tom Horne, then the Arizona Department of Education Superintendent of Public Instruction who parlayed exposure from this case into a spot as the state's Attorney General, did not see it that way. He believed the teachers in these programs were teaching anti-American ideals and proposed a bill that would terminate the program. Despite protests and rallies by the students and teachers to raise public awareness about the proposed bill, it was eventually signed into law by the governor of Arizona, Jan Brewer.

As part of this process, the school district went into the classrooms while classes were in session and removed books that they felt were inappropriate for students. The books were then boxed up and stored away, hence the term "boxed books." In reality, the school district was ban-

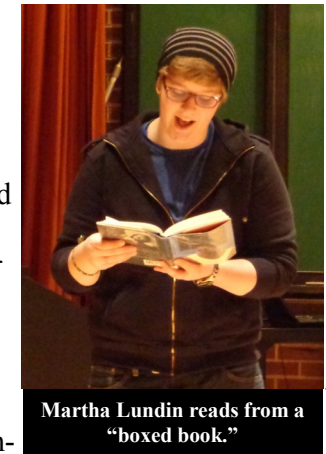
ning these books from students, but they somehow felt by calling them "boxed" it would soften the impact or public resistance to it.

On January 24, the President's Committee on Diversity hosted a follow-up panel discussion with six NMU students reading from boxed books. Following the readings, a panel of four NMU faculty members discussed the implications of this historic civil rights battle and the empowering effect education can have on younger generations.

NMU students read from a variety of works that included Sherman Alexie's *The Lone Ranger and Tonto Fist-fight in Heaven* and Ana Castillo's *So Far From God*.

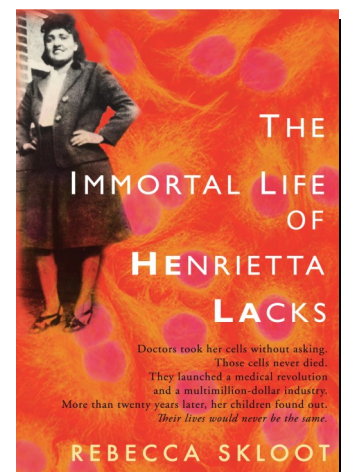


Hannah Vallier reads from a "boxed book."



Martha Lundin reads from a "boxed book."

## The President's Committee on Diversity is pleased to announce the first-ever Diversity Common Book Reader Program



This year's book is "The Immortal Life of Henrietta Lacks" by Rebecca Skloot

Join us **Monday, April 15 at 7 p.m. in Jamrich Hall 102** for a conversation with guests David "Sonny" Lacks and Dr. Ruth Faden

See the full list of events at [www.nmu.edu/node/284](http://www.nmu.edu/node/284)



## Traditional Storyteller Visits NMU

By Gabe Waskiewicz

NMU alumnus Penny Olson returned to campus February 26 to visit Kenn Pitawanakwat's NAS 101 class. Olson is a traditional storyteller who comes from a family of storytellers. Her grandfather, who lived in the Engadine area, passed on the oral tradition to her at a young age. She remembers being taught to introduce herself to others in Anishinaabemowin while at powwows and other functions by the age of five or six.

In addition to her role as an oral storyteller, Olson has a background in the written word. She earned her bachelor's degree in English and speech from NMU and went to also receive her M.A. in English and her M.F.A. in fiction from our university. She has taught at universities and community colleges throughout the Upper Peninsula.

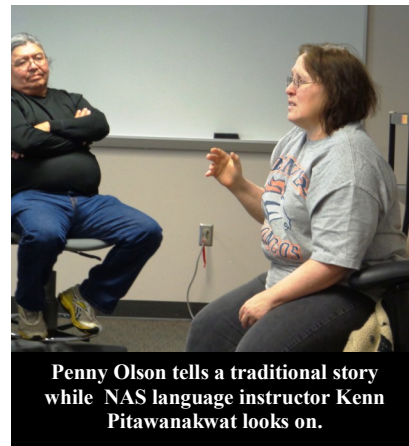
Despite her background with English, Olson is reluctant to record stories from the oral tradition because having them in written form would not guarantee that a story will be read or heard at the right time. Olson stressed that certain stories were only meant to be told during wintertime. This was a time of year particularly important stories were told because there were less distractions and people could focus their attention

better on the story being told. She also believes that it is important to allow the Great Spirit to guide you when deciding which story should be told at a given time. One way to achieve this is the laying down, or offering, of tobacco.

Because stories are passed down from one generation to the next, they don't belong to any one individual. Instead they become part of both the person telling the story and those who hear it. This makes the role of storyteller a central figure in tribal society. They are the ones who have passed down the stories of chiefs and warriors from the past that we know about today. They

have also passed down numerous creation stories about different animals or aspects of Native culture. Penny Olson was kind enough to share three of these with Kenn's class. The three she told centered around teaching lessons through creation. They explained

why dreamcatchers came about, the evolution of the strawberry—or "ookmin" as it is sometimes known in Anishinaabe culture—and butterflies. All three stories also served as a morals lesson or reminders of how the world is interconnected, and were a joy to hear.



Penny Olson tells a traditional story while NAS language instructor Kenn Pitawanakwat looks on.

**The Native American Student Association (NASA) regrets to inform the public that the annual "Learning to Walk Together" traditional powwow will not be held this year. NASA plans to work hard preparing for next year's event. Thank you for your continued support.**

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When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

## Winter is storytelling time. Which Native author would you love to hear tell a story and why?



Jaquelyn Lambert



Mallory Huizenga



Leora Lancaster

Contribute  
to the  
Anishinaabe  
News!

Do you like to write? Take photos? Draw cartoons? Or... do you have an opinion?

Be a part of the Nish News team and build your resume while sharing your opinions and knowledge of Native issues.

Call Gabe at 906-227-1397 to find out more.

Jaquelyn Lambert, Junior Art Major

"The person that came to mind for me was Alanis King. She is a Canadian playwright and the first Aboriginal woman to graduate from the National Theatre School of Canada. She began telling stories through theatre in the 1980s and has since then continued her work through multiple other formats including television and broadcast radio. Her stories are not only captivating, they also include an aspect of strong community and a positive message. Her work has inspired many young people to become active in their community theatre, and as she put it 'be proud to be native.' I would love to see one of her plays some day!"

Natalie Kivi, Junior Biology and Criminal Justice Major

"My favorite book is *The Island of the Anishnaabeg-Thunderers and Water Monsters in the Traditional Ojibwe Life World*. It is written by Theresa S. Smith. I really liked this book because these kinds of stories are rarely found in books. These stories are normally only told by oral tradition. I would like to read more of her books and writings because they are so interesting and I enjoy telling stories to my children about our culture so they can learn and pass them down to the next generations."

Mallory Huizenga, Sophomore Environmental Studies Major

"I recently read the Introduction portion to Joseph Bruchac's book *Our Stories Remember*. The introduction was filled with powerful language. Bruchac encourages readers to "Pour out [their] cup. Hold it out empty. Fill it with stories." I personally would love to hear Bruchac speak; to fill my cup with his storytelling. I missed the opportunity to hear him when he visited Northern in the fall of 2012. To be able to sit, listen, and fill my empty cup with his stories would have and would be an honor."

Max Wojciechowski, Senior English Major

"I would be thrilled to hear Sherman Alexie tell a story in person. I think he is just a natural born story teller. No matter how many times I read his stories I always get something new out of them. If I were able to hear him tell a story I think I would be able to take away even more meaning than if I were just to read the story. The inflection and body language that a story teller uses can convey a lot more about a story that you just couldn't get from reading it."

Leora Lancaster, Senior Art Major

"I would love to see Louise Erdrich come speak for a story telling session. She is a successful writer who has published various novels, short stories, children's books, poetry collections and nonfiction. She is the recipient of various awards and honors for her work and has been named one of People magazine's most beautiful people. Despite all of this, the main reason that I would like to see her speak is because she has grown up around the art of storytelling. It was an important part of life in the Erdrich family, just as it is an important part of our Anishinaabe culture today."

Amanda Weinert, Senior Art Major

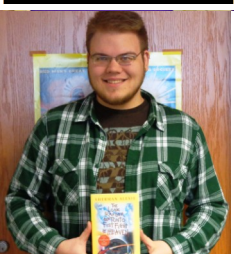
"I decided on Tomson Highway, because I really enjoyed his play *Rez Sisters*, which I read in Grace Chaillier's American Indian Humor class."

Marisa Van Zile, Senior Sociology Major

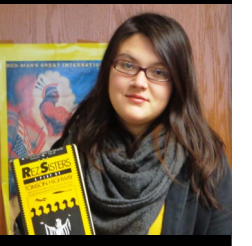
"I would like to hear Joy Harjo tell a story because her writings look further into the beauty of all parts of life. She remains true and passionate in her oral tradition."



Natalie Kivi



Max Wojciechowski



Amanda Weinert



Marisa Van Zile

On Wednesday, December 12, 2012 (yes 12/12/12) project staff and research subjects of the Decolonizing Diet Project, in concert with Chef Chris Kibit and volunteers from NMU's Hospitality Management program, were able to showcase DDP foods to the NMU Board of Trustees, President Haynes and other NMU administrators. Center for Native American Studies director April Lindala, Dr. Martin Reinhardt and Chef Kibit had the opportunity to discuss each course as well as a background of the diet. The menu featured pumpkin corn bread, pumpkin pecan maple blueberry bread (served with maple cream), sweet potato leek soup, julienned zucchini salad with roasted corn and green beans, over turkey topped with toasted sunflower seeds and served with a crabapple vinaigrette. The main entree was pecan encrusted whitefish with pumpkin seed pesto, traditionally hand-harvested wild rice and crabapple squash pumpkin patty cakes. Dessert featured cranberry corn pudding, a sunbutter cookie and pumpkin sunbutter ice cream. Drinks included sweet water, white pine needle tea with maple syrup and wintergreen tea. As one NMU Board of Trustees member commented, "You hit it out of the ball park!"

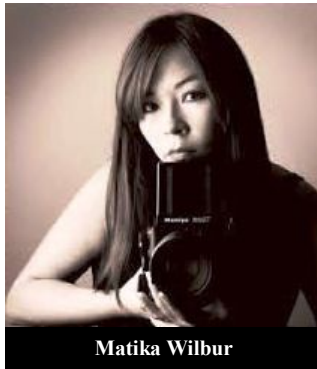




## Project 562: A Photographer's Journey

By Gabe Waskiewicz

Photographer Matika Wilbur has set out on a three-year journey to photograph the 562 federally recognized tribes in the United States. This endeavor, titled Project 562, will bring her to all 50 states while she attempts



Matika Wilbur

to gather the 21st century image of Native Americans in all their complex diversity. Her goal is to “unveil the true essence of contemporary Native issues, the beauty of Native culture, the magnitude of tradition, and expose her vitality.”

Despite her busy travel schedule—to meet the goal of photographing members of all the tribes within three years, Wilbur will have to visit three tribes per week—the gracious, young artist still took the time to do an extended phone interview with me. In it, the 28-year-old member of the Swinomish and Tulalip tribes, explained how she grew up on the reservation amongst a family that was “very involved.” “I come from a long line of politicians,” Wilbur said. She went on to describe her early experiences as a photographer working in the fashion industry when she still thought she wanted “to be the next Annie Leibovitz.”

After spending all day on a photo shoot for a fashion magazine, though, she changed her mind. “We spent all day and a \$40,000 budget to produce one picture that I could have done for five dollars. That’s when I asked my-

self, ‘Is this really what you want to do with the rest of your life?’”

Next, Wilbur took an internship studying and photographing the Indigenous people of South America. While there, she had a dream of her late grandmother who asked her why she was so far away taking photographs of Indians when she could be at home documenting her own people. Matika would return home to Washington and begin working as a documentary photographer.

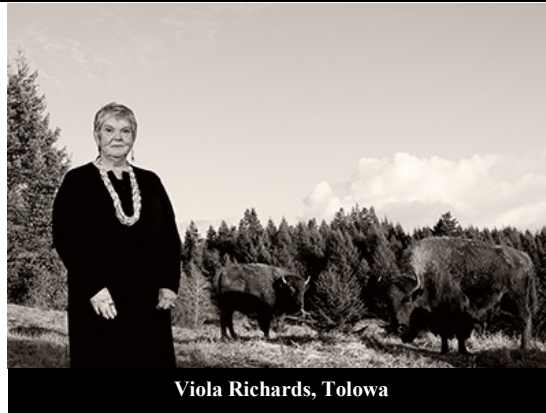
Project 562 is her fourth major project and her most ambitious so far. She photographed Coast Salish elders for the exhibit “We Are One People”; Native people in contemporary settings for the exhibit “We Emerge”; and young Native people expressing their identities in modern ways in “Save the Indian and Kill The Man.” These shows garnered her mounting credibility and she began showing her work in larger institutions, even traveling overseas to display her exhibits. She has exhibited extensively in regional, national, and international venues such as the Royal British Columbia Museum of Fine Arts, the



Guylish Bommelyn, Tolowa, Smith

Nantes Museum of Fine Arts in France, the Seattle Art Museum, the Burke Museum of Natural History and Culture, and the Kirtredge Gallery at the University of Puget Sound. She quickly started to

become recognized as an ambassador of sorts for all of Indian country. Feeling she was only one person with one opinion, Matika decided it was time to abolish the negative stereotypes of the past, stereotypes perpetuated by such things as the photography of Edward Curtis. Curtis also spent a large portion of his life taking photographs of Native Americans during



Viola Richards, Tolowa

the beginning of the last century, but he believed he was documenting a “vanishing race.” His staged photos are often viewed as helping contribute to the image of the “noble savage.” Wilbur’s work will show that Native Americans survived and are still a thriving force in America today by illustrating the wide range of Native American culture occurring across the country.

This past November, Wilbur set out in her RV; fully equipped with a photographic studio, darkroom, and sleeping quarters; and began traveling throughout the Pacific Northwest. When I spoke with her, she was visiting a tribe in California, and had plans to visit Alaska this summer. Before she could begin work on the project, though, Wilbur first had to raise enough money for initial travel expenses. This was done through a website called Kickstart where she surpassed her goal of \$30,000 by raising \$35,428. She estimates the entire project, will cost around \$300,000, including production costs. Once the project is complete, it will be published in a book by the University of Washington Press. Matika also intends to use the

work in exhibitions, a lecture series, a website and a curriculum.



“Walk the Red Road”

## NASA Student Spotlight - Austin Smith

Interview by Amanda Weinert

**Nish News:** Where are you from?

**Austin Smith:** Ann Arbor, Mich.

**NN:** What is your tribal affiliation?

**Smith:** Non-tribal but Anishinaabe

**NN:** What are you graduating with?

**Smith:** Bachelor’s in Social Work, minors in Human Service and Art

**NN:** Why did you choose NMU?

**Smith:** It was one of the few schools in Michigan with my major (at the time). Plus, after a visit to the campus it just felt right.

**NN:** How did you become involved with NASA?

**Smith:** I wanted to help out with the food taster and powwow after attending them my freshman year.

**NN:** What has been your favorite Native American Studies course at NMU and why?

**Smith:** Either Kinomaage or the beadwork course. Kinomaage got me out of my comfort zone and gave me a whole new perspective on nature. Taking beadwork with April was so much fun. Not only did I get to have fun in class but I have been able to take those skills and teach others.

**NN:** What has been your all-time favorite class at NMU and why?

**Smith:** Social Work 101. When I took that class with Carol Simpson I

knew this was what I wanted to do with my life.

**NN:** What are your plans for spring break?

**Smith:** I am either going to Green Bay or working at my internship.

**NN:** What other organizations are you involved in?

**Smith:** I played rugby, and was involved in the All Nations Club and Alpha Xi Delta.

**NN:** What are your main goals after graduation?

**Smith:** I'm not sure what I plan to do right away. I think I would like to stay in the Marquette area and work at a BSW level but eventually get my master’s in social work.

**NN:** How do you plan on continuing your involvement with Native America?

**Smith:** Currently I work with a lot of tribal teenagers in a substance abuse treatment center and I love it. We use traditional beliefs and activities to help them with recovery.

**NN:** How do you think NASA has helped you with where you’re going/ what you’re doing after you graduate?

**Smith:** Getting involved with NASA helped me to learn a lot about my own culture. I have been able to use this knowledge when working at my internship and helping to spread the language. I was also able to make some

great friends and have a lot of fun while doing fun events.

**NN:** What do you think about your NMU experience?

**Smith:** I loved NMU from day one. I had to leave for awhile, but I always knew I would come back. The people are great, the profes-

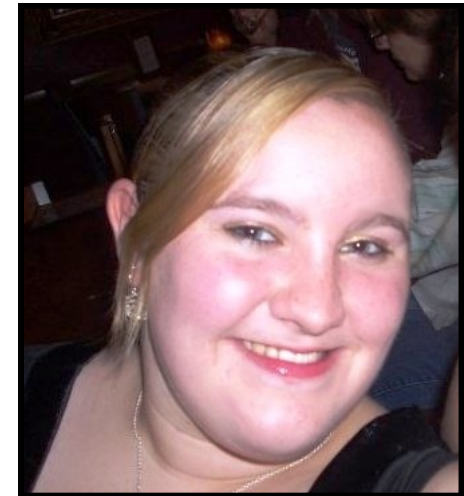
sors are helpful, and the environment is amazing.

**NN:** What should all students try while attending NMU?

**Smith:** Try out new student organizations and just get involved. NMU has as many student groups as the University of Michigan so there has to be one out there for everyone!

**NN:** If you could have any pet, what would it be and why?

**Smith:** Honestly, if I could have my mini black and tan dachshund living with me that would be perfect! I miss having a dog around.



## NASA Members meet with Bay Mills Community College Students

Members of the Native American Student Association along with Native American Studies faculty and staff met with eight students and two staff from Bay Mills Community College (BMCC) for a pizza party on Thursday, February 7 thanks in part to the generosity of the Northern Michigan University athletic department. Students from BMCC were visiting Marquette to tour the NMU campus, meet with faculty and see what the NMU has to offer. Unfortunately, the visitors were unable to stay for the basketball game that followed the party, but several members of NASA attended and cheered on the men’s team despite a 56-64 loss to Grand Valley State University. NASA co-president Amanda Weinert said it was the first basketball game she’s been to here at NMU. We hope that more students from BMCC or other tribal colleges will consider visiting NMU to see if Northern is a natural fit for them.



## What is Idle No More?

*Continued from page 1*

Since December 11, protests and rallies were held in major international cities across Canada and the United States. Flash mob round dances also quickly sprung up across Canada and the United States. These round dances became an energetic yet peaceful way to protest. It allowed individuals to show their solidarity with this international movement for justice.

In the meantime, though, Spence would survive on water, therapeutic tea and fish broth for over six weeks, losing thirty pounds in the process and having to be temporarily hospitalized for precautionary measures once the fast ended. Chief Spence help Idle No More gain more media attention and public exposure through her courageous self-sacrifice, but she also served as a unifying force that reawakened a centuries old resistance movement.

On January 11, one month in to Chief Spence's fast, a march and rally was held in Marquette that coincided with a worldwide day of action. Organized by Dr. Martin Reinhardt, approximately 60 students, faculty, and community members from around the region began a march at the Carp River bridge at M'Daabiimang (south Marquette), the site of the oldest known Anishinaabe camp locally (one would never know this from the looks of site today, which contains a waste water treatment plant and bike path). Marchers made their way through Marquette holding signs showing their support and continued to the downtown district, ending with drumming and a peaceful demonstration outside the federal building on Washington Street. According to Reinhardt, this particular path was chosen because, much like the historical campsite is a link to the Anishinaabe people, the federal building represents the U.S.

government's presence in Marquette and the oftentimes strained relationship between the two nations. This day's events are one of many illustrations of activities that have been organized—and participated in—by people who feel the time has come to speak out against a number of issues, people who feel they can remain Idle No More.

An important aspect of the movement is that it has transcended being about only one topic. It may have begun as response to Canadian legislation, but it has become an inspiration to do positive work for the good of all people. One goal of the movement is to protect the earth for all people so that future generations have access to

clean water, air and land. It is a global issue that needs global support. It is part of the continual resistance to a consumerist, non-sustainable way of life that dominates so much of mainstream society today. Idle No More is not an entirely new movement, but the latest chapter in a continued resistance that has been going on for centuries. As the Idle No More founding women stated in a press release, "There have always been individuals and groups who have been working towards these goals—Idle No More seeks to create solidarity and further support these goals, and particularly encourages youth to become engaged in the movement, as the leaders of our future."



Leora and Zach Lancaster hold a banner at the Idle No More rally in Marquette.



CBC's "The National" covered Idle No More only after Chief Spence started her fast and as they waited for the meeting between the Chiefs and Prime Minister.



KBIC Citizens and others at Eagle Rock - Support INM

## Idle No More

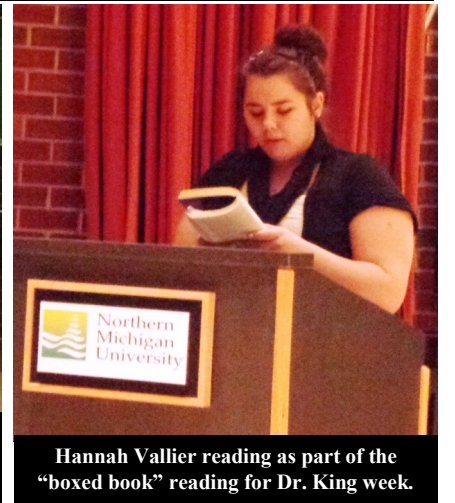
By Jessica Koski

On December 28, the day of the full moon, Manidoo Giizisons (Little Spirit Moon), Indigenous peoples were called to gather at their sacred places in solidarity. Eagle Rock, also known as the Home of the White Wolf and the High Place, has been a sacred place to the Anishinaabe and other peoples for centuries. It is located on 1842 Treaty territory in the presently occupied territory of the State of Michigan in the Upper Peninsula near the town of Big Bay. The Anishinaabe and their supporters who care for this land and do not wish to see the threshold of the world's fresh water poisoned, have continued to gather and pray at and near Eagle Rock - amidst its strength and in the face of greed and destruction. We gathered again at Eagle Rock at this important time of solidarity with our brothers and sisters across Canada. We are inspired by the revitalization and strength of Indigenous peoples, and we pray for the healing of our people and the protection of our lands and waters across Turtle Island.

## Recent Events



Precious Knowledge Panel Discussion Members. Back from left to right: Morgan Raether, Michael Flores, Glenda Ward, Amanda Weinert, Martha Lundin, April Lindala, and Lesley Larkin. Front from l to r: Martin Reinhardt, Judy Puncochar, Lisa Eckert, and Amy Hamilton



Hannah Vallier reading as part of the "boxed book" reading for Dr. King week.



Idle No More protestors drumming outside the federal building in Marquette during the January 11 global day of action



Representatives from the Latino Student Organization, and the Native American Student Association enjoy lunch with Precious Knowledge producer Eren McGinnis.



(left) Idle No More marcher Bucko Teeple (Bay Mills Indian Community) stands with his tribal flag outside of federal building in Marquette.

(right) Grace Chaillier (Rosebud Lakota) leads walkers along Lake Superior on their way to downtown Marquette at the INM rally.

(below) The NMU Board of Trustees, the NMU President, other administrators and guests visit Chez Nous and prepare to have a meal made with only Great Lakes Indigenous ingredients. Center for Native American Studies faculty and staff and Hospitality Management faculty prepared the multi-course meal.





## Conservation and Sustainability Forum

By Samantha Hasek

The Community Forum on Conservation and Local Sustainability, presented by NMU Earth, Environmental and Geographical Sciences Department (EEGS), was held on February 21 and 22 on NMU’s campus.

The forum focused on answering the question, “What is the local U.P. land ethic?” The idea of a ‘land ethic’ comes from the work of Aldo Leopold, who spent the summers of his youth in the U.P. and wrote many essays about conserving the land and the organisms that live in them. Leopold’s land ethic concluded that land is not only in itself an ecological community, but it is also a part of our own community, and thus requires our love and respect.

The forum began Thursday evening with a presentation by Leopold’s biographer, Dr. Curt Meine, who spoke about the big picture of conservation. He defined the current “Litany of Woes”: climate change, biodiversity loss, declining sources of freshwater, etc. Despite these grim circumstances, he went on to share a “Litany of Hope”: ecological restoration, the urban agriculture movement, the development of ecological economics, and other emerging practices. Attendees overflowed the Mead Auditorium and after the presentation some poignant questions were asked. “How can we de-marginalize efforts to become more sustainable?” and “How can we invite diversity into conservation efforts?” were two of the most compelling of these.

Friday morning began with the showing of *Green Fire*, a film about Aldo Leopold’s idea of land ethic and its spread to current conservation efforts around the world. Then a community discussion on local sustainability followed, facilitated by Angela Johnson, EEGS faculty member and with panelists Karen Bacula, environmental science teacher at Marquette



Aldo Leopold  
“That land is a community is the basic concept of ecology, but that land is to be loved and respected is an extension of ethics.”

Keweenaw Bay Indian Community; Dr. Curt Meine of the Aldo Leopold Foundation; and Jessica Thompson, assistant professor in the NMU Department of Communication and Performance Studies.

The audience and panel members agreed that having a strong land ethic is essential for living peacefully with others because we rely on the biological community and because other generations are going to need the earth. Aimee Cree Dunn re-emphasized Leopold’s view, “We need the land for our survival.” A community member suggested education as an important way to get people involved in sustainability, while Karen Bacula shared that her philosophy as an educator is to “push the idea that we are not the only caretakers; the earth takes care of us.”

Panelist Jessica Koski commented on Thursday night’s question of how to involve diverse peoples in conservation, recommending that traditional ecological knowledge should be incorporated both in practice and in governmental policies dealing with the environ-

ment. The NMU student organization Students for Sustainability shared their efforts in hosting small events such as farm tours. One student in the audience suggested that NMU should raise awareness of the Hoop House, a project between NMU and the Marquette Food Co-op. He also challenged NMU to “pick up its pace” to utilize campus space for food production.

Community interest in developing a sustainable U.P. abounds, and our next step should be to harness that energy and direct it towards different aspects of sustainability. The forum discussion of concrete community action had to be cut short, but I know my mind was full of ideas, and others’ certainly were as well. Let’s make this movement happen - it is time to create our own “Litany of Go!” Education will play a big part in moving towards sustainability, and it should be active education. Teach students about the ecosystem services of a forest by showing them how to plant tree seedlings and how to admire their roots. Embrace the diversity of U.P. cultures by inviting an Ojibwa traditional ecological knowledge holder to share her knowledge about the history of the northern forest. Become a member of any of the many locally-minded groups that already exist in the U.P., groups such as Transition Marquette County and Save the Wild U.P. Let’s encourage one another to get plugged in, whether it is local food or goods production, ecological restoration, education, and beyond.



Above: Aimee Cree Dunn  
Below: Jessica Koski



## Student Perspective on Idle No More

By Marisa Van Zile

I live in the Lac Vieux Desert Community in Watersmeet, Mich. I am a member of the Sokaogon Chippewa Community in Mole Lake, Wis. I come from a community that has a history of standing against mining and other environmental injustices. The Sokaogon Chippewa community have always stood by their responsibility for the wild rice beds and water. In the past 30 years

they have had to fight what seems like an uphill battle against mining corporations and their supporters. The Sokaogon Chippewa gained support from the surrounding tribes and citizens from all over the nation. When I learned what Idle No More was about, I instantly empathized and wanted to help. I first learned about the Idle No More movement from Facebook in early December 2012. I didn’t know much about it at first, but I was impressed by the positivity and organization of the flash mob round-dances. I later learned that First Nations and other people were coming together all over Canada to raise awareness for the protection of water, human rights, and land. I shared what I learned with my children and my little cousin. Not so long after that I learned that INM flash mobs were taking place in the U.S. We chose to become involved because we are responsible for the water, land, and each other—no matter where that might be. The first INM gathering we attended was in Duluth, Minn. at the Bentley Tour of Lights. The night before, we let the kids prepare many signs, just in case someone needed one. The events leading up to attending the INM flash mob were very motivating and exciting for us. Once we got there, we really didn’t know what to expect, so we enjoyed the tour of lights and the ice rink until we figured things out. We finally heard drumming and headed toward one of the entrances. The kids joined in the



Marisa with her son Creighton

round dance and broke-in their new signs. I was happy to hear the entrances. The kids joined in the round dance and broke-in their new signs. I was happy to hear the kids answer questions and talk to spectators about the cause on their own.

My family, friends, and I have since attended INM in Minocqua, The Mall of America, Chicago, Baraga, Mole Lake, Watersmeet, and Madison. In the beginning of January, I helped the Lac Vieux Desert youth and community members get involved in INM. We decided to plan for INM in their hometown and my own hometown. We arranged for INM gatherings with local speakers, drumming services, water ceremonies, and Spirit walks. Many

of our speakers have been a part of this type of grassroots movement most of their lives. Our most recent INM was in the community of Watersmeet on February 15. We lacked some resources but still managed to follow through. The youth braved the cold for over a mile in the Spirit walk. We had to cancel some gatherings due to hardships and loss in our community. I found that there were moments of discouragement through lack of public education on environmental and human rights issues. Therefore, our purpose should be to educate ourselves and others on what is important. This is our responsibility to our environment and each other.

It has been a great inspiration for me to work with youth in the Lac Vieux Desert and Sokaogon Chippewa Communities. I will continue to be dedicated to their education and protection in environmental and human rights. I am happy to stand in solidarity with my community and the world in this movement. I plan on being a part of INM and its purpose for as long as I am here.

## Idle? Know more!

If you would like to learn more about the grassroots global movement known as Idle No More be sure to visit their official website at [www.idlenomore.ca](http://www.idlenomore.ca)

### Biography of Founders

Jessica Gordon is from Pasqua Treaty 4 territory, and has always been a contributing part of her community in many ways. She comes from a family with a history of treaty protection and social justice.

Sylvia McAdam (Saysewahum) is a direct descendant of Treaty makers and is from the Treaty 6 Territory. She has her law degree and currently resides in the Whitefish Lake Reserve lands #118.

Sheelah McLean is from Treaty 6 territory, and a 3rd generation immigrant whose Scottish and Scandinavian ancestors settled from Western Europe. Born and raised in Saskatoon, Sheelah is an anti-racist anto-colonial teacher and activist.

Nina Wilson is a Nakota and Plains Cree from Kahkewistahaw Treaty 4 territory, and is currently completing her master’s degree.

### Excerpt of the mission of the Idle No More Movement

Idle No More calls on all people to join in a revolution which honors and fulfills Indigenous sovereignty which protects the land and water.

### One of their goals

Take steps to contribute to building relationships with international agencies such as the UN to raise awareness to the conditions Indigenous people have been subjected to and assert our sovereignty in the international arena.



## Michigan Indian Tuition Waiver Changes at NMU

first of these paths involves the treaty-making era of Federal Indian policy, which lasted from 1778 to 1871. The U.S. Constitution established that the federal government—not states—were responsible for relationships with tribes. During this period, 26 treaties were signed that contain educational provisions applicable to the Anishinaabe Three Fires Confederacy, which includes the Chippewa, Ottawa, and Potawatomi nations. All of the tribes in Michigan are part of the Anishinaabe Three Fires Confederacy, and sixteen of these treaties had specific provisions to the tribes in Michigan. The earliest of these treaties, The Treaty at Fort Meigs in 1817, established the University of Michigan, then the College of Detroit, and called for educational rights for “the children of the Chippewa, Ottawa, and Potawatomi.”

In 1871, the U.S. Congress did away with treaty making with tribes. Within eight years, a federal boarding school program was implemented, with the goal of assimilating Indian children into the dominant American society. These residential boarding schools were located away from Indian communities and thought to be ideal for breaking the ties children had to their families. Schools prohibited the use of Native language and the practicing tribal traditions because they were thought to be “enemies of progress.”

The most well-known federal boarding school (also known as industrial schools) in Michigan was located in Mt. Pleasant. It closed in 1934 after Michigan’s Governor William Comstock made a deal with the federal government to acquire the property in order to transform it into a blue-ribbon, mental health facility. In exchange, Comstock agreed that the state would accept the responsibility of educating “all Indian residents” in Michigan without cost to the federal government. This became known as the Comstock Agreement, and represents the beginning of the second path on which the

Michigan Indian Tuition Waiver would be based.

Despite the Comstock Agreement, there were no state-funded programs until 1972 for Indian education, besides allowing Native American children to attend public schools. Because of the agreement, no direct educational services were provided to Michigan by the federal government while the state operated the Mount Pleasant Regional Center on the land they received.

In 1972, the next step took place when Paul Johnson, a master’s student at the University of Michigan, filed a lawsuit against the university for violating the Treaty at Fort Meigs by accepting land use rights without providing the educational guarantees. Although the suit would eventually be dismissed, it became the catalyst for the creation of the Michigan Indian Tuition Waiver. The momentum gained through the lawsuit led to support from legislators, most notably from Jackie Vaughn, a state representative of Michigan who took special interest in the case. He sponsored the bill that became The Waiver of Tuition for North American Indians Act (1976 Public Act 174). Passed by the Michigan Legislature in 1976, it was signed into law by Governor William Milliken, who said that, “In my view, the concept is laudable in that it provides a segment of our society with an opportunity and state recognizes that the state might not have fulfilled its obligation in the past to our North American Indians.”



Governor Comstock

The original act waived tuition at community colleges, public colleges and universities to individuals who were full-time students, legal residents of Michigan for at least 18 months, and certified 1/2 blood quantum Native American by the Michigan Commission on Indian Affairs. The waiver was amended two years later, reducing the blood quantum minimum to 1/4 and state residency to 12 months and included part-time and summer students.

Since it was originally passed, the tuition waiver has received mostly bi-partisan support. Still, the MITW has faced legislative attacks to repeal it outright or to require additional criteria for students to qualify for the waiver. In 1995, Governor John Engler stated he would veto the next higher education budget if it included funding for the waiver. Senator John Schwarz (R-Battle Creek), Chairman of the Senate Appropriations Committee, was instrumental in preserving the waiver by removing it as a line item in the state’s higher education budget and adding it into the base funding of each state college and university.

Also in 1995, Representative Tim Walberg proposed amendments that would have allowed for satisfactory academic progress and enrollment in a degree-seeking program as eligibility criteria for the MITW. Even though the amendments did not pass a Senate vote, this has created confusion, as some universities have cited the amendments as justification for implementing these requirements into their criteria.

The MITW came under attack again in 2010, which resulted in the Michigan Department of Civil Rights assuming administration of the program. These latest attempts to eliminate the waiver were the result of legislators who felt casino revenues should supplant state funding and claims that the waivers violate Proposal 2, a 2007



Governor Milliken

*continued on the next page*

## A Shout Out for the Indigenous Intellectual Warriors

By April Lindala

Perhaps it is a ripple effect of the four women who started the Idle No More movement and the momentum that followed once Chief Spence started her fast (I refuse to call it a hunger strike as Indigenous peoples have been fasting on behalf of the people for centuries). Because of the Idle No More tidal wave that has overcome Indian country since last October and more globally since December 11 when Chief Spence began her fast, I have been thinking a lot about the Indigenous women I know who entered the sometimes unrelenting maze known as academia.

Education has been used as an oppressive weapon against Indigenous peoples globally and has been (and currently is) being withheld from Indigenous peoples. Textbooks have historically been written by the oppressor, the framework of curriculum constructed by an institutionally racist system. When Indigenous voices *are* published and those textbooks become the counter-weapon, those books are “boxed” or outright banned. Indigenous students empowered by those texts are advised by biased school board members that they won’t be accepted into college “*those books are not in the canon.*”

It is not easy: obtaining an education and then choosing to be an active part of that educational system. I can’t speak for others in Native studies, but I do feel what Winona LaDuke coined as “ethno-stress.” There is a residue we carry because we sometimes find ourselves facing students unwilling to believe that what they learned in the K-12 system came from a biased system (it’s not their fault). There is also push back that comes from within the institution itself in the form of disproportionate hiring of faculty of color and limited resources for ethnic studies programs. Education has also become victim to the capitalistic mindset of running as a business instead of promoting lifelong

*Waiver from previous page.*

amendment to the state Constitution that prohibits preferential treatment in public education on the basis of race or gender. This argument fails to recognize the precedents set by treaties, which are the supreme law of the land, and the Comstock Agreement. These are Michigan’s obligations for the education of Native American people that should never be taken away.

The 2010 decisions also resulted in changes in the requirements for receiving the waiver. Only students from federally recognized United States tribes will remain eligible.

Previously, First Nations or state recognized tribal members who met the other qualifications were able to use the waiver. The changes still allowed schools to make decisions about things such as requiring satisfactory academic progress and enrollment in a degree-granting program.

NMU has blazed a trail for other colleges to follow by eliminating the federal financial aid requirements. Hopefully more can be done in the future for American Indian students. (Author’s Note: Thank you to Dr. Martin Reinhardt and Melissa Claremont of the Michigan Civil Rights Department for their invaluable insight while writing this article. Chi Miigwech!)



Photo credit: Warrior Publications  
The four founding women of Idle No More from left to right: Sheelah McLean, Nina Wilson, Syliva McAdam and Jessica Gordon.

learning (in other words...“I’m sorry there are only six students in that class, it has to be canceled.”). If you teach within a marginalized academic discipline or are from a marginalized population or worse - *from both*...where do you fit? Here’s the thing. The push back also comes from the Native community - from those who do not understand the lonely sacrifice it is to work to be a Native scholar. And it is *then* I think of Chief Spence, fasting for 44 days with only water and fish broth. She received criticism from the national media and political parties (big deal) and she received criticism from other chiefs and Native people (now *that* hurts).

It may appear selfish—this path of education. There are unknown sacrifices. Unless you have gone through it you cannot know what those are; the individual sacrifice, family sacrifice and yes, financial sacrifice. Many Native students I speak with say that they want an education so they can go back to help their communities. With the numerous sacrifices and desire to return the gift to the communities they come from—how is that selfish?

Here are some other things I have heard along the way and how I try to respond to students. “No one I know is going to college.” Getting an education can be a lonely path. Ultimately, you are the one who studies and takes the exams alone. Chief Spence probably felt alone more than once on her fast—even though she had many praying for her and even others who fasted in solidarity. When you are at college you, too, might have people praying for you...people you don’t even know. I believe I did.

“Learning from textbooks isn’t what our ancestors did.” Maybe not...but Anishinaabe peoples in this region thought about the importance of education and made assurances for the generations who followed them. Today we have the Michigan Indian Tuition Waiver as one of those assurances. Learning from a textbook might not be *what* they did, but they had the foresight to know education would be a necessary weapon in the future. Additionally, to further that argument, most have not been introduced (on purpose) to Native authors, scholars, artists, educators...there are more and more out there. This is not your fault. But move beyond the oppressive hurdle and find those authors that share your beliefs. You will be amazed. If you can read daily inspirational quotes on your smart phone, why not extend that inspiration to a chapter, an essay or a book?

The social movement of Idle No More was founded in the action of teach-ins. The four women are today’s intellectual ogitichi’daa’kwewag (warrior women). Look at what they helped to create...a movement that has hugged the globe.

This issue of *Anishinaabe News* talks extensively about both Idle No More, the Michigan Indian Tuition Waiver and even the boxed books discussion in Arizona. So I ask you—those who are ready to start a new chapter or those seeking something more—have you considered going into higher education? We need more Indigenous intellectual warriors helping our families, communities and the earth fight against the systematic injustices we face.





## Anishinaabe News

c/o Center for Native American Studies  
Northern Michigan University  
1401 Presque Isle Avenue  
Marquette, Michigan 49855

# Classes for educators.

Available for graduate and undergraduate credit.

### 82233 NAS 484 Native American Inclusion in the Classroom

This two-credit course will challenge students' preconceptions of what Native American inclusion means and provide methods and materials that will help them meet state standards while effectively including Native American cultural concepts across the curriculum. Emphasis is on State of Michigan standards and Anishinaabe Language and cultural concepts.

Course meets 8:00 am - 4:30 pm on September 7, 14, 21 and 28, 2013.

### 81336 NAS 485 WEB: American Indian Education

Students will explore significant American Indian education policy from pre-colonial times to the present day. Students will investigate treaties with educational provisions, current U.S. federal Indian education law; standards-based reform and Native American inclusion. Through online chat rooms, students will discuss these issues with individuals from different parts of the world.

Course meets online during "odd" numbered weeks...(week 1, 3, 5, 7...). This course does not meet in person.

Need more information about these courses? Contact the NMU Center for Native American Studies director, Ms. April Lindala.

Phone 906-227-1397  
E-mail [cnas@nmu.edu](mailto:cnas@nmu.edu)  
URL [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



Courses taught by Dr. Martin Reinhardt  
(Anishinaabe Ojibway)

For more information about how  
to enroll at Northern Michigan University  
(be sure to ask about Veteran Benefits)

Director Ms. Gerri Daniels  
Phone 800-682-9797  
E-mail [admiss@nmu.edu](mailto:admiss@nmu.edu)  
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Interested in NMU's Graduate Studies?

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URL [www.nmu.edu/graduatestudies](http://www.nmu.edu/graduatestudies)



Winter 2013 Volume 8, Issue 4

# Anishinaabe News

## DDP Year-End Celebration

By Gabe Waskiewicz

A celebration was held on March 24 marking the end of the one-year implementation phase of the Decolonizing Diet Project. The celebration was held in the Whitman



DDP Research Subjects at Year-End Celebration

Hall Commons. Participants of the diet gathered with family and well-wishers, including NMU President David Haynes and his wife, Vice President for Advancement Martha Haynes, to enjoy one last communal potluck together, to review some of the research data gathered, and to share in memories of their common experiences over the previous year. Marty Reinhardt and Tom Biron entertained the crowd with music, while Nancy Irish led Andrew Bek and Karen Bacula in a poem she wrote commemorating some of the highlights of the DDP. At the end of the festivities, a blanket was laid out with a variety of DDP eligible foods for everyone to take home a gift, a show of thanks in the traditional manner of Native American gift giving.

## Hide Tanning Workshop

By Terry Marunde

In April I had the pleasure of attending a deer hide tanning workshop with a wonderful lady by the name of Judy Van Zile. The workshop, held at McDonald School in Gwinn, gave students the chance to learn this traditional craft first hand. I attended on Friday as part of Kenn Pitawanakwat's NAS 101 class, and enjoyed it so much I returned for the whole weekend. Judy, from the Sokaogon Chippewa Community in northern Wisconsin, told us all how she started doing this with her grandmother and mother when she was 28 years old and is now showing it to her daughter, Joanne. Joanne helps her with the hides and is learning all of the processes that are involved in deer hide tanning.

Judy does about 27 to 30 hides a year. She has had to take some time off due to health reasons, but wanted to come to show us how to perform the process. She started tanning the hides, explaining as she went. First, we needed to scrape all the fat, meat and hair off of the hides and it was a lot of work to do. I really didn't know what all went into this and was really amazed at how it was done. We all took turns scraping the hides, getting them ready to be put in the deer brains and that was so cool how it was done. I would have never been able to do that before taking Kenn's class. I was very naive and had no idea how much work this took, and how special the hides were to Native Americans.

It was so interesting how the hides transformed into beautiful pieces of workable leather. They were so soft and pliable after being stretched and softened with the softening stick. Then they were sewed together with a piece of denim put around the bottoms of them to be hung over the cedar and cherry scraps in a burning barrel for smoking the hide. We all watched this amazing transformation as the hides turned a golden brown.

This was a very interesting process and we all had a great learning experience and I would love to learn more about all the stages from beginning to end. I would like to thank everyone involved for giving me the opportunity to participate in this unique learning experience.

To see more pictures from this workshop turn to page 8.



Judy Van Zile

## Inside this Issue

Ken Van Zile  
\*  
NAS 310 - KBIC Field Trip  
\*  
The Schimmel Sisters  
\*  
And much more



## 18th annual NMU Celebration of Student Research

By Gabe Waskiewicz

NMU held the 18th annual Celebration of Student Research on April 11 in the Learning Resources Center, a day filled with presentations and poster displays. Several of the student presentations touched on Native American themes or topics this year.

The day began with an opening ceremony led by President David Haynes and Assistant Provost of Graduate Education and Research Dr. Brian Cherry.

One of the first presentations was with Tyler LaPlaunt, a graduating student from the Sault St. Marie Tribe of Chippewa Indians. He will have a degree in physical education. LaPlaunt and two other students, Rachel Sabin and Sarah Hellmann, presented on the senior citizen scholarship program at NMU.

The presentation was titled "Gain Experience-Share Yours," and the students' goal was to increase enrollment of senior citizens as well as spread awareness about the program into the surrounding community. Anyone over the age of 62 is given free tuition to NMU, along with other benefits that include a free PEIF pass, parking, and laptop use. Having people with a wealth of real-life experience in the classroom will benefit both the senior citizens and the traditional students. LaPlaunt said he saw it as a way to "help the elders teach others in the community, while also gaining new experiences of their own."

Another presentation examined



the use of Native American literature in secondary education. Morgan Raether, a senior who hopes to pursue a career in teaching, explained how she became interested in Native

Another stu-



American literature after taking a course on the subject with Dr. Amy Hamilton (English).



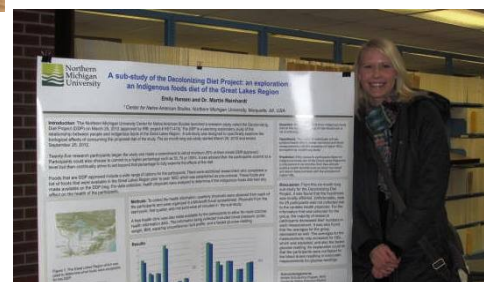
As part of that class, Raether learned about the Tucson school board's decision to "box" books (books deemed unsuitable for high school students). The majority of the titles were written by minority authors. Raether participated in the forum discussing this topic during Dr. King Week in January.

Raether also decided there wasn't enough Native American literature in the classroom in this part of the country and has started building a database of works she feels would be suitable to be taught to high school students. Included in the Wiki she is

creating is a constantly expanding list of these works and authors, along with detailed lesson plans to help prospective teachers.

dent, Emily Hansen, graduating senior in biology, did a poster and presented research on the Decolonizing Diet Project. Hansen explained the biological implications of the Indigenous diet, one of the focal points from the Center for Native American Studies over the course of the past year.

In this "sub-study," Hansen explained how health physicals were used to measure information about how the diet impacted the 25 research subjects and their health over the course of the year. These physicals were completed on a quarterly basis, and showed that the diet did have a positive impact on the health of the research subjects. Positive results in blood pressure, pulse, weight, and cholesterol all occurred.



Above: Emily Hansen.  
Middle column: Morgan Raether.  
Bottom left: Tyler LaPlaunt, Rachel Sabin, Sarah Hellmann and assistant professor in HPER, Breanne Carlson.

### Sign up for fall semester Native American Studies classes

#### NAS 240 Sacred Ground: Native Peoples, Mother Earth and Popular Culture

Faculty - Aimee Cree Dunn

## Schimmel Sisters Lead Louisville

By Gabe Waskiewicz

A pair of Native American sisters, Shoni and Jude Schimmel, led the Louisville Cardinals on a Cinderella run in this year's women's NCAA college basketball tournament. The two siblings, who grew up on Oregon's Umatilla Indian Reservation, played key roles on a team that made an unexpected trip to the Final Four. Shoni, a junior and the older of the two by a year, led the team in scoring throughout the season, and was even named most valuable player in Louisville's region of the tournament.

Their run through March Madness started with wins over Middle Tennessee and Purdue at home before facing off with No. 1 seeded Baylor, who they beat 82-81. Many people feel that this win over defending champion Baylor, and national player of the year Britney Griner, is the biggest upset in the history of women's college basketball. They then beat perennial powerhouse Tennessee to become only the second women's No. 5 seed to make

the Final Four. They would go on to beat Cal before falling to the University of Connecticut in the championship game.

This may be the most recognition the sisters have ever received, even though they were previously featured in a documentary titled "Off the Reservation," which chronicles their move with mother, Ceci Moses, from Umatilla to Portland, where Moses took a job coaching girl's basketball. Shoni and Jude would go on to star as teammates at Portland's Franklin High School.



Jude (left) and Shoni Schimmel

Throughout their amazing journey through this year's tournament, the Schimmel girls have proven to be a continued source of pride in Native American communities. "We're examples that you can get out there and do things," Shoni said in an interview with ESPN. "You can leave the reservation if you want. You can believe in yourself. You can make it to wherever you want to be. You just have to set your mind to do it."

## CNAS Director Recognized

On April 16, Center for Native American Studies director April Lindala was recognized for her 20 years of service to Northern Michigan University at the faculty and staff recognition luncheon. April began her career at NMU as the community outreach specialist at WNMU-TV13, where she did live on-air pledge pitching during fundraisers. Following her time at WNMU-TV, she worked for the CNAS as the Native American Admissions counselor for two years and traveled all over the upper Great Lakes region. In 2000, she became the assistant director of Diversity Student Services (now known as MERC). Lindala first became the director of the CNAS on an interim basis in January 2005 before moving into the permanent position in May 2007. Everyone here at the Center feels privileged to work with such a hard-working, dedicated employee, and we would like to congratulate April on this honor.



Lindala receives 20-year pin from President David Haynes

### Who is your favorite Indian athlete and why?

### Consider writing a short piece on your favorite Indian athlete for Anishinaabe News.

### Submit to cnas@nmu.edu by May 20.

NASA Spotlight - Continued from page 9

### What's your favorite song or artist/band?

**Max:** My musical taste is all over the place. A few of my all-time favorite bands, though, would be Smashing Pumpkins, Weezer, Fleetwood Mac, Pink Floyd, and The Right Now.

### If you could have any pet, what would it be and why?

**Max:** It might sound normal and boring but I really just want a dog. I grew up with dogs; being away at college and not being able to have a dog really gets to me sometimes.

### What's your favorite quote?

**Max:** My favorite quote is actually one that hasn't changed since I found it in high school. It's something that I like to remind myself of every now and again. "Whatever course you decide upon, there is always someone to tell you that you are wrong. There are always difficulties arising which tempt you to believe that your critics are right. To map out a course of action and follow it to an end requires courage." --Ralph Waldo Emerson



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Letters to the Editor and guest editorials do not necessarily reflect the opinion of Anishinaabe News, the Center for Native American Studies or Northern Michigan University.

When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

Cultures Across Continents

By Chelsea Koziel Hello, Hola, Aanii, Alli Punsha. Those four words represent one common meaning, hello. These four are in English, Spanish, Anishinaabe, and Quichua. The last two specifically are interesting because they are Native languages, and are especially unique and important to the cultures that they belong to. This past month, over spring break I got to spend time in Ecuador, in Salasaca, Banos, and Iyarina in the Amazon. While there I was able to learn about the Native culture, which is Quichua. It was an amazing experience because I got to witness first hand the language, dress, food, dance, and planting practices that have been traditional to these people for hundreds of years.

In Salasaca, the group got to work with the Quichua by visiting the school, and interacting with the children. During this process, we got to do a cultural exchange. Some of the school children came up, speaking in Quichua about the school, themselves, and the culture. In exchange the students from Northern talked about where we are from, and we showed the students pictures of snow, which amazed them.



Quichua children playing on a slide

During this process I thought that adding in some of the Anishinaabe culture and language that I knew would be fun because that is a major part of the area that we come from. The students got a laugh when we translated my Nish name (Bebeshigooanzhii) to the Spanish word for horse (caballo).

Down in the Amazon at the Eco Lodge, we again got to experience part of the culture. We went into the Amazon, and used machetes to chop down some of the forest to plant manioc root in a traditional “chakra” garden. Only the women were allowed to plant, and our faces were painted with red achiote seed. While we were still down in the Amazon, we got to visit an Amazonian Shaman. During this visit we got to witness a cleansing ceremony, which made some of the students nervous or uneasy. An important factor in the Shaman’s ceremony was tobacco, and I understood its meaning from learning about the Native American tribes back in Michigan, and how important it is to them. The ceremony was interesting to witness because it brought us into their culture a little bit more, and a lot of Native customs I have learned about through classes at Northern could easily relate to the traditions and way of life I witnessed down there.

My experience in Ecuador was culturally and educationally rewarding. I got to witness a new culture, and have new experiences of language, food, and cultural traditions. It was educationally rewarding because I got to witness first hand another Native group like the ones I hope to work with in the future. Also, I got to use some of what I have learned about the Anishinaabe in Michigan to teach the Quichua something in exchange. I hope to go back to Ecuador to visit again.



Chelsea Koziel (left) and classmate, Chandler Countryman, prepare to go waterfall repelling while in Ecuador



Ecuador Volunteer Study Abroad group

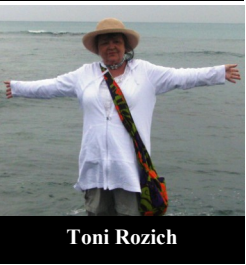
From the Graduates - What are your plans after graduation?



Michelle Rozga



Austin Smith



Toni Rozich

Michelle Rozga, - MA in English Writing and pedagogy, also studied in TESOL certificate program “My plans for post-graduation are: Take a year or two off from school and find a full-time job before I start on either my PhD or MFA in either TESOL/ESL or film studies, with an emphasis on the modern horror genre. This summer I will be down at the Marquette farmer’s market selling handmade scarves, baked goods and my partner will be selling wooden goods.”

Jennifer Westman - Community health education with a minor in business administration “In the fall, I will be attending graduate school at Central Michigan University, pursuing a degree in research administration.”

Austin Smith - Bachelor in social work with human services minor and art minor “Right after graduation I am working with NMU’s Central American Youth Ambassador Program through the International Office. After that I am applying to jobs in my field in the Marquette area.”

Max Wojciechowski - BS in English writing with a minor in Native American studies “After graduation I am going to attend Arizona State University to pursue an MS in American Indian Studies (Visual and Oral Culture). When I first attended NMU I knew very little about my Native American cultural heritage, but through the teachings of phenomenal professors such as Kenn Pitawanakwat, Grace Chaillier, Aimée Cree Dunn, April Lindala, and many others I have learned a great deal about The People and myself. I plan to continue writing fiction and poetry, and one day I hope to give a great deal back to the Indigenous communities of this continent.”

Toni Rozich - MA degree in literature/writing “I plan on taking a year to write a portfolio of nature writing and spiritual writing essays, as well as memoir, for my application to NMU’s Master of Fine Arts program in creative non-fiction for the fall of 2014. I also want to write for publication and teach literature and writing courses at the college level.”

Tyler LaPlaunt - Physical education “I am going to spend some time with my family and friends over the summer. Apply for jobs within my field in the local area. But most importantly, I will be attending NMU to pursue a master’s degree in exercise science next fall.”



Jennifer Westman



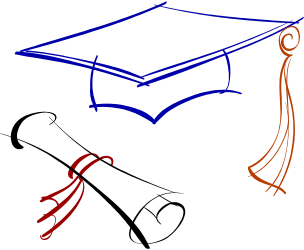
Max Wojciechowski



Tyler LaPlaunt

Congratulations to all NAS Minor graduates and Native American graduates!

- |                  |                   |                   |
|------------------|-------------------|-------------------|
| Joshua Beaudry   | Tyler LaPlaunt    | Debra Parrish     |
| Michael Bennett  | Kelly Latvala     | Kenn Pitawanakwat |
| Edward Brooks    | Michael Marchak   | Courtney Ridolphi |
| Angelina Chavez  | Rebecca Marquardt | Michelle Rozga    |
| Kyle Cook        | Carrie Masters    | Toni Rozich       |
| Brook Derusha    | Malorey Matson    | Rachel Ryan       |
| Jennie Haataja   | Alexandra Maxwell | Stacey Saich      |
| Andrea Keller    | Eric McGeshick    | Austin Smith      |
| Gerald Kirkish   |                   | Morgan Sundberg   |
| Justine Koglin   |                   | Jennifer Westman  |
| Jayne-Lea LaMere |                   | Max Wojciechowski |
| Leora Lancanster |                   |                   |



Congrats Sam!

Everyone at the CNAS would like to say a special thank you to Samantha Hasek (environmental science major), who has spent the last four years working at the CNAS. While at NMU Sam started off at the CNAS as a Freshman Fellow, she then worked on the Zaagkii Project and also assisted with the Decolonizing Diet Project this past year. Best of luck in the future, Sam. We will miss you!





## A-Teg Language Conference

By Leora Lancaster

This year, in the city of Sault Ste. Marie, Mich. marked the 19<sup>th</sup> annual Anishinaabemowin-Teg Language Conference. The theme of this year's conference – Zoog-taadaa Tkamseying Ne-yaab: *Let's Love Our*

*Crossing in Honour of Our Leader Tecumseh* – acknowledged the significant roles of the many warriors who fought in the war of 1812 (October 5, 2013 marked the 200<sup>th</sup> year anniversary of the death of Shawnee warrior Tecumseh).

Each day the conference started off in a good way with a sunrise ceremony and a sacred fire that burned night and day, giving conference goers a chance to lay down their semaa and give thanks. The great variety of presenters at the 2013 conference was incredible. There were linguistical presentations, arts and crafts demonstrations, traditional songs and protocol workshops, healing workshops, many presentations on how to indigenize our current western institutions and education system, current language and cultural restoration projects, even workshops on how



to break the generational gap between youth and elders through speaking the language.

NMU alumnus Levi Tadgerson also presented this year, stressing the need for current language students to start teaching responsibly and how to do so. He explained the method of first speakers reaching multiple audiences by second speakers becoming student teachers and creating their own classrooms using pre-approved lesson plans.

Even though each presenter brought their own skill sets to the table, they all came to Anishinaabemowin-Teg with one thing in mind, to offer their gifts and knowledge to help the overall revitalization and retention of our culture and language for all the generations to come. This language conference is a great opportunity for people from all walks of life to learn more about our vibrant culture both past and present from its own peoples' perspective. For more information about the conference, please visit [www.anishinaabemowin-teg.org](http://www.anishinaabemowin-teg.org).



Kenn Pitawanakwat's NAS 101 Anishinaabe Language, Culture, and Community class has the luxury of an outdoor class at the Center for Native American Studies fire site outside of Whitman Hall on campus. The CNAS fire site is the only one of its kind located at a public university in Michigan. Kenn and CNAS can boast about the continuous and positive feedback from the students as they learn about the Great Lakes Anishinaabe. The outcomes are well worth the occasional drop of rain or snow. To register for one of Kenn's Anishinaabemowin classes in the fall, visit the NMU registration site. You will be speaking Anishinaabe in no time!

Top of page: Students from NAS 101 sit by the fire  
Below: Kenn Pitawanakwat's NAS 101 class

## More on the NAS 310 KBNRD Field Trip

### Passion on the Bay

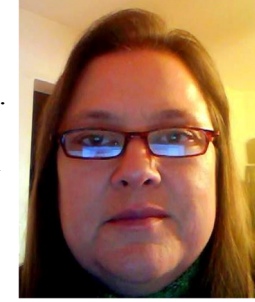
By Glenda Ward

"Has any day that began at 6 a.m. ever been a good day?" This was my thought when I hit the first in a series of snooze alarms before finally crawling out of bed and getting ready to head to campus. Our Tribal Law and Government class was going on a field trip to the Keweenaw Bay Indian Community Natural Resources Division (KBNRD) in L'Anse and we were supposed to leave at 8:15a.m. The vans were late and as we sat around waiting, I wondered if anyone else was hearing Kenn Pitawanakwat's voice in their head saying, "Kina, that's 8:15 Indian time 'eh! Shtaa-taa-haa!" Finally with the vans loaded, we headed out for the 75 mile road trip into the wilderness that is the western Upper Peninsula.

As the doors opened and we all sprang from our confinement, we were greeted by sunshine over Pequaming Bay, and a group of smiling faces that seemed really happy to see us, including our professor, the Honorable Violet Friisvall Ayers, Associate Judge for the Keweenaw Bay Indian Community (KBIC). Lori Ann Sherman, director of the Tribal Natural Resources Program, welcomed us and shared some history of the KBIC and the KBNRD, as well as her own connection to the land and the people of the Community.

We were then divided into two groups and assigned our group leader for the day's events. The division into these groups was based on who wanted subs and who wanted pizza for lunch (Subs! The day was looking better!).

So, what did we come to talk about? I will list them in the order of presentation, because the value of one program over the other is non-existent, without one there would be no need for the others. We started with fish and not the Dr. Seuss kind! We were told about Aquatic Invasive



Species, the hatching and restocking of fish in the bay and in the Great Lakes, and the operation of the hatchery. Moving outside, we were given an overview of the fishery's field work and

they even showed us some otoliths, for the layman that would be the inner ear bones of a fish (I felt so smart just then); these can be used to track migration and the ages of the fish that are taken in the catch.

While still in the Field Work building a member of the Tribal Police explained their role in commercial fishing enforcement and the procedures taken to determine compliance with or violation of the laws and the judicial path for violators. Then we got to tour the Hatchery, and let me tell you, that was a lot of fish!

Lunch was sandwiched between two sessions both very interesting. One was on the restoration program at Sand Point and the other was on wolf management. I was especially impressed by the Tribe's decision not to issue licenses for any possible wolf hunt that may be approved. The morning session of these breakouts took us to the Geodesic Dome greenhouse and we got our hands dirty. We repotted plants that will be taken to Sand Point for the Restoration Project and were

introduced to a number of native plants.

We were briefed on the Environmental Protection Act (EPA) and its application at the National (NEPA) and Tribal (TEPA) levels, leading us into discussions on air quality standards and water quality standards. These programs are part of our daily lives when we hear about tar sands, oil spills, toxic dumping in the Great Lakes, and other pollution sources that are having detrimental effects on the environment. The day ended with a presentation on the Brownfield's Program and Tribal efforts in identifying these contaminated and toxic properties, cleaning them up, and reusing them safely.

All of the presentations were great and I was blessed to take away a great deal of new information regarding these environmental issues and KBIC's approach to either solving the problems or at least minimizing the damages related to all of them. However, the most memorable part of the day was the PASSION that was evident in every individual and presentation that was given. These people CARE and it shows. I wish I could list all of them individually, instead I will just say Chi Miigwech to Violet for allowing us to spend the time today in the sunshine and to April Lindala and Gabe Waskiewicz for being our chauffeurs. Oh, and the subs were great!



**Sign up for fall semester  
Native American Studies  
classes**

**NAS 495 Special Topics:  
American Indian Humor**

**Faculty - Grace Chaillier**



## Trip to Keweenaw Bay Natural Resources Department

By Chip Neuman

As part of the NAS310 Tribal Law and Government class, our professor, Violet Friisvall-Ayers, always takes the class on a field trip to the Keweenaw Bay Indian Community (KBIC) reservation to experience a part of the government set up by the KBIC. This semester, our class visited the Keweenaw Bay Natural Resource Department (KBNRD). For me this was very exciting as I am a sophomore fisheries and wildlife management major planning on doing work for a DNR service. For our tour of the KBNRD, we had speeches given to us by the staff on the projects that they are currently doing and the plans that they have yet to implement. One of the first presentations was about the ongoing restoration of Sand Point. This gave us insight into the major overhaul the KBIC has done to convert a two-mile long stretch of land that was completely barren and allowed no growth to a piece of land that is now growing native plants and culturally significant plants for the members of KBIC. After this speech, we went over to the greenhouse where they have on site many of the plants that are being used out at Sand Point and learned the native uses for some of the plants and the purpose that they serve. Later on, we had more presentations how the KBIC handles water and air standards set by federal laws and other laws like the National Environmental Protection Act.

To me, the most interesting parts of the tour happened around midday. Erin Johnston, Lake Superior program coordinator, gave a short lecture on aquatic invasive species that plague the Midwest, and Lake Superior especially. She focused on teaching us the

difference between invasive species (species that cause negative impact on environment) and a non-native species (a species that doesn't belong but has no negative impact to the ecosystem). She then went on to explain the impacts left behind by the invasive species entering into Lake Superior. Some of the most troubling for them is the sea lamprey that has plagued all the Great Lakes. One interesting thing Johnston told us was that because of Superior's size and that it stays so cold, it is a good deterrent for many of the invasives, but some still thrive in the lake. Then the fisheries biologist for the KBNRD, Gene Mensch, gave us a lecture on the past history of the fishery located at the KBNRD and the history behind fish stocking in Michigan. At one point in

the most is the wolf management plan that the KBIC has set up. This is most interesting for me because the wolf is a sacred animal to the Anishinaabe; to them they are brothers of fate, what happens to one happens to the others. The real passion that drives me is the protection of our wildlife and I can agree with the people of the KBIC, who are protecting their brother in life.

Through this field trip to the KBNRD, I have seen to what extent that the KBIC are going to protect their native ecosystem, doing so much more than what I have talked about in this article. This trip has brought me insight as to what I want to do with the rest of my life. I am going to move on with my college career with a minor in Native American studies, so that I can understand more about the importance of the world to the people that originally lived here before colonization. I can see the drive that they have to protect their home and that drive has got me going also. Nothing is more important now than protecting what we have left.



Chip repotting Native plants



KBNRD Wildlife Biologist Pam Nankervis explains the importance of wolves in Native American culture



Students listen while Fishery Biologist Gene Mensch discusses the KBIC fisheries

miles south of the main KBNRD buildings.

The program that caught my attention the most is the wolf management plan that the KBIC has set up. This is most interesting for me because the wolf is a sacred animal to the Anishinaabe; to them they are brothers of fate, what happens to one happens to the others. The real passion that drives me is the protection of our wildlife and I can agree with the people of the KBIC, who are protecting their brother in life.

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## Visiting Presenter Ken Van Zile

By Gabe Waskiewicz

On March 11, guest speaker Ken Van Zile from the Sokaogon Chippewa Tribe discussed the dangers of metallic sulfide mining during a presentation on NMU's campus. During this informative talk, he explained his tribe's successful efforts to combat the proposal of a sulfide mine near their reservation during the 1980s and 90s. Van Zile, a "veteran of sulfide mining wars" for over 25 years, shared his wisdom with Aimee Cree Dunn's NAS 342 Indigenous Environmental Movements class earlier in the day before giving a public presentation.

Marisa Van Zile, an NMU student, introduced her father as a leader who "taught her from a very early age to respect the land and water." During his presentation, Van Zile explained how the Exxon Coal and Mining Company began the application process to mine in an area near the Mole Lake Chippewa

Tribe's reservation in the early 1980s, after discovering the tenth largest iron ore deposit in North America. While some members of the tribe wanted to accept the company's \$20,000 offer to lease the land, traditional members of the tribe opposed this process because it would have infringed on their manoomin (wild rice) beds.

The importance of living around fresh water that could help sustain their people's way of life had been passed down through the tribe for countless generations. With the help of 36 different organizations, including the Sierra Club and Great Lakes Indian Fish and Wildlife Commission, the tribe was able to successfully petition for the government for water quality standards, becoming the first tribe east of the



Mississippi to do so. Van Zile explained how the tribe sought out support from wherever they could get it, from the smallest newspaper to gatherings throughout Wisconsin. The debate over the proposed Crandon Mine would be the center

for an environmental debate for many years. It would eventually lead to the passage of the mining moratorium act in the Wisconsin legislature in 1998. The victory became complete on October 28, 2003 when the Mole Lake Ojibwe banded together with the Forest County Potawatomi to purchase the mine site for \$16.5 million.

Ken Van Zile stressed that this is a fight that continues to this day and will continue on in the generations to come because someone will always want to get iron ore out of the ground.

## Great Lakes Indigenous Foods Cook-off

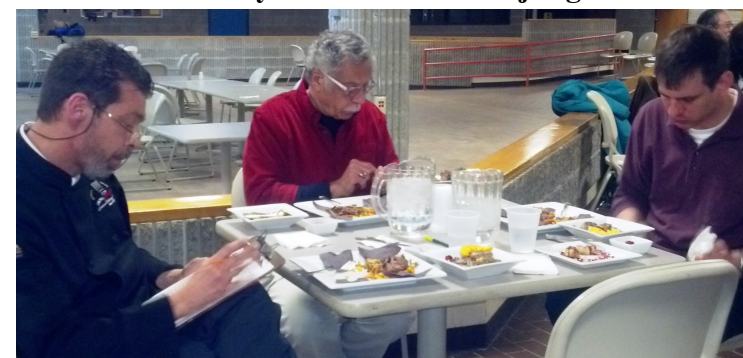


By Nicole Bowers

Northern Michigan University's Decolonizing Diet Project invited the public to enjoy a taste of their yearlong study. On March 16, three teams prepared an entrée, side dish and dessert composed solely of naturally occurring products from the Great Lakes Region. Three teams competed for prizes. As attendees, the fellow tasters and I also acted as judges. We were responsible for assessing taste. Meanwhile, the three main judges assessed presentation, taste and creativity. Prior to preparation at 1 p.m., the teams did not know which ingredients would be available to them. The teams worked quickly to meet the 6 p.m. deadline, when the food was served to the public.

I enjoyed many great dishes, including wild rice, duck egg drop soup, whitefish, and even corn-flour pasta. For anyone who prepares food, it was inspiring to see the teams use the same ingredients in different ways. One team used squash to serve meat and vegetables upon while another made it into a pie! I sat at a table with various members of the Marquette community. As a result, this event was full of diverse food and conversation. I strongly recommend the next Indigenous cook off to anyone who is interested in learning about the Great Lakes culture, cooking, or enjoying classic ingredients in a new way.

Thank you to the cook-off judges!



Above: Judges Chef Chris Kibit, Dr. Mohey Mowafy and Chef Mark Bzdok critique the taste and display of dishes served.

The DDP would also like to recognize the three teams who participated in this inaugural event.

**Elder Berries** with Karen Bacula, Andrew Bek Tom Biron and Nancy Irish

**Maize-d and Confused** with Mitch Bolo, Jessica Cadeau, Kristine Maki and Dianne McMahon

**Nishin Miijim** with Dorthy Anderson, Ryan Johnsen, Chelsea Koziel and Amanda Weinert.



## NMU Faculty Members Attend NALS Conference

By Shelby Segerstrom  
NMU faculty members Grace Chaillier and Amy Hamilton travelled to the Mystic Lake Hotel and Casino in Prior Lake, Minn., recently to attend this year's Native American Literature Symposium (NALS).



lished in November 2011. Amy Hamilton, an assistant professor in NMU's English Department, presented on an excerpt from a chapter she wrote for the book

Despite encountering some harsh winter weather on the trip there, both women expressed how much of a success the event was and how much they enjoyed their time there. "I was just amazed by how well organized it all was," said Chaillier. "They really cover all the bases." This was her second time attending NALS, having attended before in Mt. Pleasant, Mich., with a larger group from NMU. Amy Hamilton made her third trip to the conference after attending twice in Albuquerque, N.M.

NALS has been held every spring since 2001. The conference is usually held in the Midwest or Southwest regions of the country, bringing together educators, scholars, and authors so they can discuss their own experiences and ideas about Native American literature. It also provides them with new and exciting materials to use, both in and out of the classroom. The theme for this year's conference was "Many Voices, One Center."

Grace Chaillier, who has been teaching Native American Studies courses at NMU since 2005, presented her paper, "Indigenous Fluency: Articulating Production of an American Indian Anthology." This work covers her experience co-editing *Voice on the Water: Great Lakes Native America Now*, an anthology that includes more than eighty authors and artists who voice their experiences as American Indians in Michigan. Grace started the paper before the book was finished, and has revised and edited it three times since the book was pub-

Louise Erdrich: *Critical Insight*, which serves as a critical companion to the author's work. Her presentation, done with two other scholars, focused on travel in Native American film and literature.

One of the highlights of the symposium for both Grace and Amy was the plenary session held by James Sinclair on the ethics and teaching of Native American literature. Sinclair, who teaches courses in Indigenous literatures, cultures, histories, and politics at the University of Manitoba, lead this conference-wide examination into the ethical concerns one must consider when dealing with Native American Literature. As part of the session, attendees from each table were given time to express their opinions on the topic. The unique experi-



From left to right: Alex Smith, Grace Chaillier, Chaske Spencer, and Amy Hamilton

ence of discussing these very important matters in teaching writing by or about Native Americans were etched in the two educators' minds when they returned to NMU.

Another high point of the weekend was getting to interact with Native



Grace with Wemkai Kang (right) and associate who came all the way from Nanjing University in China to present her paper "Transcending Gender Confrontations: Gender Harmony in Leslie Marmon Silko's *Ceremony* and *Storyteller*"

American actor Chaske Spencer. Spencer, best known for his role in the *Twilight* films, was at the symposium as a keynote speaker accompanied by film director Alex Smith. They had conference attendees preview their new, unreleased film "Winter in the Blood," based on the book by James Welch, widely considered a classic of Native American literature. Smith, who wrote the screenplay and directed the film with his twin brother, Andrew, wanted as much feedback as possible from Native American communities because he is non-native and wanted to replicate the book as well as is possible. After screening the film, Spencer and Smith handed out sheets to audience members so they could answer questions about the film regarding possible edits for the final version. They also had long discussions about the musical score, the lighting, and scenes. They covered the entire film, something Grace had never heard of producers doing before, especially at a conference. She said that it was a great learning experience, and that at NALS it is quite common to find yourself in new, once-in-a-lifetime endeavors such as this.

Another conference activity featured a performance by Larry Yazzie, a two-time World Champion Fancy Dancer. His aunt, a fancy shawl dancer, performed with him at the age of fifty, something Grace was very impressed with. The woman told Grace that she intended to keep dancing as long as the creator allowed her

## NAS 204 Student Submissions

As the ducks made their getaway, Coyote made no attempt to capture the others, as he was already satisfied with his bounty. Upon return to their home, the flock celebrated the hero and praised the Great Duck for their close call and inspiring the scraggly duck to defy orders.

It is in the opinion of this reporter that the story is relevant today because it teaches us to be aware of natural predators, even if their intentions are seemingly good and to never underestimate the meeker among us.

### The Native American Pow-Wow

By Mariah Savolainen

I will always remember my first Pow Wow. I was sixteen years old, joining a friend who was required to attend for a Native American studies class. As we approached the entrance of the Vandament Arena at NMU, there was a strong smell I didn't recognize and the loud beating of drums. I will admit, I was a bit nervous and had no idea what to expect. When we entered, though, I was met by smiling faces, dancing, and strikingly beautiful outfits. The feeling of the atmosphere was unforgettable. Currently, as a student in Dr. Reinhardt's NAS204 (Native American Experience) class here at NMU, I have rediscovered my interest in Native American traditions, particularly the Pow Wow.

I found it very interesting that the term "Pow Wow" isn't a Native word at all, but it is the English misinterpretation of the Algonquin term "pau-wau" or "pauau," meaning "a gathering of spiritual leaders or medicine men." Today, a Pow Wow mostly refers to a gathering of a tribe. This can be a meeting, a social event, or many other types of gatherings. Recently, the term has been used to describe a gathering between Native Americans and Non-Native Americans. During a Pow Wow,

it is common to have dancing, singing, socializing, and drumming. These events can last from hours to an entire week.

It is said that the first Pow Wows originated with the Pawnee before being adopted by the Omaha and other tribes. These were originally dancing celebrations when warriors returned from battle, giving thanks for their good fortune and survival, about four-hundred years ago.

Pow Wows can be held anywhere, indoors or out. At the center of a traditional Pow Wow, there is usually a circle called the dance arena.

The dance arena, also known as the arbor, is blessed prior to the event and is considered very sacred. This area holds the master of ceremony, and is surrounded by various drum groups. There are four entrance points for the four points of the compass, though the dancers usually enter from the east. All around, there are areas for socializing, storytelling and vendors.

Although the main focus of the Pow Wow is song, dancing and drumming, there are also honoring ceremonies, food, arts and crafts. Perhaps the most important part of the event is the social aspect. A Pow Wow is a place for storytelling, catching up with old friends, and making new ones. It is also an opportunity for Natives and Non-Natives to interact and build cultural understanding. I was really glad that as a Non-Native person I was able to join in the events of the Pow Wow and witness some of the most amazing dancing I've ever seen. Everyone was exceptionally kind to me, and I look forward to enjoying my next Pow Wow experience with more knowledge.

### Au-Pet-Chi: The Robin

By Richard J. Bauer-Green

Long ago, a son was born to a great hunter of the Anishinaabe people. The hunter was very proud of his son and so, when the time came for the boy to fast and become a



man, his father, sure that his son would receive the most powerful guardian spirit in the tribe, bade his son to sit for long periods in the sweat lodge and told him that he must fast not for seven days, as was custom, but for twelve instead. Not wishing to disobey his father and bring sorrow to his lodge, the boy agreed.

When the fasting time came and his lodge was built, the boy did as he was told and began his fast. Each morning, the boy's father would visit him, urging him to continue his fast. After talking at length he would depart, his son never speaking a word. So it went for nine days. On the tenth day however, the boy spoke when his father came to his lodge.

"Father" he said. "My dreams tell of misfortune to come should I continue to fast. May I quit now and resume another time?" The boy's father only shook his head and urged him to continue. The boy said nothing, and laid back down as his father withdrew. The next day, the boy asked again if he could break his fast and once again his request was denied. On the dawn of the twelfth day, the boy's father hurried to his son's lodge with food and drink, overjoyed that his son would soon be a man. However, when he arrived at his son's lodge he heard talking.

"My father, in his pride has destroyed my future as a man, and therefore he shall lose his only son. My spirit guide has come and given me new shape and with it a new life, it is I go."

Upon hearing this, the boy's father leapt into his son's lodge to find that the boy had painted his chest and shoulders a bright red. The boy quickly jumped to the top of the lodge where his body changed into that of a robin, and he spoke: "Weep not for the change I have taken, for now I shall be happier than any man, though I shall always be his friend. I shall sit close to his lodge not as a warrior but a bringer of sweet sound and peace for now; I am Au-Pet-Chi, the robin."

And with that the boy flew from his lodge, out into the world, singing as he went.



# NAS 204 Student Submissions

Dr. Martin Reinhardt asked his NAS 204 class to submit an article to the newsletter on an aspect of Native American culture, oral tradition, or language. Here is just a sample of the many wonderful submissions we received.

## Language is the Key to Identity

By Danielle Hellios

There is no translation behind Native American language. There is meaning. The deep meanings that explain how Native Americans have viewed the world for hundreds of years are slowly dwindling away with the loss of Native languages. The younger generations of Native Americans, in terms of majority, have not been learning their Native language; and older generations have been too oppressed to pass it on. The loss of language is a loss of culture. Language is the key to identity.



Oral tradition is important in all societies; but takes a whole new meaning when it comes to Native language. Spirituality is such an important aspect of Native American culture and simply everyday life, which understandably would also flow into the languages. To understand this deep spiritual view, the Native language needs to be understood.

Jarred Winchester, a junior at Northern Michigan University, is a member of the Potawatomi Nation and a Citizen of the Pokagon Band. He cannot speak his Native language, but has a burning desire to learn.

It's our gateway," said Winchester. Explaining the meaning behind language and the deep spiritual bond associated with Native language, Winchester compared it to a blind man touching someone's face to be able to see what they look like. "Language itself is an expression of how people view the world," revealed Winchester. One single word in a Native language can mean a whole sentence in English. For some words, there is even no direct translation. "I want to learn my language so

bad, but in the Native context; not from English."

There have been efforts across the country to try and improve the teachings of Native language. Elders are stepping forward, more universities are offering Native American study and language courses, and younger generations have more of a desire to learn. In fact, each year at the Sam Noble Museum in Oklahoma, The Oklahoma Native American Youth Language Fair is held. Around 100 schools attend this fair each year, in which many students speak and share over 32 Native languages. This event is put on in hopes of spreading the importance of Native language to young students and their teachers everywhere. And not only for Native people as well, but hopefully gaining support from people everywhere.

Native American language is one of the most important aspects of Native culture, and it is slowly disappearing. Efforts need to be made by all to ensure the languages do not die. Language is the key to identity. And identity is the key to one's history, past, struggles, and success.

## Coyote-Duck Encounter Turns Deadly

### Smallest Duck Saves Many

By Austin J. Beattie, Staff Writer  
MARQUETTE, MI – What seemed like a rather peculiar request from a coyote turned out to be tragedy for a flock of ducks yesterday, reports a traditional story of the Ojibwe tribe found from the Manataka American Indian Council archive. According to reports, the main parties involved were Coyote and an innocent flock of Ducks.



According to witnesses, a coyote, simply known as "Coyote," was walking along a lake and noticed a flock of ducks by the water. It is believed that Coyote had a sudden urge to have duck

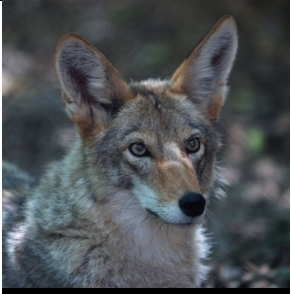
for dinner after noticing the group. Coyotes are a natural predator of water fowl, which is why many were initially puzzled by the fact the group didn't flee.

"He stuffed what turned out to be a bag full of grass and walked past us, humming a tune. When asked where he was going, he said he was on his way to a circle. We didn't know what was in the bag at the time, he told us it was a bag full of songs, so of course we wanted to hear one!" said one of the ducks (UNKNOWN), who preferred to have his name withheld. Unfortunately for this gang of bills, Coyote had them right where he wanted them.

The group pleaded with Coyote to sing one of his songs – his plan was unfolding perfectly. Coyote agreed to sing one, but requested that the group offer him some assistance. He ordered the ducks to stand in three lines - from fattest in front to smallest in back - and start singing as loud as they could with their eyes closed. "I thought it was a little silly at first – lining up and closing our eyes and singing as loud as we could, but we were bored and really wanted to hear a song," said our unnamed informant. Tragedy ensued from this point onward.

As the Ducks sang, Coyote systematically started knocking them unconscious one at a time and stuffing them into his bag. "Everyone was dancing and singing so hard nobody had any idea what was going on," our witness claims.

If it weren't for the smallest Duck in the back of the line, everyone could have died. The hero defied Coyote's orders and his actions spared the lives of the remaining flock. "He opened his eyes and started yelling to everyone, 'Hey he's going to get us all' and saved our lives," reports our witness.



Coyote, similar to the one reported tricking the flock of ducks



Larry Yazzie

disappointed that more students were not involved. She believes that students, especially graduate students, would be a valuable addition to the conference because of the alternate viewpoint they could provide. There are other conferences with similar backgrounds that Grace has attended that she would recommend for students such as: Pop Culture Association/American Culture Association conference (PCA/ACA), The Native American Student Advocacy Institute (NASAI), and Native American Symposium at Southeastern Oklahoma State University. Grace attempts to attend one conference a year and after this year's symposium, she said that the organizers of NALS are "veterans and are really very good at what they do. Not only did they provide one-of-a-kind sessions and lectures, but they took very good care of those in attendance. They provided us with beautiful lodging and extraordinary food." It appears NALS will be in Grace's future again.

to. Grace thought that it was nice to end her symposium experience with this traditional aspect of Native American culture.

Grace recommends that anyone who is willing and able should attend NALS, and was a little

**Sign up for fall semester Native American Studies classes**

**NAS 320 American Indians: Identity and Media Images**

**Faculty - April Lindala**

# Kind Hearted Woman

By April E. Lindala

The respected PBS series, FRONTLINE in cooperation with Independent Lens recently presented the documentary "Kind Hearted Woman" to PBS viewers. The five-hour film follows the journey of Robin Charboneau (Oglala Sioux) of the Spirit Lake reservation in North Dakota.



Robin Charboneau with children, Anthony and Darian

Robin is a survivor of domestic and sexual abuse. She wanted to spread her message to help other women. The film chronicles her life over the span of two years between the reservation in South Dakota and her attempt to work and attend school in Minnesota. Filmmakers closely follow Robin and her two children, Darian and Anthony, as they face challenge after challenge, sometimes being rewarded with small triumphs.

Audience members were given an inside and sometimes uncomfortable view of the trio's most private and difficult conversations. However, Robin has been very forthright that she and her children communicated quite a bit prior to the making of the film. She would not have allowed the cameras to delve into their personal lives without her children's say so.

On one hand, I felt empowered to see this Native woman and her family on national television. On the other hand, I felt conflicted and started to question Donald Sutherland's, the filmmaker, purpose in making this film. Some of his choices as a filmmaker felt intrusive to me. I had to trust that Robin and her family were given access to the film during post-production.

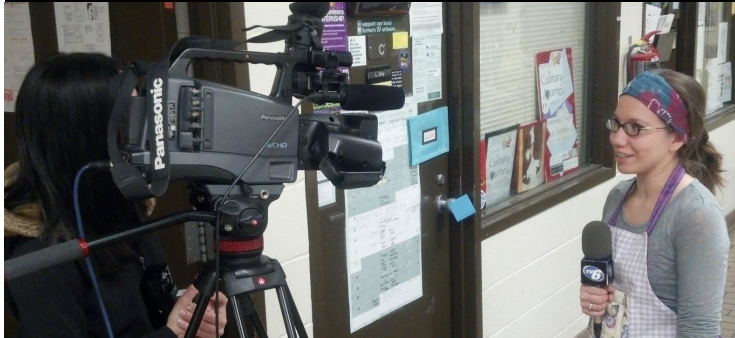
Robin is also the narrator of the film so she is telling her own story as the journey goes along. We get her background, we learn about the relationship with family members and we hear about her first husband's behavior towards her. However, there were times that the film hung on rather than moved forward. There are long film shots of Robin walking down a highway alone. I felt as viewers we understood that her journey is one with a heavy heart and one that she must burden alone, so this visual metaphor was overdone. Some of that hang time would have been better spent listening to Robin's poetry, which has helped her to heal (in my opinion).

Without giving away spoilers, Robin's daughter, Darian, faces something traumatic about midway through the film which redirects the remaining narrative. Viewers witness Robin's relationship with her daughter intensify. This is a very positive interaction and hopeful message on many levels and I'm glad these interactions were part of the film. However, I felt that Sutherland didn't know what to do with Anthony, and as a result, we see him act out at school and at home. In the second half of the film, Robin's boyfriend attempts to build a close connection with Anthony (not always successful). There were times that my heartstrings began to feel a tugging for Anthony.

I've read that the filmmakers were mindful to avoid causing any harm, but the topic is rather sensitive. I hope we can revisit this family in five, ten years to see if that was truly the case -- that no harm comes to the family due to the production. Native people are not often the center of attention in the media and I hope that this documentary will serve to educate viewers and give them a cultural context. In Robin's opinion, having her story of abuse told over and over will only make her stronger. It was a hard film for me to watch. However, Robin's message of strength resonates with me and for that reason, I would urge readers to find the film online for one of the most genuine portraits of a Native person.



## Recent Events



Top left: Kristine Maki is interviewed by WLUC-TV 6 about the Indigenous Foods Cook-off.

Middle left: NAS 310 students enter the KBIC bio-dome greenhouse.

Middle left: NAS 310 students work with Karen Anderson to help repot Native plants.

Bottom left: NMU students participate in a hide tanning workshop and scrape off hair from a deer hide.

Top right: Kenn Pitawanakwat's class meets at the firesite in Whitman Woods.

Middle right: Cam Monty softens a hide on a rack.

Bottom right: JoAnne Van Zile demonstrates how to scrape hair off of a deer hide.



## NASA Student Spotlight - Max Wojciechowski

Interview by Amanda Weinert

**Nish News:** Where are you from?

**Max Wojciechowski:** I am originally from McHenry Ill., a northern suburb of Chicago.

**NN:** What is your tribal affiliation?

**Max:** I do not have any official tribal affiliation but I would identify myself as Anishinaabe.

**NN:** What are you graduating with?

**Max:** I will be graduating with a BS in English writing with a minor in Native American studies.

**NN:** Why did you choose NMU?

**Max:** When I was a junior in high school I was researching colleges and saw that NMU had a very strong English department. My cousin had gone to NMU for architecture, and my mother's friend's daughter was attending NMU for elementary education, so my family felt a little bit more comfortable with me attending a college 7-8 hours away from home. Originally my mother was against the idea of me attending any school outside of a 3-hour radius, haha. I visited NMU the summer after my junior year and met with Ray Ventre (English department head), toured some of the dorms, and did plenty of sight seeing. I fell in love with Marquette and the environment of the U.P. on that trip, so I eagerly applied that same summer. I was accepted and didn't feel the need to look any further into colleges after that.

**NN:** What has been your all time favorite class at NMU and why?

**Max:** It is so hard to choose a single class to call my favorite, but if I had to, I suppose I would say NAS 101 Anishinaabe Language, Culture and Community. I had taken it purely with the intention of knocking out the liberal studies language requirement, but I gained so much more from that class than I could have ever imagined. Kenn is one of the best instructors I have ever had. Being immersed in the language and culture really sparked a fire within me to try and reconnect with the Indigenous part

of my cultural heritage. Since that class with Kenn, the pursuit to discover my roots, and continue learning about and giving back to the community has snowballed.

**NN:** What do you think about your NMU experience overall?

**Max:** My experience at NMU has been amazing. I've met so many incredible friends and instructors here. I began my journey to reconnect with my culture here, and it's become one of the most important things in my life. If I hadn't come to NMU I have no idea what I'd be doing with my life right now. I wouldn't trade the time I've spent here, or the connections I've made, for anything in the world.

**NN:** What should all students try while attending NMU?

**Max:** Everything, experience as much as you can as often as you can. Take a class on a whim, don't turn down any opportunities no matter how small they may seem, and enjoy yourself. If I had to suggest just one thing to a student attending NMU, it would be to join a club. You can meet so many great friends through school clubs.

**NN:** How did you become involved with the Native American Student Association?

**Max:** Well like I stated earlier, Kenn's class really started my search for involvement in the Native American studies and communities at NMU. I had wanted to join NASA since I was a sophomore, but it wasn't until I was a junior that time conflicts cleared and I was able to attend meetings. I felt like NASA was something that I really wanted to be a part of, and I thought I'd be able to give something back by volunteering to help out at the events that NASA hosts.

**What would you tell a student thinking about becoming involved in NASA?**

**Max:** Do it! Don't think twice, don't try to talk yourself out of it, just do it. There is a lot of hard work involved

with being an active member of NASA, but it is worth it. You will have a voice in the group, and don't be afraid to exercise it! NASA has great critical thinkers and problem solvers, but can always use more.

**NN:** Tell us about the grad school you're attending and the program you're enrolled in:

**Max:** In August 2013, I will be moving down to Arizona to start working on my master's in American Indian studies (visual and oral cultures). It is one of the few master's programs in the country for Native American/American Indian studies, and so far the only one (that I've found) that offers an emphasis in the art, language, writing, etc. of the cultures. I'm very excited to work with the accomplished faculty that they have, and I hope to bring a little bit of the Great Lakes region with me and offer up some of the knowledge I've gained through my studies here at NMU.

**NN:** Your plans for summer?

**Max:** This summer I'm planning to recharge my batteries first of all. I'm also planning on doing plenty of beadwork, getting ahead in some reading for grad school, and catching up with friends and family back home before I head out west. If finances permit, I'm also looking forward to visiting Marquette once or twice over the summer break.

**What's your favorite book or author?**

**Max:** There is no way I could ever choose a favorite book. As for authors, though, I think I would have to say Sherman Alexie. His style of writing just really appeals to me, he is a fantastic story teller, and there are so many layers in his stories that any time I re-read one I find something new.

*NASA Spotlight - Continued on page 15*







An EO Institution

## Anishinaabe News

c/o Center for Native American Studies  
Northern Michigan University  
1401 Presque Isle Avenue  
Marquette, Michigan 49855

# Classes for educators.

Available for graduate and undergraduate credit.

## 82233 NAS 484 Native American Inclusion in the Classroom

This two-credit course will challenge students' preconceptions of what Native American inclusion means and provide methods and materials that will help them meet state standards while effectively including Native American cultural concepts across the curriculum. Emphasis is on State of Michigan standards and Anishinaabe Language and cultural concepts.

Course meets 8 a.m. - 4:30 p.m. on Saturdays, Sept 7, 14, 21 and 28.

## 81336 NAS 485 WEB: American Indian Education

Students will explore significant American Indian education policy from pre-colonial times to the present day. Students will investigate treaties with educational provisions, current U.S. federal Indian education law; standards-based reform and Native American inclusion. Through online chat rooms, students will discuss these issues with individuals from different parts of the world.

Course meets online during "odd" numbered weeks of semester...(week 1, 3, 5, 7...) from 6 p.m. - 9 p.m. starting Aug 28.

**Need more information about these courses? Contact the NMU Center for Native American Studies.**

Phone 906-227-1397

E-mail [cnas@nmu.edu](mailto:cnas@nmu.edu)



Courses taught by Martin Reinhardt, Ph.D.  
(Anishinaabe Ojibway)

**For more information about  
how to enroll at  
Northern Michigan University**

Phone 800-682-9797  
E-mail [admiss@nmu.edu](mailto:admiss@nmu.edu)  
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Phone 906-227-2300  
E-mail [graduate@nmu.edu](mailto:graduate@nmu.edu)  
URL [www.nmu.edu/graduatestudies](http://www.nmu.edu/graduatestudies)

**Be sure to ask about veteran benefits.**



# Anishinaabe News

Summer 2013 Volume 8, Issue 5

## Wilderness Immersion

Aimee Cree Dunn's NAS 340: Kinomaage class has become one of the highlights of the Center for Native American Studies' summer since its inception in 2005. One of the reasons for this is the series of field trips the class takes to different destinations across the Upper Peninsula. This summer, just a few of the places students visited include the Yellow Dog River and Falls, the Lac du Flambeau Reservation and the Grand Sable Dunes. These trips serve as hands-on experience in learning from the earth. Dunn describes the course as a "wilderness immersion" that focuses on "taking students into the wilds of the Upper Peninsula to listen to the land, learn about plants traditionally used by the Ojibwe and to connect with the land that has been the ancestral home of the Ojibwe for centuries, with roots likely going back for millennia."



For generations, the plants and wildlife of the Northwoods have sustained the Anishinaabeg spiritually, culturally and physically. Ojibwemowin (Ojibwe language) reflects this in many ways, from the names given to certain plants to the term "Kinomaage" itself. "Kinomaage" literally translates into English as "the earth shows us the way," with a more common translation of "to teach or educate." Kinomaage is essentially about disseminating the traditional ecological knowledge of Anishinaabeg elders in order to provide students with an eco-cultural understanding of the Upper Peninsula. Through lectures, discussions and the aforementioned field trips, students learn about various area plants, discover how these plants are traditionally used by the Anishinaabeg, study the different eco-cultural values found in traditional Anishinaabeg and Western societies and find out about some of the ecological threats currently facing the Northwoods. The class usually ends up being more than just a learning experience; it becomes a bonding experience where plans are made for future Kinomaage events.



Center for  
Native American Studies

## INFORMAL STUDENT POLL

**What do think? Share your  
thoughts. What if  
NMU were to establish a  
Center for  
Wilderness Studies?**

**Find our page on  
Facebook and comment.**

## Inside this Issue

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SISU at the CNAS

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Female Athletes

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and more



## Patricia Michaels is *Project Runway*'s Runner Up

By Amanda Weinert

In April 2013 an inspiring and influential Native woman became the runner up in Season 11 of *Project Runway*. Patricia Michaels (Taos Pueblo/Tiwa), fashion designer extraordinaire, had been wowing audiences and the judges with her culturally influenced aesthetics.

Michaels is the first Native American designer to participate in *Project Runway* where she was one of

16 contestants battling for the ultimate prize - \$100,000 to design a new fashion line, a featured spread in *Elle* Magazine and the opportunity to sell her work on bluefly.com (a leading retailer of designer brands and fashion trends). Michaels explained in a *Project*

*Runway* interview that she wants to represent her people in a good way, make her community proud and show the world a contemporary Native American view on fashion. In the same interview, Michaels said that the biggest fashion faux pas is headdresses on the runway.

Michaels continuously displayed her connection to her culture, introducing herself in Tiwa in front of the live audience and judges. It's

very obvious that Michaels is heavily influenced by her surroundings and Taos Pueblo traditions.

Throughout the season, contestants are given time restraints and stipends to create with intent of displaying their work on models for judges to critique. Each week there's the looming doom of getting voted off the show. This past season, the three final contestants were given the opportunity to

showcase their work at the 70<sup>th</sup> annual Mercedes-Benz/New York Fashion Week. This made Michaels the first Native designer to have her work presented at the semi-annual internationally praised event.

Michaels is the head designer for a LLC, PM Waterlilly, with the name

deriving from what her traditional name translates to. PM Waterlilly has produced five lines, including eco-friendly spa wear. Michaels garments are memorable and recognizable with consistent use of texture and experimental formal studies within her textiles. She creates with a wide variety of materials, such as horsehair, mica, and silver pieces, which were created in her stepfather's metalsmithing shop. Michaels



Michaels displays some of her work

has been creating garments since age nine, her first garments being fully beaded doll clothing. From that age on, Michaels knew she was meant for fashion design and has an outstanding amount of experience, schooling and exhibition history.

She has studied at the Institute of American Indian Art and Chicago Art Institute, along with working as a tailor, gallery owner and art/antiques dealer. Michaels has also won impressive awards and participated in equally impressive projects, such as Best of Textiles at Southwestern Association for Indian Arts (SWAIA) Santa Fe Indian Market in 2011 and the Kellogg Foundations' cultural and economic exchange for the promotion of Native American and South African artists.

Patricia Michaels; work can be viewed at [www.patriciamichaelsfashion.com](http://www.patriciamichaelsfashion.com).



Patricia Michaels

## Enroll in NAS 212 Michigan/Wisconsin: Tribes, Treaties and Current Issues

Gain insight to the 12 federally recognized tribes of Michigan and the 11 federally recognized tribes of Wisconsin. Learn about the treaties that impact tribal citizens of these tribes, as well as the numerous current issues.

This fall on Mondays and Wednesdays from 10 - 11:40 a.m.  
with Martin Reinhardt, Ph.D.



This course meets the NMU Liberal Studies Division IV requirement, the NMU world cultures graduation requirement and the Public Act 31 requirement for K-12 educators in Wisconsin.



## 'Music for All Kids' Seeking Donations and Students

*Nish News* recently interviewed Shane Murray (Sault Tribe) about a program she has been working on entitled "Music for All Kids." She has been performing around Marquette and elsewhere for years. She is extremely eager to teach Native youth how to play a musical instrument and would love to have more students take part in the program. However, funding and stability is always a concern for emerging programs. Here is more from the interview.

**NN: What's this program all about?**

**Murray:** It's called music for all kids. A program trying to get kids set up with instruments and comprehensive music program that stays with them throughout their school years.

**NN: What's your favorite instrument to teach young people?**

**Murray:** Personally I love the guitar, but I've gotten the opportunity to expand to other instruments. I've learned the drums, ukulele, bass, piano, but definitely not singing. (laughs)

**NN: How did you come up with**



**this idea?**

**Murray:** I worked in social work since I was young and I saw how beneficial goal oriented teaching with youth can be. I

starting giving lessons and I noticed that some of my students didn't have the funds to pay for them. Nor did they have an instrument to take home and practice with. I mentioned this to a couple of people that we needed instruments. People had instruments just sitting in their house ready to give away. Soon we had donations. It was just about connecting A and B.

**NN: How are you getting instruments for the youth?**

**Murray:** We are hoping to acquire some funding so we can bring it to a larger scale and larger scope. Right now we're pretty much asking the community to step forth and say I have a guitar in the closet and no one is using it. It could be beneficial for our program.

**NN: How does someone get a hold of you -- for example if they have a**

**guitar hiding in the closet?**

**Murray:** They can find our page on Facebook. It's just "Music for All Kids." Or they can personally contact me. Shanemfak@gmail.com.

**NN: Where do you give lessons?**

**Murray:** We are working with YMCA and NorthStar to use their afterschool facilities. We're trying to expand to Sawyer to help some of the youth out there. Right now, I teach lessons out of MacDonald's music (on Third Street in Marquette) and that's where people can donate instruments. The staff is very cooperative in working with this program. Pretty much walk in and you can start and get interested in it.



*Nish News* wishes Shane and her MFAK team the best of luck in making this program happen for our tribal youth.

## The CNAS Resource Room and More

Whether for research papers or for the enjoyment of reading, the Center for Native American Studies has recently received a significant amount of donated books and materials for the resource room. Special thanks to the many contributors over the recent months. Located within the Center, 112 Whitman Hall, anyone can check out books for a couple of weeks. However, video and audio recordings and journal articles need to stay in the Center (but we have space for viewing and reading pleasure). Additionally, the Center is pleased to finally display some artwork in the Whitman Center hallways. James Simon Mishibinijima from Wikwemikong, Ont. donated the amazing piece to the far right. Cory Fountaine (KBIC) donated the "Anishinopoly" board, which was a student art project. (Viewers may note that the fella with the top hat looks like our NMU Anishinaabe language instructor).





Indigenizing the Academy

Facebook is certainly a helpful tool in communicating great news. *Nish News* staff learned on July 11 that the Keweenaw Bay Ojibwe Community College received full accreditation. This is an amazing accomplishment! KBOCC has also acquired the former L’Anse hospital facility from Baraga County Memorial Hospital. Congratulations to President Debra Parrish and the entire KBOCC faculty and staff for their hard work to make these significant advancements happen.

Photos to the right are of the main campus in Baraga.



American Indian College Fund

With its credo “Educating the Mind and Spirit,” The American Indian College Fund is the premier scholarship organization for Native students. Created in 1989 to provide scholarships and support for 34 of the nation’s tribal colleges, the Fund receives top ratings from independent charity evaluators, including the Better Business Bureau’s Wise Giving Alliance, and received its third consecutive four-star rating from Charity Navigator. It provides more than 4,200 Native students with scholarships annually. The American Indian College Fund recently named its Blanchard Faculty Member of the Year Awardees for 2013. Below is its press release and a list of the winners from regional tribal colleges. We would like to congratulate all of this year’s winners and extend a heartfelt thank you for all of their hard work. The Blanchard Faculty Member of the Year Award recognizes one distinguished faculty member at each of the tribal colleges who exemplifies a commitment to students, scholarship, teaching, and service to Native communities. This year 30 tribal colleges nominated a Faculty Member of the Year. Two Blanchard Faculty Members of the Year, Jason Schlender at Lac Courte Oreilles Community College and Pansy Goodall at Fort Berthold Community College, were alumni and past American Indian College Fund scholarship recipients at their respective colleges. The Blanchard Faculty Member of the Year program is sponsored by American Indian College Fund trustee Kim Blanchard.

Congratulations Educators

Tribal College	Awardees	Academic Area
Bay Mills Community College (Mich.)	Christine Miller	Science
College of Menominee Nation (Wis.)	Cody Martin	Mathematics
Keweenaw Bay Ojibwa Community College (Mich.)	Sally Klaasen	Mathematics, Student Support Services
Lac Courte Oreilles Ojibwa Community College (Wis.)	Linda Arndt	Business
Lac Courte Oreilles Ojibwa Community College (Wis.)	Jason Schlender	Native American Studies
Saginaw Chippewa Tribal College (Mich.)	Bruce Smelser	Mathematics

Powwow Listings (powwows.com) Check your local listings!

- Aug 9-11  
Lac Vieux Desert Watersmeet, Mich.
- Aug 10-11  
Odawa Homecoming powwow Harbor Springs, Mich.
- Aug 16-18  
47th annual Mille Lacs Band powwow Onamia, Minn.
- Aug 16-18  
Shakopee Mdewakaton Sioux Community Wacipi Shakopee, Minn.
- Aug 23-25  
40th annual St. Croix Traditional Wild Rice powwow Danbury, Wis.
- Aug 23-25  
34th Manomin Traditional powwow Odanah, Wis.
- Aug 23-25  
Ho-Chunk Nation Neeshla Powwow Baraboo, Wis.
- Aug 24-25  
Honoring Our Tradition Powwow Port Sanilac, Mich.
- Aug 31-Sept 1  
Native Gathering Gladwin, Mich
- Sept 6-8  
Bois Forte Manomin powwow Nett Lake, Minn.
- Sept 6-8  
Indian Summer Festival Contest Powwow Milwaukee, Wis.

Be safe out there on the powwow trail!

Feds Dismiss MDCR Mascot Complaint

By Gabe Waskiewicz  
At the end of May, the U.S. Department of Education’s Office for Civil Rights (OCR) chose to dismiss the complaint filed by the Michigan Department of Civil Rights (MDCR) that would have banned the use of Native American mascots, names or imagery in Michigan’s schools. The MDCR originally filed the complaint this past February against 35 Michigan school districts (K-12) that currently use such mascots and/or imagery, citing that the use of such imagery is discriminatory and has a harmful academic impact on Native American students, thus creating an unequal learning environment. Marquette Area Public Schools was one of three Upper Peninsula schools listed in the complaint. The Marquette Senior High School’s board once removed the Redmen logo from use in the late 1990s, only to have it reinstated a year later when a new school board took office. In an article for *The Mining Journal*, MSHS athletic director Jamie Tuma said that the school has been “voluntarily gradually phasing out its use of an Indian chief’s face and head dress,” replacing it with a block (letter) M when team uniforms are changed. The school is still selling select individual t-shirts using the logo. Despite a growing body of research that supports the MDCR’s findings, the OCR rejected the complaint on the grounds that this type of evidence was insufficient in establishing that a “racially hostile environment” exists. In her letter to the MDCR explaining the dismissal, Catherine Criswell, the director for the Office for Civil Rights’ Cleveland branch, wrote, “You did not provide...any specific examples of



This version of the Marquette Redmen logo is an illustration of the potentially damaging imagery that the MDCR sought to prohibit

race based incidents nor identify any students or individuals who have suffered specific harm because of the alleged discrimination at any of the named school districts.” In an interview with *The Detroit Free Press*, Leslee Fritz, spokeswoman for the state department, discussed how the department’s complaint asked the OCR to create a new standard for determining whether there is a hostile environment. The current standard requires the MDCR to prove there is intent to discriminate against students, which she said is “an incredibly hard threshold to meet. It’s a rare instance where there’s intent.” In a statement released shortly after they received the notification from the OCR, the MDCR reiterated this point saying, “We are disappointed that U.S. Ed considered our complaint based only on the previously-established ‘hostile environment’ standard, but chose not to consider whether the standard itself needs to be reexamined based on the empirical evidence we provided showing that it fails to prevent harm to students. MDCR believes the evidence is clear that students are being hurt by the continued used of American Indian mascots and imagery. We will continue to look for ways to ensure all students are equally protected.” Clearly, officials from the MDCR were disappointed by this decision, as were others throughout Indian country who saw this as a real opportunity to create change. If it had been upheld, the complaint would have had national implications. Derek Bailey, former chairman of the Grand Traverse Band of Ottawa & Chippewa Indians, who was appointed by President Barack Obama to the National Advisory Committee on Indian Education, issued this statement to Native News Network after hearing about the OCR’s decision, “The recent decision regarding Native American mascots and imagery by the U.S. Department of Education is disheartening to many of us. It is frustrating to have disconnected entities ‘determine’ what is racially appropriate

based on lack of findings. Anishinaabek students are consistently underrepresented in both the classroom and schools, and to identify lack of findings by the Department should be no surprise. Bullying and harassment are at all-time highs in our school systems, and for an Anishinaabe student to express how they truly feel about discriminatory imagery, pits them possibly against their fellow students, faculty, school board and community. The Department’s mishap now only furthers the divide and oppresses Anishinaabek students from sharing how they are impacted. Hopefully one day, students of all races, can attend public school systems on an equal playing field and without the weight of cultural and racial insensitivity in the process of learning.” Hopefully this day isn’t too far away. Despite the dismissal, and the fact that the complaint was previously met with opposition from Michigan Republicans, the MDCR hasn’t stopped believing in this cause. According to Fritz, the department has several options moving forward. It can appeal the OCR decision. It can ask the Michigan Civil Rights Commission to issue a declaratory ruling. It can ask the Legislature to take action, or it can keep working with school districts on a case-by-case basis to make the change. The final option has worked in some Michigan school districts in recent years, but Fritz warned that this scenario can be “a slow, controversial, difficult process.” The struggle to remove offensive logos here in Marquette are an indication of this, but maybe a lasting change is still on the horizon.



Derek Bailey



## Mikwendaagozi - To Be Remembered

By April Lindala

Nine high school youth from the Marquette area are participating in a project designed to introduce them to the world of photography. NMU faculty member and artist Kristine Granger is facilitating the three-week workshop.

The Mikwendaagozi - To Be Remembered project is a collaborative effort between the NMU Center for Native American Studies, the City of Marquette, the Keweenaw Bay Indian Community and the Rock Street Community Darkroom.

The tribal youth are engaged in a creative means of modern storytelling by documenting the creation of a new entrance sign to Presque Isle Park in Marquette, being painted by Ojibwe artist Sherri Loonsfoot-Aldred (KBIC). Youth are learning the basic steps of photography and processing at the Rock Street Community Darkroom and also publish a photo essay book—of which each participant will receive a copy.

Granger says, “It is amazing. I am so proud to be a part of this. I see the students grow and share so much every day that we’re together. I would like to thank the tribe (KBIC) for helping this become a reality for all of us.”

“I think it’s an incredible opportunity for the children to connect with their culture. In this time it’s easy for kids to lose touch with their past.” says Loonsfoot-Aldred.

The project came to be after multiple discussions between City of Marquette employees and faculty members from the Center for Native American Studies.

The City employees wanted to make sure that the new sign at the



entrance to Presque Isle would be appropriate in representing the Native peoples of the community. Previous to those discussions with the City, Kristine Granger had approached CNAS director, April Lindala about working together on a photography project.

When it was suggested that an Ojibwe artist paint the sign for Presque Isle, Lindala came up with the idea to merge the two projects together.

Granger comments, “Documenting the process of Sherri painting the sign for Presque Isle is an incredible opportunity to show their place in the community in which they live.”

Loonsfoot-Aldred confesses “I feel somewhat of a little guinea pig (laughs) having all of them go around me, but it’s been really exciting to be a part of it.” She continues, “The kids are learning a little bit from me and watching the process that you never get to see...watching something come to fruition that’s going to be around for a long time in history. It’s really exciting to be a part of that.”

The project began with Marty Reinhardt giving the tribal youth some history of Presque Isle from an Anishinaabe perspective. In addition to that, they are taking Anishinaabe language lessons taught by recent NMU graduate Leora Tadgerson.

“It’s a great opportunity for them to learn their language. It’s kind of a scary thing. We’re going to lose it if they don’t get interested in learning it and connecting with what’s important with our culture.” says Loonsfoot-Aldred.



One of the more exciting aspects of the project is the chance to work in the community darkroom. Granger comments, “The (Rock St Community) darkroom was created for the community of Marquette and it opened in November 2012. This is the first project that works with a group of students. It has helped me fulfill some dreams that I have had as far as creating a space that helps youth in the community reach their artistic goals.”

Granger believes the project is “empowering students to find a new form of communication and tap into their creative side.” Granger comments that this project is a way to give “my students a visual voice, a way to tell their story visually.”

The photo essay book will feature the students’ photos, some history of the island and some Anishinaabe language. If you are interested in a copy of the book, call the Center for Native American Studies at 906-227-1397.

Above top left: Kristine Granger works with a participant. Above top right: A participant takes photos of Presque Isle. Left Kristine works with a participant. Below: Participants take photos of Sherri Loonsfoot-Aldred as she paints a new sign for the entrance of Presque Isle Park.



## Dream Season for Shoni Schimmel Continues

Congratulations to Shoni Schimmel (Confederated Tribes of the Umatilla in Eastern Oregon) for making the Team USA Women’s Basketball Team. The Schimmel name became familiar to many Native fans during the NCAA Division I Women’s Basketball Championship as both Shoni and her younger sister, Jude, helped their team, the Louisville Cardinals, reach the NCAA finals, beating out top teams along the way. The older Schimmel was also recognized as the Louisville Cardinal Women’s Athlete of the Year, but she still had to prove herself during two days of tryouts against 32 other players vying for the coveted 12 spots on Team USA. The 2013 USA Basketball Women’s World University Games Team (6-0) beat Russia in the final game for the gold medal. What an exciting year for this amazing athlete!



Above: Shoni Schimmel - Photo credit: Steven Maikoski, USA Basketball.

## Roller Derby Comes to Marquette

*Nish News* (NN) recently spoke with Laura Fisette (Bois Forte Ojibwe) about a new phenomenon in Marquette: the derby girls.

**NN: How did you first hear about the derby girls in Marquette?**

**Fisette:** I first heard about derby in Marquette through a Facebook post and I instantly jumped on board.

**NN: What is the name of the team here in Marquette?**

**Fisette:** Our league name is Dead River Derby

**NN: Why did you get involved?**

**Fisette:** I got involved because the idea of a women’s sport created for women by women intrigued me. In addition to being an athletic alternative type girl, I knew it’d be right up my alley. Also, the idea of being involved with something and being able to say I was there from the start seemed like a great idea.

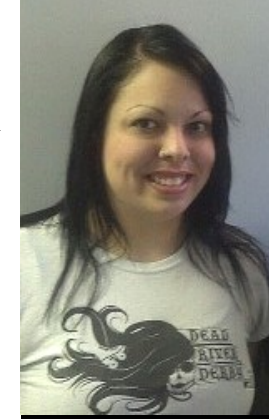
**NN: Where do you practice?**

**Fisette:** Right now (April-August) we practice at Lakeview Arena. In the fall we practice in any space large enough to lay down a track. Last year, we were in the Baraga gym.

**NN: What was your first bout like for you?**

**Fisette:** My first bout was in Escanaba in the “Hunt for a Cure” mixer for breast cancer. It was a good time and for a great cause and it gave me a change to get my skates under me a bit before playing games with my own team.

**NN: What are some of your favorite aspects of the derby girls?**



Above: Laura (aka A-ROAR\_A) Fisette. Photo courtesy of Great Lakes Radio. Below: A-ROAR-A (in the black tank top) is givin’ it at a bout. Photo courtesy of Jarvinen Photos, LLC (c)

sisterly family bond we all share. We love to be competitive and skate and even beat on each other a little bit, but it’s all in love and then we go have a beer afterwards. Everyone respects everyone for what they are, and believe me derby takes all kinds. If you think you wouldn’t fit in with our family, then you’re absolutely wrong.

**NN: Can anyone go to the bouts?**

**Fisette:** YES, anyone can go to bouts and we encourage everyone to bring everyone they know.

**NN: When is the next bout?**

**Fisette:** Our next bout is Aug 17 at Lakeview Arena. Doors open at 6 p.m. The bout starts at 7 p.m.

**NN: What happens during the off-season?**

**Fisette:** Well, we’ve never had an off season since we’ve only been around for a year and a half. But this year we are actually taking off November and December and I don’t know what I’ll do with myself. What derby gave me, derby can give any woman: confidence, fulfillment, family. Roller derby saved my SOUL. Little known extra fact. My derby name comes from my Native American name translation; Northern Sky Woman or the aurora borealis and my bright and colorful personality. Also, I serve on the Board of Directors as a director-at-large for this upcoming year.

Cheer on A-ROAR-A and all of the cleverly named Dead River Derby girls at their last home bout on Saturday, Aug 17 at Lakeview Arena.





Student Spotlight - Glenda Ward

**Nish News (NN): What is your hometown?**

**Ward:** I was born in Altus, Okla., but grew up in Jonesborough, Tenn.

**NN: How did you find yourself at NMU?**

**Ward:** I have lived in Marquette since 1990 and had always said that once my children graduated high school I would go back to college and complete my degree. I chose NMU based on the availability of Native American Studies courses.

**NN: What is your major?**

**Ward:** I am working on an individually created program based in Native American Studies.

**NN: Since being at NMU what has been your favorite or most memorable student activity?**

**Ward:** The showing of “Older Than America” that was sponsored by NASA in November 2011.

**NN: Do you work on campus?**

**Ward:** I am the arrangement and description specialist at the Central Upper Peninsula and Northern Michigan University Archives located in Room 126 of the Learning Resources Center. I am also a student research assistant working with Dr. Rebecca



Mead of the Department of History.

**NN: What type of career would you like to try?**

**Ward:** I love doing research and writing. My plans after completing my BS is to continue on with my studies and eventually receive a master’s

degree and a Ph.D., which will allow me to accomplish my goal of one day obtaining a position at a college or university that offers a major in Native American Studies.

**NN: What has been your favorite or most memorable NAS course?**

**Ward:** Being told to choose only one NAS course as my favorite above all others would be First Nations Women.

**NN: What advice would you give students who haven’t taken a NAS course yet?**

**Ward:** If I had to choose one course that I would advise everyone to take, it would be American Indians: Identity and Media Images. In today’s world it is important for all citizens of this country to be able to recognize the stereotypes of American Indians

and to be able to identify the impact these images have on Native peoples.

**NN: What is your favorite type of music?**

**Ward:** I like to think of my musical tastes as eclectic. My playlists usually contain a mix of R&B, blues country, jazz, rap, zydeco, Motown, rock and classical...it is usually a mood thing. People think me strange when I say listening to Blues makes me happy!

**NN: Favorite movie or television program?**

**Ward:** Movie - *Imitation of Life* (1959) with Lana Turner and Juanita Moore. Television Program: *MI-5* (BBC One)

**NN: Favorite dessert?**

**Ward:** Coconut cake

**NN: Favorite summer activity?**

**Ward:** Sitting and watching Lake Superior shine.

**NN: Do you have any pets?**

**Ward:** Yes. I have two cats. A male tuxedo named Dickie Kittie and a female tabby named Trisha.

**NN: Anything else you would like to add for the summer issue?**

**Ward:** Enjoy the summer; it is almost over!

SISU at the CNAS

*By Gabe Waskiewicz*

A group of Finnish delegates visiting Marquette stopped by the Center for Native American Studies (CNAS) this past June. The group of five intrepid travelers were joined by Marty Eskelinen of Marquette who also helped to coordinate the trip. Each day was filled with multiple activities throughout Marquette county.

Finnish delegates that travel to Marquette vary from year to year, and are sometimes structured around a certain theme, specifically in relation to the Sister City program.

This delegation consisted of four men and one woman who belonged to a forestry owners’ association. They requested a meeting with someone from Native American Studies to learn more about treaties between tribes and the U.S. govern-

ment, and care of forest as a result of those treaties.

In addition to their time spent at the CNAS, the group also made trips to both state and federal forests and a local sawmill.

While they were on NMU’s campus, Dr. Martin Reinhardt served as a tour guide for the group.

In addition to showing the delegates around the CNAS and Whitman Hall Commons, Dr. Reinhardt took the guests to the Whitman woods fire site.

Not all of the delegates were well versed in the English language, but they still seemed to enjoy the new perspective they were given on Native American culture. Despite the occasional language barrier, an enjoyable and insightful day was had by all.

Note: *Sisu* is an expression in Finnish that represents perseverance in the face of adversity, but with a hearty dose of good spirit.

Below: Martin Reinhardt shows off the GLIFWC map done in the Anishinaabe language.



Enroll in NAS 320 American Indians: Identity and Media Images



American Indians/Native Americans/First Nations/Indigenous peoples experience and live with complex issues surrounding identity.

How have American Indians been portrayed by Hollywood and other forms of media? What has been the impact to that portrayal?

How have American Indians responded?

You will be introduced to Native peoples in relation to media representation and cultural appropriation. You will also learn about media literacy and visual competency.

This fall every Monday from 5 - 8:20 p.m. (except Labor Day)

Faculty: April E. Lindala

This course meets the NMU Liberal Studies Division II Humanities requirement and the Upper Division Liberal Studies requirement.

University of Michigan Finds Emerging NEW Language

There are many dying languages in the world. But at least one has recently been born, created by children living in a remote village in northern Australia. Carmel O’Shannessy, a linguist at the University of Michigan, has been studying the young people’s speech for more than a decade and has concluded that they speak neither a dialect nor the mixture of languages called a creole, but a new language with unique grammatical rules.

The language, called Light Warlpiri, is spoken only by people under 35 in Lajamanu, an isolated village of about 700 people in Australia’s Northern Territory. In all, about 350 people speak the language as their native tongue. Dr. O’Shannessy has published several studies of Light Warlpiri, the most recent in the June issue of Language.

Everyone in Lajamanu also speaks “strong” Warlpiri, an aboriginal language unrelated to English and shared with about 4,000 people in several Australian villages. Many also speak Kriol, an English-based creole developed in the late 19th century and widely spoken in northern Australia among aboriginal people of many different native languages.



## Governor Snyder Declines KBIC Casino Move

By Gabe Waskiewicz

On June 18, Michigan Governor Rick Snyder issued a press release stating that he had declined the Keweenaw Bay Indian Community's (KBIC) proposal to relocate their Ojibwa II Casino from Chocolay Township to the site of the former Marquette County Airport. This was the last day for the governor to act on the proposal after receiving a six-month extension from the federal government last December. The KBIC had already been waiting for a decision from the governor since late 2011 when the Department of the Interior approved their proposal. According to the KBIC, all that remained for the relocation was for Snyder to concur with the federal government's findings that a gaming establishment on newly acquired lands would be in the best interest of the Indian tribe and its members, and gaming on the newly acquired lands would not be detrimental to the surrounding community. In an article published in *The Mining Journal*, Staff Writer Adelle Whitefoot stated that "the governor's consent would have allowed the Interior Department to acquire the land in trust for the tribe's gaming purposes."

In his letter notifying the Department of the Interior of his decision not to concur with the proposed move, Snyder insisted that "despite significant concerns with the Tribe's conduct," he would have concurred with their (the U.S. Department of Interior's) favorable determination of the relocation "if the Tribe had been willing to reach an agreement that would benefit the Tribe, the local community and the State." Apparently, the governor felt that a broader agreement needed to be reached between the tribe and the state. As illustrated in the June 18



Michigan Governor Rick Snyder

press release, the agreement sought by Snyder would require the KBIC to allow local governments to have some say in how the tribe's 2 percent local casino revenue is shared, enter

into an agreement requiring tribal businesses to collect tax on transactions with non-Native Americans and work out a revised revenue-sharing agreement so the tribe would continue to make some level of payments to the state, even if future gaming competition develops elsewhere in the state. Currently, the KBIC is the only tribe with gaming operations in the state that has an agreement that would stop revenue payments if state-authorized gaming was expanded in Michigan.

The KBIC issued its own press release a few days later in which it stated that it was "appalled" by Gov. Snyder's decision because of his "complete disregard for the welfare of the Upper Peninsula by refusing" the move. Instead of examining the issue of whether the move was in the best interest of the tribe and its members, the governor tried to use the move as a bargaining chip to discuss other matters with the tribe. The statement went on to refute Snyder's claims that the KBIC declined to take part in discussions about a potential agreement, saying "there was a 15-minute meeting in which Snyder admitted to KBIC representatives that he had not reviewed any of the material himself

and his staff had not yet briefed him on the issues. Governor Snyder also ignored invitations from KBIC to come to the U.P. to discuss the issues."

In addition, the KBIC press release examined "irrelevant issues" the Governor's legal counsel addressed to the tribe. One of the issues Snyder hoped to address was the tribe considering taking property along U.S. 41 into trust for the purpose of selling tax-free gasoline. In the letter, Snyder requested that the KBIC "agree not to request that the Department of Interior take land into trust for a gas station/convenience store and will agree not to open up a gas station/convenience store on trust land outside of its reservation." This was an issue Snyder had approached the tribe about before. In January, a letter sent by

Snyder's legal counsel to the Bureau of Indian Affairs Michigan Agency stated that the gas station may be "unlawful" and could provide "an unfair commercial advantage over surrounding competitors."

Still, the KBIC felt the main issue stopping Governor Snyder from approving the move was the possibility of Michigan expanding its state lottery to include online gambling. The press release states that "Governor Snyder wanted to use the transfer of the Marquette casino as leverage to force the KBIC to continue to make payments despite expanded state gaming in violation of the gaming agreement."

The statement went on to say, "the governor is more concerned about payments to Lansing

*Continued on next page*



Ojibwa II Casino in Chocolay Township

## Oyáte Lakota continued

ized reservations of the Lakota to "quell" the spiritual uprising. Again, an American Indian Movement seeks equality in law and spirituality for the native peoples, and the government sneaks around and uses Dick Wilson and his GOONs to continue the rampage against the Lakota people. Why are the Anglo-Americans still so afraid of Native American spirituality, and especially the Sioux nation? The author of the article says the arrest of Sitting Bull turned "unintentionally violent," but my critical eye spies a sugar coating of truth. The Lakota spiritually directly conflicts with Western religion, and the Black Hills can provide carbon dated support to this contrast. From "the heart of everything that is," the centrally located Plains people have existed here for centuries, even thousands of years. And this was seen as an insult to the founding father's faith and the European American's manifest destiny, a contradiction of discomfort that is still being perpetrated daily on "the rez." I look at the photos in the magazine of crowds of natives and I wonder how I could have lived for over a quarter of a century and not realized how the Indian peoples have been treated and how they live now – isolated, crippled and scapegoated.

Does the view have to be so bleak, I wonder? The running headline of this *National Geographic* suggests otherwise – Rebirth of a Sioux Nation – and when considering the other main interviewee, Olowan Thunder Hawk Martinez, it is evident that a life outside of the dominant culture is still possible and still can be successful. She is more comfortable in a teepee on the lands of her mother, greeting the morning star upon waking, than in her decrepit government housing that she can barely afford. This is a beauty that most tourists in the Black Hills can never experience – a connection to the land that goes so much further than a dead man's face blasted into the side of a sacred mountain. No matter how many youth suicides occur on the reservation; no matter how many Jesuit compounds are set up on sacred mountains of the Apaches; no matter how "noble" the history of Oglethorpe's Georgia, stolen from the Cherokees in blatant disregard for the American constitution, the Indian Americans shall continue to resist colonization, assimilation, extermination and discrimination. I admire them, I respect them and I pray I can better understand them, so that I can help them in the way they want and deserve – not in the way someone else decides they need.

## Contribute to Anishinaabe News!

Do you like to write? Take photos? Draw cartoons?  
Do you have an opinion?

Be a part of the *Nish News* team and build your resume while sharing your talents, opinions and knowledge.

Call Gabe at 906-227-1397 to find out how.

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When submitting a letter, it must be signed with a return address. We will consider requests



## Oyáte Lakota – The White Man's Skeleton in the Closet

By Ashley deRoche

In *National Geographic's* special covering the Sioux Nation (Aug 2012), a photograph worthy of the journal's reputation spreads across pages 44-45. Having grown up in northeastern Indiana, where the winter winds whip across your face with all the momentum built up over four or five plains states, and the summer storms rage with a tired power left over from the same course of travel, it's not hard to identify with this depiction of a summer's eve for these Lakota youth. I can smell the warm moisture rising from the Earth; I can hear the distant rumble of the *Wakinyan* as the thunder builds in the clouds, and I can feel the warm breeze dancing with the strands of my hair on my cheek, as it does with the young girl in the photo. Regardless of the suffering of their peoples in this place called Wounded Knee, these youth relish in the moment of nature's power. Regardless of the history yet unknown to me (for now) of Indian peoples near my home, a Potawatomi land, I too clung to my young love, fearless of the future. However, did my future have a brighter outlook than that of these youth? The truth behind this matter is barely skimmed in the pages of this article, although the author has done her best to raise awareness about the many atrocities the European American culture has forced upon the Indian American. Some pages only hint at the overreaching madness of hypocrisy; some are downright painfully honest. And although the author is not a Native American, the characteristics of Native American literature (as they are the characteristics of

life) – circular time, *ti-ospaye*, connection to the land, spirituality, and survival – wind through Ms. Fuller's piece. I try to pick out a few threads.

The noble Lakota have been, in my amateur opinion, the most continuously ravaged and ridiculed people of the First Nations in post-contact history. The Cherokee were force marched out. They reached a land that reminded them of their home, and made a success of it. The Ojibwe, too, were relocated in a deadly march. They returned to their home, despite the power of the federal government. The Navajo were the last men standing in the battle to prevent dominant culture's success in the west. They have maintained their stance against my ancestors and count themselves as a nation of over 500,000 strong as mixed and full blood. The Sioux, on the other hand, continue to suffer from the white man "hittin' 'em where it hurts." Alex White Plume is a 60-year-old Lakota activist interviewed for the article. The U.S. government let him spend his whole summer cultivating a crop of hemp in 2000, coming in just days before harvest to shut him down. Every summer, the dominant culture's economy is booming in the tourist towns around Mount Rushmore – the insult of an eon to the Lakota peoples – while the population on the nearby reservation suffers from impoverishment and separation from their spiritual center, the Black Hills. But you don't sell your mother, as the great



Crazy Horse once said, and the offer of what is now over a billion dollars with interest sitting in the bank is of no consequence to the Sioux. I am shocked and awed by the power of that statement. Even the name "Sioux" is an insult, I'd say. It is taken from their

enemy's language at the time of Anglo contact, the Algonquin nation. The article also gives details on the battle at Wounded Knee and Sitting Bull. It continues the story to the tumultuous days of the AIM movement, with its resulting standoffs and false arrests. Finally, it lists the current statistical horrors of suicide, infant mortality, poverty and alcoholism. The pain I feel in sympathy for these people cannot go unshared. I must find a way to be an ambassador between my peoples and the Indian peoples.

When the European settlers came to these lands in waves, they sought religious freedom. Although they eventually incorporated this idea of free faith into their constitution, they hypocritically and continuously caused suffering to the Indian peoples for a particular reason, in my opinion, fear of the native spirituality. When a country that is founded on religious freedom has to wait over a century to legalize the freedom of native spirituality, there is something clearly wrong. Although the annexation of the Black Hills was all sewn up in the eyes of the government, fear of the power of the Indian culture drove federal troops into the marginal-

## Remembering Our Sisters' Unfinished Journey

By April Lindala

On Aug. 2, over 1500 vamps (the tops of unfinished moccasins) will be blessed in Espanola, Ont. The vamps will be part of a traveling exhibit entitled "Walking with our Sisters." Ojibwe artist Christi Belcourt put out a call for these vamps to be made as a way to commemorate the missing and murdered Indigenous women of Canada and the United States. Once these vamps have been blessed they will go on a journey that will last for many years. The last stop (as of this date) is at the Woodland Cultural Centre in Brantford, Ont. in March 2019. The exhibit will make its way throughout Canada, and also make stops in Santa Fe, N. M. and Warner, N. H.

*Continued from previous page.*  
than creating jobs here and benefiting local units of government."

This is just the latest roadblock in what has been a 15-year struggle for the tribe as it worked on this project of trying to relocate this casino. The Ojibwa II Casino is one of two casinos operated by the KBIC, with the other located in Baraga County. As far back as 2000 the tribe had a signed agreement with then Governor John Engler to move the Chocoday casino to the old airport property. In addition, a consent judgment on Feb. 2, 2000, made in the U.S. District Court, Western District of Michigan, found that moving the casino from its current location to the airport parcel is likely in the best interest of the KBIC and its members, and is not detrimental to the surrounding community, according to *The Mining Journal* article.

According to the "Walking with Our Sisters" Facebook page, "it is estimated that 600+ Native women have gone missing or have been murdered in the last 20 years. Many have vanished without a trace with little to no concern paid by the media, the general public or politicians. This is a travesty of justice."

Originally Belcourt was seeking 600 vamps for the exhibit, but the overwhelming response has demonstrated how many people have been moved to create something and are willing to contribute to this amazing art piece.

Belcourt was quoted by FirstPeoples.org stating "There has been an awful silence around this...it's as though Indigenous women's lives aren't considered important." As Belcourt says, "each pair of vamps represents the unfinished life of one woman." This exhibit is both a celebration of life and a collective outlet for mourning and remembrance. The exhibit will be interactive—the vamps are laid out on a 300-foot grey stretch of fabric, and visitors remove their shoes and walk alongside the vamps on red fabric. Tobacco will be available if guests wish to use it for prayer, according to FirstPeoples.org. Belcourt continues, "The installation becomes a place for prayer. There is also sensory memory that people will take with them after leaving the exhibit. It's not like walking into a space and just seeing work—you have to experience this."

Belcourt also sought out original music to play with the exhibit.



Above photo courtesy of Connie Greyeyes of Fort St. John, British Columbia. Greyeyes stated there are 12 missing Indigenous women from their community of 18,000. Greyeyes organized a vigil in their memory. Below photo courtesy of Pamela Abel of Albuquerque, N. M. The pattern is of her daughter's feet.



Musicians have been sending songs for music to go with the exhibit.

Former NMU student Pamela Abel (Anishinaabe) shares, "For me this project serves as a time capsule beading my daughter's six-month old foot print on the vamp. Unsure of when I'll see them again. I hope that it can touch other peoples' hearts too. Other mothers out here have these ghost-like footprints of their daughters, missing and murdered. It's been an honour to be a part of this project and my heart goes out to the families of these ikwe."

To see if the exhibit is going to be in your area, visit the "Walking with our Sisters" Facebook page. The full schedule is posted there and it is constantly being updated.



Mikwendaagozi - To Be Remembered



Top left: Marty Reinhardt talks about the history of Presque Isle. Top right: Kristine Granger teaches participants how to load a 35 mm camera. Middle left: Students learn how to load the cameras. Middle right: Joe Biron takes a photo of Sherri Loonsfoot-Aldred while she is painting. Bottom left: Getting used to checking the aperture and light meter. Bottom right: Lindsey Rabitaille being interviewed by WLUC-TV 6.

Mikwendaagozi - To Be Remembered



Top left: Participants spend time working with Kristine to get their shot just right with the tripods. Top right: A participant takes an over-the-shoulder shot of Sherri and her painting. Middle left: Kristina Misegan is checking to make sure her shot is just right as Kristine watches. Middle right: A beautiful spot on Presque Isle. If you can, visit the island this summer. Bottom right: Lili, Joan and Alyssa are getting advice on how to load their cameras. Bottom right: Alyssa kneels down to get a shot of Sherri's work from a different angle.

For more information about the Mikwendaagozi Project, call 906-227-1397.





## Indigenous People's Resistance Day Event

With special guest **Brian Frejo**

**Monday, October 14 at 7 p.m. Jamrich Hall 102**  
FREE event on the NMU Campus in Marquette

**Skillbuilder! Workshop on Sunday, October 13 at 3 p.m.**  
Charcoal Room - University Center

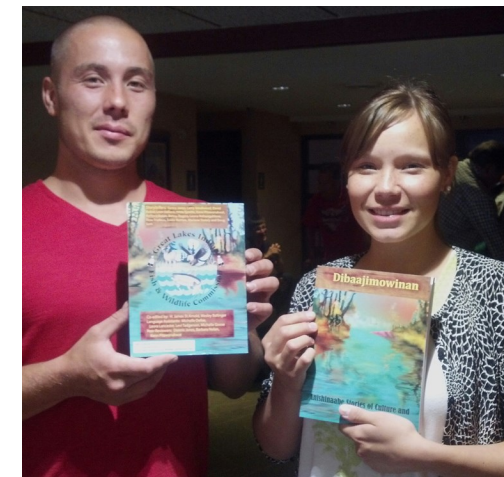


This event is presented by the NMU Native American Student Association



Chi miigwech to  
the Keweenaw Bay Indian Community  
for supporting this event.

For more information call 906-227-1397  
or visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



### Dibaajimowinan

Congratulations to the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) on the recent publication of their book, *Dibaajimowinan: Anishinaabe Stories of Culture and Respect*. The book was unveiled this past July in Cloquet, Minnesota to GLIFWC member tribes and elders. Two recent NMU grads, Levi Tadger-son and Leora Tadger-son (above), were interns on the project, which took three years to complete and were on hand for the unveiling. They served in the role of language assistants. Levi reflected on the experience: "We would go and record elders in their home or comfortable setting and get a story gifted to us. We would take the stories back to Northern Michigan and work with Kenn Pitawanakwat translating and transcribing the stories. It was frustrating at times and rewarding at times." Leora felt that the book would stand out because "we have 15 different dialects from Ontario to Michigan to Minnesota."

Continued on page 14

### The Beginning of *Nish News*

By Gabe Waskiewicz

The *Anishinaabe News*, or "*Nishnawbe News*" as it was then known, was first published on NMU's campus in the July 1971. This first issue was only a four page paper in tableau form with a circulation of around 3,000, but the newspaper quickly grew in size and readership. After only four issues, *Nishnawbe News* expanded to twelve pages using the common newspaper broadsheet form. It quickly gained the reputation of being one of the leading Native-American-run newspapers in the country and its circulation eventually grew to over 8,000, with issues being sent worldwide. Still, the greatest circulation remained in the Great Lakes region because the paper was initiated as "a means of communication for Indians of the Great Lakes area."

The idea for the newspaper had its origins in a meeting held in Zeba, Mich., a small tribal community on the southern shore of Keweenaw Bay, in the summer of 1970. At the time, a committee from NMU was meeting there with the Inter-Tribal Council of Michigan, which included tribal officials from all over the state, about a proposed Chippewa Education Center at NMU. The committee felt that input from Native Americans was essential when considering the establishment of a Native American Studies program because of the failures of similar programs elsewhere. Committee members felt other schools made the mistake of setting up a program that they thought Native Americans should have, not what Native Americans actually wanted. One thing the MIC recommended that day in Zeba was a Native-American-run newspaper because the non-native press was very biased then.

Upon returning to NMU, committee member Jim Carter, who worked in NMU's office of research and development and was serving as the original director of Native American programs, would take it upon himself to try to find funding for this newspaper. He sent countless letters to organizations such as the Kellogg Foundation, the Michigan Press Association, and the Ford Foundation trying to secure grant money to get the paper off the ground. Despite overwhelming words of encouragement and applause for what he was attempting

Continued on page 2



Then editor Mark Williams with future director of American Indian programs at NMU, Nancie Hatch.

### Inside this Issue

Artist Chris Pappan

\*

Alash in Concert

\*

CNAS Open House

\*

And more on the  
history of *Nish News*.



## Nish News History

(Continued from front page)

to accomplish, Carter was unable to find anyone to help support the project. Finally, after seeing the time and effort Jim had devoted, then NMU president John X. Jamrich decided gave a **\$10,000** grant to students to fund the first year of the newspaper's production. This would be one of many contributions President Jamrich would make towards the promotion of Native American programs. During his tenure, NMU would gain a reputation for being one of the top schools in the country for Native American culture, with Native American enrollment doubling over a six year period.

On April 19, 1977, six members of the Organization of North American Indian Students (ONAIS) met to form the initial staff for the paper. They included Michael Wright, the newspaper's founding editor, Cheryl King, who would publish a book of Ojibwa legends in 1972, and Robert Van Alstine, who would go on to work for the Bureau of Indian Affairs. These original staff members, in a small office in old Kaye Hall, began a tradition of hard work that produced a product serving Native American communities that continues with *Anishinaabe News* today. Student staff never shied away from controversial topics while also focusing on poetry and Native American heritage.

In just two years, *Nishnawbe News* would grow into the second largest Indian publication in North America, receiving national acclaim in publications like *The New York Times* and *Time* magazine. Still, despite the paper's success, funding would remain a constant problem. For awhile, the staff attempted to keep the paper afloat through donations from subscribers and by selling ad space, but for the most part it was distributed for free. It became apparent that more grant money would be necessary for the newspaper to survive.

Again, Jim Carter started send-

ing out letters in the hopes of finding funding. His collected correspondence file in NMU's archives is littered with letters sent to, and received from, senators and congressmen, even one to U.S. Vice President Spiro Agnew. Every avenue, big and small, was explored in the hopes of keeping the paper going. Throughout *Nishnawbe News*' history, grant money came in from a variety of sources, including a British organization for a few years.

While Carter served as an advisor on the production of the newspaper. From start to finish, it was a complete student effort, with Native American students doing all of the writing, editing, reporting and layout. Still, the students appreciated all the time and effort Carter has spent on their behalf, presenting him with the first edition of the newspaper when it came off the press. Later, he would be honored two times with plaques commemorating his efforts. The first, from the "NMU American Indian students," was given to him in 1980 with an inscription that read, "In appreciation for dedicated service and continual support for Indian programs and the *Nishnawbe News*." The second, a humanitarian award, was presented to him in 1997 by the CNAS after his retirement from NMU. One thing Jim always wanted to make clear was that he gained more from these students



Congressman Bob Davis reading a copy of Nish News while on a visit to NMU's campus

education while being an active participant in the preservation of their heritage. Initial courses on Native American history and anthropology were being taught (some of the first in the state), Bob Bailey would become the first director of American Indian programs and nationally known Native Americans visited campus. Just a few of these visitors included musician Floyd Westerman, activist LaDonna Harris, advocate and scholar Ada Deer, and anthropologist and educator Beatrice Medicine. NMU also held its first Native American Heritage Week in 1971, and would host the North



The 1981 Nish News staff. Is that Jim St. Arnold in the back? Do you know others in this picture? Let us know.

American Indian Women's Association conference in 1975. It is a goal of *Anishinaabe News* to cover several of these people and events more in-depth in subsequent issues.

The original version of the newspaper would stay in publication until October 1983, when sharp cutbacks in higher education funding forced *Nishnawbe News* to publish its last edition.

When Dr. Martin Reinhardt was the CNAS director, he brought *Anishinaabe News* back to life in 2002 as an online offering. The current CNAS director, April Lindala, pushed for a hard copy version and the newsletter we know now is entering its 9th year of publication. It is with the spirit of these founders members that we will continue to publish *Anishinaabe News* for as long as we can.

## Northern Nights Season Opens with ALASH

By April Lindala

On Saturday, September 21 the NMU *Northern Nights* series opened their season with Alash, throat singers from Tuva. Have you ever heard of Tuva? I sure hadn't. Tuva is located at the southern edge of Siberia with Mongolia to its south. The flight to the states was long and Marquette was their first stop. Tuva is literally a twelve hour time distance so "they were ready to perform at 7:30 that morning" joked Dan Truckey, the series director.

According to the Alash website, the people of Tuva share "many cultural ties with Mongolia." Additionally Alash are "deeply committed to traditional Tuvan music and culture." The performers "subtly infuse their songs with western elements, creating their own unique style that is fresh and new, yet true to their Tuvan musical heritage."

When I first entered the Forest Roberts Theatre the stage was full of instruments and I noticed the big drum. Who wouldn't? It was upright and stood out prominently on stage. There was something about seeing the big drum that felt comfortable to me, felt like home. I wasn't the only one. I was able to speak with two students about their experience at the Alash concert afterwards.

Richard Bauer-Green (better known around the CNAS as "Choctaw") shared this about Alash: "Ultimately it was a positive experience. There were things identifiable, especially to native America, the drums the other traditional instruments...a lot of them made from animal parts."

David Pitawanakwat didn't know what to expect but also saw the big drum. "I saw that first and I thought about our powwows and how they are similar to us." Pitawanakwat mentioned that something did surprise him about the performance. "The way they sang...they were whistling and humming at the same time. I was looking at them and thinking who is making those sounds? I was totally blown away by that."

Choctaw asked himself a similar question? "How do they do that style of singing? It's totally unique. I've never seen anything like it before. The amount of skill required has to be so high The amount of practice. It's mind blowing."

Humor was a welcomed touch to the

concert. Alash brought with them a translator (ironically a Midwesterner from Milwaukee) who shared with the audience, stories about the songs. Bauer-Green commented, "I think a lot of people were really serious when they went in there like 'oh my god, this seemingly mystic lost art for—what is this?' And they (Alash) came out and they were like 'no, no we live in both worlds and these songs are joking, some are serious but more are good natured songs to sing in everyday life.'"

Bauer-Green continued, "You can tell even in some of their songs

where humor was put in because they would lighten the mood while doing the throat singing. I like the remark...for every serious song we have about nature or our ties to nature, we have ten songs about pretty girls, for every song about pretty girls, we have twenty songs about good horses, for every twenty songs about good horses, we have thirty more about pretty women riding good horses...it was really good natured and lightened the mood."

Pitawanakwat commented on the positive energy he felt during their performance. "My whole body was tingling...like goose bumps almost...throughout my whole body. It was so beautiful. It made me think how like everybody's different but we're all the same...I felt like this big weight was lifted off of me...I could just let all of the bad energy out and just appreciate the music and how far they came, what they're used to and their customs."

Both students highly recommend seeing Alash if one has the chance. Pitawanakwat



Alash singing at NMU's Forest Roberts Theatre. Courtesy of Christine Saari.

stated, "Get outside of your normal style...don't be a slave to it...try new things. They are something that everyone should experience just once. I want to see them again."

Alash's last stop on their U.S. Tour is in Traverse City on November 16.

*"To be born Indian is to be born political."*

Shoshona from Digging Roots

## CNAS Winter 2014 Course Offerings

Most NAS courses cover political issues. Here is a sample for next semester.

NAS 212 Michigan/Wisconsin: Tribes, Treaties and Current Issues

NAS 288 Politics of Indian Gaming

NAS 310 Tribal Law and Government

NAS 342 Indigenous Environmental Movements

NAS 486 American Indian Educational Law and Leadership

NAS 212 meets the P.A. 31 requirement for Wisconsin teachers. NAS 486 is also offered at the graduate level and received TEDNA endorsement. For a full list of NAS courses offered during Winter 2014, call 227-1397.

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When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

## John Gubbins' *Raven's Fire*

Upper Peninsula author John Gubbins, who has just published his second novel, *Raven's Fire*, recently stopped by the CNAS to pay a visit to language professor Kenn Pitawanakwat. Kenn helped Gubbins while he worked on his novel, which is set in the U.P. and involves "two spirits known to the Anishinaabe."

*Synopsis-* When the whole world is against you, all you have to fall back on are your loved ones. In *Raven's Fire*, the spirit world, rich and powerful people, and a wild river threaten the lives of a married couple, Joe and Carol McCartney, an engineer and a nurse living in rural Michigan. Joe and Carol have only their love for each other and their son, Val, to defend against an onslaught of human greed and the callous indifference of the spirit world.

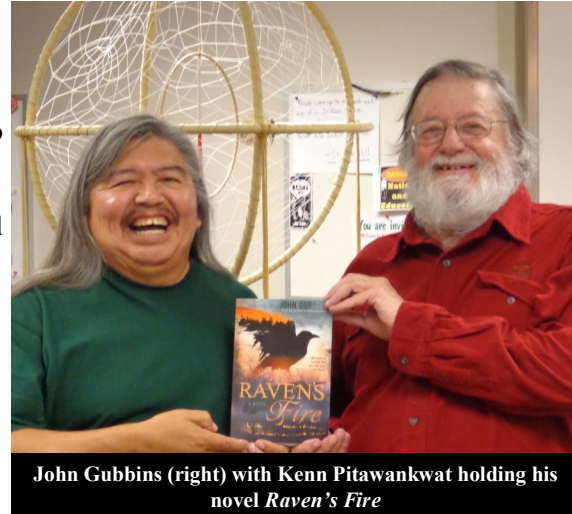
The King of the Ravens, Kahgahgee, and the Retriever of Souls, Pauguck, two spirits known to the Anishinaabe, the native people of Lake Superior, track Joe and Carol. Raven wants their eyes. Pauguck wants their souls. Frank Talbot, a wealthy Wall Street hedge fund trader, believes his wealth entitles him to destroy Joe as he had earlier destroyed Joe's father. It is on the Escanaba River, where the struggle between Joe and Talbot takes place. Joe and Talbot are on the river when catastrophe hits. For Joe the river becomes the road to safety. For Talbot and a large cougar, the river and its falls become a hunting ground. While rescuers wait, Carol searches the river for Joe and Talbot, her patient, taking on the dangers of the river and the spirit world.

*Raven's Fire* takes place in less than a day. Both an outdoor adventure story and a ghost story, it moves quickly and will keep you reading until the very last chapter. (Synopsis written by the author)

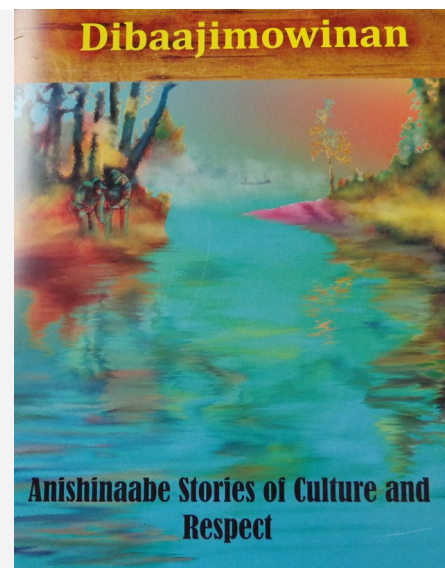
(Dibajamowinan - Continued from front page)

Another one of the language assistants on the projects was Michelle DeFoe. She, too, reflected on the experience. "We had to listen to stories over and over and over again...even simple sentences during the transcribing process, and so I was able to hear and internalize that structure of a natural speaker." Levi added, "I learned to listen, not just hear, but really listen to understand what was being said. I trained my mind and ears to what was being said. This boosted me to a higher learning level."

You can listen, too, when you purchase a copy, as the book comes with its own CD. This bilingual book will be an excellent resource for teachers of the language as well as anyone who would simply like to learn more. To obtain a copy of *Dibajamowinan: Anishinaabe Stories of Culture and Respect* visit [www.glifwc.org](http://www.glifwc.org).



John Gubbins (right) with Kenn Pitawankwat holding his novel *Raven's Fire*



## Front Page of the Inaugural Issue of Nish News



# The Nishnawbe News

Published for Indians of the Great Lakes Area by The Organization of North American Indian Students

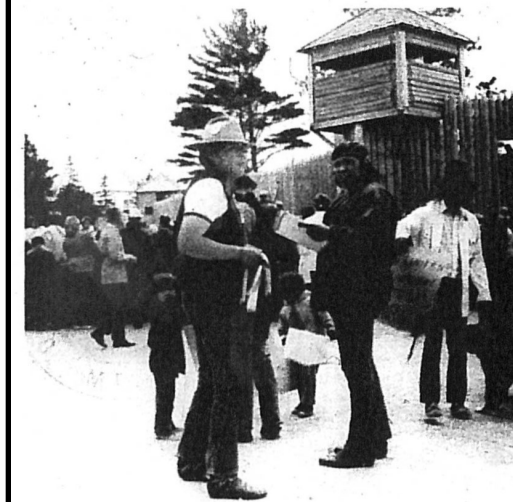
VOLUME ONE, NUMBER ONE

July, 1971



### Aid To Education

## Johnson-O'Malley Act For Michigan Indian



Pictured here are some of the Native Americans who took part in the National Public Awareness at Mackinaw City on Memorial Day weekend.

The Johnson-O'Malley Act of 1934 is the only Federal education program which uniquely benefits Indians. The law, as currently administered, is intended to provide Federal money to states to enable them to educate eligible Indian children in their public school system.

A significant change in the administration of JOM over the years limiting its use to Federally recognized Indians living on reservations came at the same time as the Federal government's policy of termination. Under this policy, the Congress and BIA sought to end all Federal responsibility for Indian matters and to end the special relationship of Indian tribes with the U. S. Government.

The Bureau of Indian Affairs acknowledges that its policy of excluding non-reservation Indians from JOM dates from 1951. It justifies that policy on the basis of Congressional sanction, limited appropriation, greater needs of reservation Indians, and the availability of state and local services to Indians who reside off reservations. The educational needs of those Indian children living in urban areas, those living on trust lands recognized by states, those never recognized by the Federal government are not met by Federal assistance, despite the government's historic and legal obligation to Indian education and explicit Congressional authority to do so.

The major criterion for assistance is the financial need of the school district for supplemental funds. The amount which a district may get is supposed to be that sum of money which a district needs to operate an "adequate schools" for Indian children after all other sources of local, state and Federal money have been counted.

In 1958 Congress decided that Impact Aid should be available "in lieu of taxes" for general operating expenditures while special programs would be supported by Johnson O'Malley to meet the

special needs of Indian children. However, Johnson-O'Malley funds continue to be used to support the general operation expenditures of districts.

The most significant Federal requirements in the Johnson-O'Malley regulations are those pertaining to the provisions of equal educational standards and opportunities for Indian children.

These provisions confer broad authority upon the Bureau of Indian Affairs to require that states and school districts upgrade Indian education and remedy the substantial disparities in education received by Indians compared to non-Indians as a condition of Federal assistance. Further, the regulations provides authority for the Bureau of Indian Affairs to monitor school districts where Indians are enrolled and to determine whether the conditions of the contract have been complied with.

In almost every district, even if the state did not use Johnson O'Malley for general support, school superintendents told us that Johnson-O'Malley funds were combined with the school system's general fund and they could not account for how the money was spent.

(continued on page 4)

## Repeal Of Infamous HCR-108 Introduced

The repeal of the infamous House Concurrent Resolution 108 has been introduced in the Senate by Senator Henry Jackson, D-Wash. The new resolution repudiates termination as a federal policy; reaffirms the unique relation between Indians and the Federal government; recognizes self-determination; seeks reinforcement of citizens' rights for all reservation and urban Indians; commits the government to protect Indian lands, resources and rights; and recognizes U.S.-Alaskan native culture as a basis for progress.

This resolution follows years of important recommendations made by Indians and others in countless committees and task force reports. Among other things it calls for:

- greater funds for economic development and health care
- authority for tribal control of schools and of federal programs
- an independent legal agency to represent Indians
- OEO support of programs for urban centers for Indians
- Congressional declaration that termination is not the federal Indian policy.

All call for implementation. It will take vigorous advocacy on the part of the President and others in

the Bureau of the Budget and of Congress, where vested interests hold strategic positions, if the recommendations are to become reality.

This resolution takes on new stature with Presidential espousal. From his Special Message on Indian Affairs in June of 1970, President Richard M. Nixon said,

"Self-determination among the Indian people can and must be encouraged without the threat of eventual termination. In my view, in fact, that is the only way that self-determination can effectively be fostered. This, then, must be the goal of any new national policy toward the Indian people: to strengthen the Indian's sense of autonomy without threatening his sense of community. We must assure the Indian that he can assume control of his own life without being separated involuntarily from the tribal group. And we must make it clear that Indians can become independent of Federal control without being cut off from Federal concern and Federal support."

## Indians Stage Protest At Michilimackinac

While the Nation was honoring its dead this past Memorial Day weekend, American Indians, from all over the state met at Mackinaw City, Michigan to create a National Public awareness of the lack of sensitivity and respect shown them by some special business interests; Federal and State legislators and people of other races who have progressed farther down the road to their equal rights, while rejecting the Civil Rights of Native Americans.

Mr. Moose Pamp and Mr. Paul Johnson, Chippewa Indians and co-directors of the Great Lakes Indian Youth Alliance, find that the stereotyped attitudes of the major culture are causing the Indian youth to reject contemporary American society.

"The Great Lakes Indian Youth Alliance, has been formed so that Indian youth of all ages can return to the religion and positive values of the Indian culture that has been destroyed by the materialistic European culture," Johnson said.

"This organization has been helping Indian youth who work within the system without rejecting their Indian religion and values. The group has been instrumental in enrolling Indian youth in College Scholarship programs," Pamp said. "They have helped Indian youth who were being forced out of public schools by Custer-like attitudes of non-Indian public school officials," he continued.

The Michigan Indians were calling the attention of all Americans this Memorial Day to the extremes a materialistic war-like culture will go to: They invited all Americans with positive national values and conscience to come and observe the Mackinaw City celebration and judge it for what it really is and

what it does to the minds of all Americans.

They wished to show to all non-Indians whose relatives remain safely, legally buried on this Memorial Day to the exposed bones of our Indian relatives in the Sacred Burial Grounds at St. Ignace near the Straits of Mackinac, Johnson said. Indians are exposed and placed in glass cages, a DEATH ZOO, for tourists eyes and business profits, he went on.

A visitor who comes will see the signs advertising authentic Indian diggings. In reality, finding profuse mounds of non-Indian goods from Japan and Hong Kong. "He will see many billboards and signs vividly symbolizing the extremes persons will go to for material profit at the expense of the feelings of living Indian persons," Johnson said.

"Another item for visitors to consider is the Famous Fort Michilimackinac supported by many tax dollars and private business interests mainly for the benefit of the White Business Community," Johnson said.

Much of the Fort experience is based on one event and the biased diary of an Englishman who was stationed at the fort during the conflicting time when the Michigan Indian was struggling for survival and the protection of his sacred land. The Memorial Day visitor will be able to hear the taped death screams and view the blood, gore and violence of this struggle.

"If the Fort does not satisfy the visitors lust for blood and violence he can attend the superb Hollywood-type production financed by a white college drama teacher. He will be able to observe Boy Scouts and other caucasians dressed in the

Hollywood tradition, feather, war-paint and armed with clubs attack their fellow caucasians, in British costumes and buckskins," Johnson said.

The real tragedy is that there is no other Indian museum for the children to visit and to receive the money, publicity and attention of the non-Indian peoples in Michigan. Michigan Indians ask equal Federal, State and Private support for Indian projects that will demonstrate the positive peaceful aspects of the every-day life of Indian culture in Michigan.

The Indians of Michigan feel that the Memorial weekend massacre is done at the expense of peace-loving Americans throughout the nation, and they as Indians feel they can no longer quietly tolerate and suffer the disrespect and insults created by the violent racist atmosphere of this event.

It is inconceivable that in a nation tired of it's blood-shed and violence of wars past and present, will reject the legitimate request of the Indian people, honored Indian veterans and children of all races, to return to the values that will peacefully honor all peoples above and below the SACRED EARTH.

*Editor's Note: A committee chaired by Mr. Gerald V. Chingwa, of St. Ignace, negotiated with the pageant committee of Mackinaw City this past year to affect needed changes in the name, script and presentation of the performance at Mackinaw City last Memorial Day. Through the efforts of this committee the Indian victory is now presented, depicting the Indian in a positive manner. More needs to be accomplished but a forward step has been made for Indians. Other committee members included Mr. Victor Kishigo and Mr. Ted Holappa.*



## Artist Chris Pappan visits NMU for the UNITED conference

By April E. Lindala

Artist Chris Pappan (Osage, Kaw, Cheyenne River Sioux and mixed European heritage) visited the NMU campus on September 23 for the UNITED conference. Chris is a self-described Native American Lowbrow artist. He blends a hint of a contemporary feel with traditional imagery for some of his drawings.

The hint of contemporary nature may be the augmenting of a person's face in relation to their body or the effect of mirroring one image next to the other. But this is not the entire realm of his work. His presentation was a mix of history of ledger art

but also a comprehensive showing of his own work and explanations of that work. One piece was a 3-D display of painted liquor bottles entitled, "Firewater Part 1." One piece that stuck out for me was "Mankato 38." When Pappan asked the audience

who had heard of the Mankato 38, a few hands went up. Pappan informed the audience that once in a while he must be "political" with his work. He accompanied this sentence with a soft chuckle that I interpreted to say, "*No one should be surprised by that.*"

Since I recently did a directed study for a couple of NAS minor students, entitled American Indian Activism and Art, I have been interested to learn how tribal artists feel about the merging

of their artistry and political activism. Following his presentation, I was able to sit down and ask Chris questions about this relationship.

"They (art and activism) are basically inseparable. You can't have one without the other. I've thought about this a long time, too. There are others who express the same sentiment in that our physical being is political, because they tried to wipe us out and practiced genocide on us, and we're still here and that makes us a political force. One way to really get through to people is through artwork. You can appeal to a broad spectrum of people. You can

really touch people and strike a chord with people." I also asked Chris about the "Mankato 38" piece. He shared, "I wasn't that familiar with them and the whole situation. I came across that

picture and I was reading about them. It is amazing that they have those photographs because it was one of the last times they were seen. But they were able to transcend time...they are still



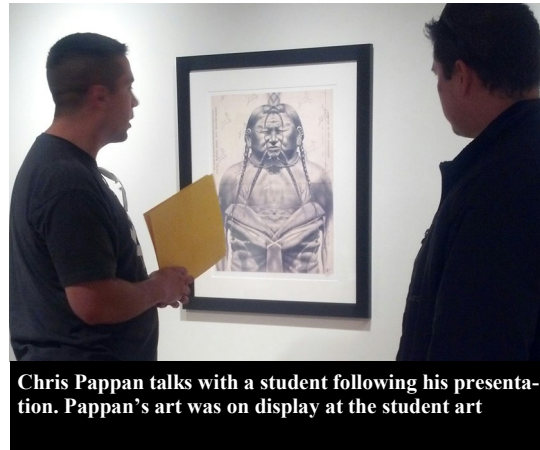
teaching us from beyond the grave. That way you teach one person and that person can teach someone else."

I admired Chris' determination to stay positive "There are a lot of people who focus on the negative, the victim mentality. We can't just focus on the past. In order to heal we need positive influences and we need to be a positive influence. Small acts can make you feel better. We all have a gift to give and sometimes you don't know what it is, but we all have our gifts to contribute."

Those of us who were able to attend his presentation were given insight in to Pappan's many gifts, not only his art, but his stories behind each piece.

To see more of Chris' artwork visit his website at [www.chrispappan.com](http://www.chrispappan.com).

Visit the UNITED conference website, click on the **media site live** link to view Chris' presentation.



Chris Pappan talks with a student following his presentation. Pappan's art was on display at the student art



Left: Chris with his original work. Above: Shirley Brozzo and Kenn Pitawanakwat speak with Chris Pappan at the annual UNITED Conference.

## UNITED Conference Events

### Teaching Diversity in the Classroom

By Gabe Waskiewicz

Multicultural Education and Resource Center associate director and CNAS adjunct professor Shirley Brozzo, along with English professor Lesley Larkin, did a presentation entitled "Teaching Ethnic Studies in a Predominantly White Institution" as part of this year's UNITED Conference at NMU. Brozzo's portion of the presentation focused on her experiences teaching at the university level while being a woman of color, while Lesley Larkin focused on her experiences teaching African American literature while not being a person from that culture.

Shirley began by introducing herself in Anishinaabemowin. This traditional welcome included her identifying who she was, who her people are, who her community is, and where she is currently located. Shirley then went on to describe many of the difficulties she faces while teaching Native American Studies (NAS) courses here at NMU. These challenges include the belief some students still hold that she is teaching the material she does because, "she is a Native American with a chip on her shoulder" and "she just wants them to feel guilty about their European ancestors." She explained that many students don't want to hear what she has to teach because they don't want to hear a side of history that they are not familiar with. Many students in her classes are shocked when she describes to them the atrocities committed at the American Indian boarding schools, and they don't want to admit that it may have been some of their ancestors who committed these various abuses on children.

Part of the problem is that Native Americans are not properly represented by today's mainstream media, leaving students to rely on stereotypical images. Breaking through these preconceived notions of what Native Americans should look and act like is another thing she must try to accomplish in her classrooms.

Brozzo has taught NAS courses at NMU for 18 years, with her focus now on the Native American Experience class and a course in storytelling by Native



American women, both of which meet NMU humanities requirements. In addition, she has taught in the English department and also teaches as part of NMU's First Year Experience program.

### The Decolonizing Diet Project

By Tina Moses

Dr. Martin Reinhardt and Chef Chris Kibit presented at the UNITED conference to showcase the "Decolonizing Diet Project: Common Interests and Collaborations between Native American Studies and Culinary Arts." They wanted to highlight some of the coordinated activities between the Center for Native American Studies' research project, the Decolonizing Diet Project (DDP) and the Culinary Arts program.

Reinhardt offered a quick overview on what the year-long research project was and then described some activities that the research subjects engaged in with food found in the Great Lakes region prior to colonization. He gave examples of some of the more exotic foods, such as grasshopper and snakes, and the more common items, such as venison, corn and maple syrup. Kibit enjoyed participating in the project because it was a challenge for a chef to learn how to prepare recipes using unfamiliar and limited products (items not easily found on the market). He learned to test the foods, create different combinations, and experiment by watching how other people were using the

foods. He also explained the challenge in finding these foods, the research involved and sometimes having to rely on his contacts downstate in the Lansing area. What it really was, he says, was "learning about what you got and how to use it."

Reinhardt discussed where the foods for the project came from – foraging, specialty stores, local farms, Internet sources, gardening and trading. As the year-long project progressed, the foods changed dramatically as the research subjects learned to be creative and experiment more with what was available. In order to share recipes and try other foods, the DDP offered cooking demonstrations, potlucks and the chance to forage for foods as a group. He showed a video of the research subject foraging for cattail roots. Kibit allowed the DDP to use the Culinary Arts kitchen for some of the activities. One project was to serve a complete sit-down dinner for the NMU Board of Trustees during their December meeting. Reinhardt highlighted a few of the other food activities, such as the DDP cook-off, his favorite project. The research subjects created three teams and were provided ingredients for an entrée, side dish, and a dessert. They were then judged by a panel of three judges, including Kibit, and the audience.

At the end of the program, the audience had the chance to taste a few of the foods eaten by DDP participants. The small samples were pumpkin ice cream, maple roasted pecans, cranberry/raspberry sauce, sweetwater, and winter-green tea.

To learn more about the Decolonizing Diet Project visit the blogspot at <http://decolonizingdietproject.blogspot.com>.



From left to right: Chelsea Koziel, Chef Chris Kibit, Anna Lang, Katelyn Hower, Alice Snively and Dr. Martin Reinhardt.



## Archeologists Investigate Camp Site from 1600s

*By Gabe Waskiewicz*

Dr. John Anderton from NMU's Department of Earth, Environmental and Geographical Sciences, presented his research concerning an ongoing archeological dig in Marquette County at this fall's 13th Annual Sonderegger Symposium. His 40-minute presentation entitled "Bones, Beads & Rings: Archeological Investigation of a Protohistoric Site (ca. 1630-1650) in the U.P. of Michigan," focused on the findings from a Native American camp that he and his colleagues believe dates back to the beginning of the 17th century. During their excavation process, they discovered thousands of pieces of bone (mostly from moose), five complete Jesuit rings, numerous glass beads, and various other artifacts and features. Because the research is still ongoing, they are trying to keep the exact location of the site a secret to protect against possible looters hoping to find such artifacts so they can sell them.

The site, known simply as the GLO 3


site, was first found by James Paquette in the mid-1990s after he examined old survey maps from Marquette County, some of the first detailed American maps of the region. He noticed a Native American trail leading away from Lake Superior that dead-ended. He would initially find a hearth and four of the “iconographic” rings, commonly known as Jesuit rings because they were given to Native Americans upon con-



**Jim Paquette excavating a moose-bone feature (photo courtesy of John Anderton).**

version to Christianity. He contacted Dr. Marla Buckmaster at NMU. Paquette and Buckmaster, an anthropology professor at the time, performed a limited Phase II investigation of the site, finding a great deal of bone and other early trade material. Unfortunately, they would need to wait 12 years to proceed to the next phase in the excavation process because permits were needed to continue.

Finally, after securing a permit from Cliffs Natural Resources to do Phase III excavations, the team was allowed to begin an actual dig in summer 2012. Dur-



te excavating a moose-  
(photo courtesy of John

ing this phase, they unearthed more bone, beads, and another ring, but also found some interesting other features of this 350-year-old camp. They discovered the remains of another hearth and what were once the walls of a house. They also found what was once a birch-bark covered



**John Anderton (right) with this year's Sonderegger Symposium host Russell Magnaghi and Marion Sonderegger, whose endowment supports the symposium, in honor of her husband, Dr. Richard Sonderegger, former Head of the Department of History at NMU.**

pit, with large pieces of the birch-bark remaining intact. They discovered a groove-stone hammer, which is normally only found in much older sites. Other interesting artifacts include a pair of scissors and sewing needles, stone projectile points, two trade knife blades, copper kettle fragments, and a leather belt with a copper rivet.

One thing that makes this site so unique was the fact that it overlaps two periods of history. Items were found from both the prehistoric period (before we have a written history) and the beginning of recorded history. At the time, Native Americans of this region probably did not have a lot of direct contact with Europeans, but trade materials were filtering in. Because of the prevalence of moose bone found at the site, the researchers agreed that this was most likely a moose hunting camp. Another unique feature was the preservation of all this bone. Normally, because of the acidic soil found in many parts of the U.P., sites are not nearly this well preserved, but this area of silt and clay made for ideal conditions.

The excavation process will continue for the next year at least. Afterwards, Anderton and his group plan to present their findings at a major international archeological meeting.

## George Washington University's Native American Political Leadership Program

The Native American Political Leadership Program (NAPLP) is a full scholarship for Native American, Alaska Native, and Native Hawaiian students who want to take part in Semester in Washington Politics. It is open to undergraduate and graduate students, including those who have completed their undergraduate degree but have not yet enrolled in a graduate program.

NAPLP scholarships are awarded to students based on academic ability, leadership potential, and an interest in politics. Students from all tribes and from every part of the United States are welcome to apply. There is no application fee.

### What does the NAPLP scholarship cover?

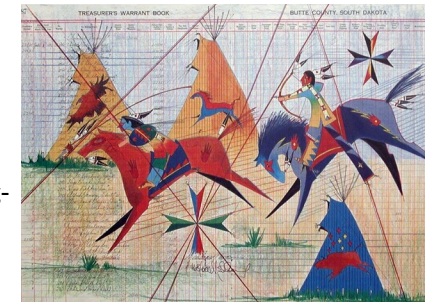
Tuition and fees for the two core classes, plus an optional third course (up to 9 credit hours total)  
Housing in a GW dormitory  
A small stipend for books and living expenses, paid in two installments  
Airfare to and from Washington, D.C. (one round-trip ticket)

For more information about this scholarship, visit this website. <http://semesterinwashington.gwu.edu/naplp>  
NAPLP is made possible by a generous grant from the AT&T Foundation.

# A History of Ledger Art

Ledger art is Great Plains Indian art drawn on paper. Early in this art style's history, plain, blank paper was less available, so accounts books or balance sheets, generally called ledger books, were used as surfaces on which Indians recorded picture stories. Some of the ledger book paper had been previously used to record calculations, and illustrators drew on top of earlier documentation creating layers of Indian testimony on top of non-Indian reports.


Ledger art began in 1875 when 72 male Cheyenne, Arapaho, Comanche, Kiowa, and Caddo warriors, who were considered the most dangerous fighters, were rounded up and transferred by railway, without being tried and convicted, to prison at Fort Marion in St. Augustine, Fla. Their jailor was Army Captain Richard Henry Pratt. At Fort Marion, Pratt launched an experiment in prison reform that involved educational rehabilitation. Shortly after the warriors arrived, he had their hair cut, and dressed them in military uniforms. They drilled for an




**“Newlyweds” by Dolores Purdy Corcoran**  
**Courtesy of [www.nativepeoples.com](http://www.nativepeoples.com)**

on the Great Plains and their current lives at Fort Marion. Some became quite prolific. Almost one-third of the prisoners made and sold a large number of ledger books, which contained drawings of remarkable complexity and power. Pratt turned the captives into independent businessmen, at least for the time that they were at Fort Marion, and he also contributed to their developing confidence and power as artists.

The Indians' access to Western art supplies, particularly ledger books, and their completely different lives while they were in Florida changed the way they looked at and represented their world. The Indians often had to explain their art to Floridians and tourists who purchased it, enlightening buyers to portions of their

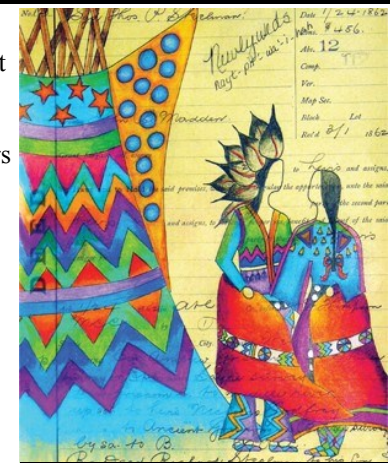


lives before and during their captivity. This interaction spurred heightened creativity and production.



**Pololore Purdy Corcoran**  
[www.pololore.com](http://www.pololore.com)

The next generation of ledger artists after the Fort Marion experience ended lived on reservations. They drew to



**“Chasing Through the Coup”  
by Donald Montileaux  
Courtesy of [www.praireedge.com](http://www.praireedge.com)**

preserve the history of their past and to record their changing lives on reservations. Scenes of courtship, experiences of spiritual empowerment, and displays of altered camp life on reservations were most often chronicled.

These early ledger drawings were produced by men and they generally record male activities and the endeavors and concerns of male history. However, after depictions of warfare, courtship

became the most common topic of ledger art so women do appear as artistic subjects in ledger art. And there are a few important ledger drawings that reflect women's extraordinary power. The first female ledger artist began producing drawings in the mid-1920s.

Ledger art has continued to evolve as its subject matters and forms have become increasingly complex and its audience and patrons have expanded. Each successive generation of artists has stylized the genre and amplified our acceptance and expectation of what ledger art is and can be in the future.

Editor's Note: The majority of the information from this article was synopsized from Richard Pearce's *Women and Ledger Art: Four*

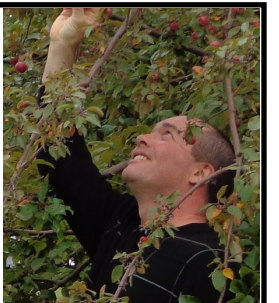
## Crab Apple Sauce and Vinegar Cooking Demonstration

The Decolonizing Diet Project (DDP) in partnership with Culinary Arts will be hosting another in a series of cooking demonstrations Saturday, October 12 from 1-4 p.m. Registration is limited to the first 25 RSVPs.



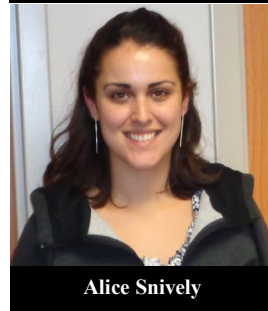
Join us at the Jacobetti Complex on campus at NMU. Every participant will leave with some applesauce and vinegar. If you have your own crabapples, please bring them, but as you can see, the DDP staff has already been out harvesting.

Call 906-227-1397 to sign up or send an email to Dr. Martin Reinhardt at [mreinhar@nmu.edu](mailto:mreinhar@nmu.edu) or Alice Snively at [asnively@nmu.edu](mailto:asnively@nmu.edu).





## How do you think your experiences with NASA, the CNAS and/or NAS will prepare you for life after NMU?



Alice Snively

Senior  
Biology major  
NAS minor

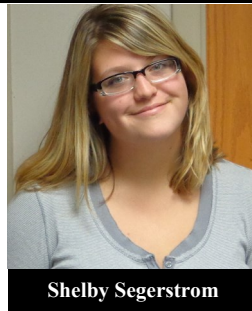
"I think that my experiences with the CNAS and NAS classes have provided me with the tools to critically approach and analyze future teachings and experiences that I may encounter in my life. This education has challenged me more than any other class or field of study to examine and question the world in which we live."



Hallie Sutton

Sophomore  
Zoology major

"The biggest thing that has impacted me is how the people I have come in contact with have redefined my sense of community. I have watched people rise up in support of others they hardly know to help them through a bad time, witnessed genuine happiness for others' successes both big and small, watched an organization hit endless road blocks and yet never sink because not a single person in the CNAS community would let it."



Shelby Segerstrom

Senior  
English major  
Art & Design minor

"As a writer, I do not plan to stay quiet or voiceless. My experiences with NASA have made me an activist. I have learned how important it is to speak up and educate people. Many people aren't aware enough to realize how derogatory it is to throw around words like 'powwow' or 'chief.' They just don't think about it. I plan on doing everything in my power to educate as many people as I can."



Christine Knudson

Sophomore  
Secondary English  
Education major

"I plan on incorporating diversity in my classroom. Through being involved in NASA, it is evident that Native American history and tolerance is neglected in our high school curriculums. I plan to change that—no matter if I am an English or social studies teacher."



Dorthy Anderson

Senior  
Behavior Analysis/Psychology  
major, NAS minor

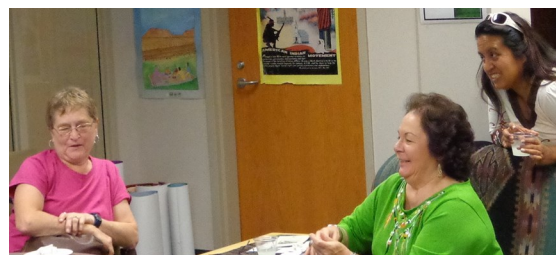
"Going back to school as an older student would have been far more difficult without the support of the Native Studies Center, whose faculty are like a second family. The NAS classes I took for my minor gave me an understanding of Native issues and especially the language that I would not have been able to accomplish on my own. I hope to work for my Tribe and bring this newfound understanding into all aspects of my future career path."



Every year on the first day of school in the fall, the Center for Student Enrichment hosts the annual Fall Fest. The Native American Student Association had a table once again at this year's gathering. To the left we see Nim Reinhardt and Amanda Weinert at the NASA table. Have you signed up to be a member of NASA yet? We hope so!

## CNAS Open House

The Center for Native American Studies held its annual open house on Tuesday September 10. This year's event, held at the Center, was attended by faculty, students and community members. Those who came were able to enjoy refreshments and have an opportunity to win door prizes. It was a great opportunity to reconnect with friends and make some new ones. Chi-miigwech to those of you who were able to attend. If you were unable to make it to the open house stop by the CNAS at 112 Whitman to say aanii.



Community member Lois Gibson chats with Grace Chaillier and April Lindala

## Presque Isle Park Sign Dedication

On Monday, September 30, the City of Marquette in cooperation with the NMU Center for Native American Studies, held a dedication for the new entrance sign to Presque Isle park. The sign is an original painting by Ojibwe artist Sherri Loonsfoot-Aldred (Keweenaw Bay Indian Community).

A partnership between the CNAS, the City of Marquette and the KBIC helped ensure a culturally appropriate, authentically representative and artfully symbolic sign for the park.

A group of nine high school students from the Marquette area, under the guidance of artist Kristine Granger, documented Loonsfoot-Aldred's process of creating the sign as part of a project entitled Mikwendaagozi-To Be Remembered.

From that project a photo essay book will be published and will feature the students' photos, some history of the island and Anishinaabe language.

If you are interested in purchasing a copy of the book, call the NMU Center for Native American Studies at 906-227-1397 beginning in November.



Kristine Granger and Sherri Loonsfoot-Aldred speak to a television reporter.



Below: participants from Mikwendaagozi with Kristine and Sherri. Above: Mayor Johnny DePetro and Assistant City Manager Karl Zueger.



The NMU Native American Student Association presents the  
**13th annual First Nations Food Taster**

Friday, November 8 from 5-7 p.m.

D.J. Jacobetti Complex on the NMU campus

\$5 advance tickets for NMU Students w/ID, Elders and children 13 or under

\$12 advance tickets for General Public

For more information call 906-227-1397. Special thanks to the Center for Native American Studies and Chef Chris Kibit and Hospitality Management.



# 10th Annual SAIGE Leadership Conference

By Alicia Paquin  
Bozhoo! I attended the 10th annual Society of American Indian Government Employees (SAIGE) Leadership Conference held at the Northern Quest Hotel in Spokane, Wash. in June. I was fortunate to earn one of the 30 scholarships that the American Indian Higher Education Consortium (AIHEC) awarded to Tribal College and University students to attend SAIGE.

The first session I attended was with guest speaker Solo Greene. He was one of my favorite motivational speakers during the conference. Greene (Nez Perce) works as the education specialist for the Nez Perce Tribe’s Environmental Restoration & Waste Management Program in Lapawai, Idaho. I enjoyed his team building workshop. In the evening, we enjoyed a Native dance performance by the Shooting Stars Group from Coeur d’Alene Tribe. This dance group ranged from age 2 to 18. They dance all over the west and live a drug-free and alcohol-free life. The next day included opening ceremonies for the conference with the presentation of colors, an open-

ing prayer, and a veteran’s honor song. The SAIGE student group made introductions about ourselves in front of the SAIGE members and veterans. Afterwards, we went to our morning session with Walter Eco-Hawk (Pawnee) who is an author and attorney. He talked about his journey through law school and being an advocate for Native American rights. Our lunchtime speaker that day was Roylene Rides at the Door, the state conservationist for Washington State. Roylene shared the “Values of an Indian Leader” to the group. The first tribal citizen astronaut, John Herrington (Chickasaw) gave a great presentation about how he got to where he is today. A quote from John sticks with me, “Do something that you love doing.” As part of the conference, I attended the SAIGE career fair, which gave me the opportunity to talk to

numerous government employees and find out what they do in their job. It was awesome when I met a former U.S. Marshal, Matthew Fogg. Matthew shared his experiences and gave me guidance towards my criminal justice career goal. Throughout the conference, SAIGE students worked together in their free time to create skits with the theme of, “Guiding Our Destiny with Heritage and Traditions.” Teamwork is a key component in leadership. We ended the conference with a student dinner with an overview of the conference. I loved the motivational speakers, the networking between government employees and Tribal Colleges and University students, and the mini tour of the city of Spokane. My trip is memorable and I am thankful to have been given such an experience. Miigwech!



Alicia with astronaut John Herrington

Culturally –based and hands-on, active learning experiences in and out of the classroom.

## CNAS Winter 2014 Course Offerings

Many NAS courses are based in active learning. Here is a sample for next semester.

- NAS 101 Anishinaabe Language, Culture and Community I
- NAS 207b Winter Season: Anishinaabe Language
- NAS 224 Native American Beadwork Styles
- NAS 280 Storytelling by Native American Women
- NAS 488 Native American Service Learning Project



For a full list of NAS courses offered during the winter 2014 semester, call the Center for Native American Studies at 906-227-1397.

# Student Spotlight - New NASA President, Alicia Paquin

Interview by Gabe Waskiewicz

**Nish News: Where are you from?**  
**Alicia Paquin:** Traverse City and Petoskey, Mich.

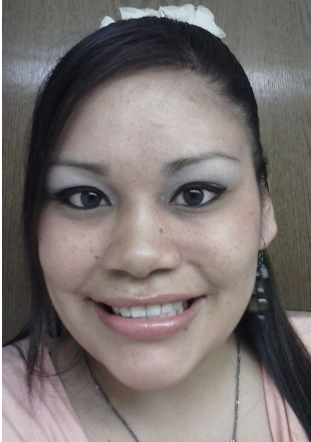
**NN: What is your tribal affiliation?**  
**Alicia:** Grand Traverse Band of Chippewa Indians in Peshawbestown, Mich.

**NN: Why did you choose NMU?**  
**Alicia:** I actually thought about coming here while I was in high school, but because of life I went my own way. Then I went to Keweenaw Bay Ojibwa Community College (KBOCC), graduated from there, and I thought NMU was the best place for me to be because of the criminal justice department, which is what I want to major in.

**NN: Why did you want to be a part of NASA?**  
**Alicia:** I was secretary/treasurer for student government at KBOCC and worked my way up to vice president and then president. When I came to Northern I wanted to have interactions with my own people, so I thought this would be a good place to meet people and continue with student government.

**NN: Congratulations on being voted the new NASA president. What do you hope to accomplish as president?**  
**Alicia:** Miigwech! I plan on learning, practicing, and giving back what I know and what is being taught to me. Knowledge is the key. I hope to be a great leader along with the support of my fellow NASA members. I want to give good representation to our group and our Native American culture.

**NN: What is your favorite class so far this semester?**  
**Alicia:** Either criminal justice or my History of Indian Boarding Schools class. Criminal justice because that is what my major is in, and boarding schools because it’s an extension of what I learned before. It’s like learning more about my ancestors. I actually take that class pretty seriously. When we read stories or watch



videos, it is like I can feel their pain, so it has strongly affected the next generation.  
**NN: What are some of your other interests?**  
**Alicia:** I have two small kids, so usually when I’m not at school I’m doing stuff with them. We do a variety of things, like playing at home, or going shopping, or going to the park. We’re always busy. I live a pretty busy life between school and work.

**NN: How old are your children and what are their names?**  
**Alicia:** My daughter Aliazah is two and a half, and my son Isaiah is one.

**NN: What do you think of NMU so far?**  
**Alicia:** I like it. It’s a step up from KBICC. There’s always something to do. It is kind of heartwarming. You always feel at home here and being a part of NASA, being with your own people, makes you feel even more at home.  
**NN: Do you have a favorite book or author?**  
**Alicia:** I really haven’t had a chance to read a book in a while outside of my reading for class. I usually watch movies when I can.

**NN: What is your favorite movie?**  
**Alicia:** *The Notebook* is my all-time favorite. It’s a love story that I like to watch with my husband. It’s cute how they’re young and in love and it goes all the way through until old age.  
**NN: Do you have a favorite TV program?**  
**Alicia:** I like watching the news now. I never used to, but I like keeping up on current events now. I don’t usually watch too much TV. If I do it’s usually something for my kids. I watch a lot of kids’ stuff. I get excited for the new movies that come out. Last week we went to go see *Monsters University* at NMU. I thought that was the coolest thing because

we took my daughter and she sat all the way through it just loving it.  
**NN: Do you have any pets?**  
**Alicia:** No  
**NN: If you could have any pet what would it be and why?**  
**Alicia:** A black lab. I used to have one, but she ran away. I wasn’t around to take care of her, so someone else was taking care of her and she ran away from them. We had her for like five years, though, so she was used to me being around. She was pretty much my kid before my kids.



As a student of KBOCC, Alicia was the AIHEC student of the year. Way to go!

## Join the Native American Student Association!

Attend a meeting (Wednesdays at 5 p.m. in 112 Whitman Hall) or sign up via the group email at [NASA@nmu.edu](mailto:NASA@nmu.edu).

The group will host Brian Frejo October 12-14. They are also planning the annual First Nations Food Taster on Friday, November 8.

Be a part of the action!



## More reflection on Nish News: A Peek into the NMU Archives



Former *Nish News* editor John Hatch (center) and another student interview Michigan's 44th Governor, William Milliken.



NMU President Emeritus John X. Jamrich with basket-makers Harriet and Charlie Shedawin.

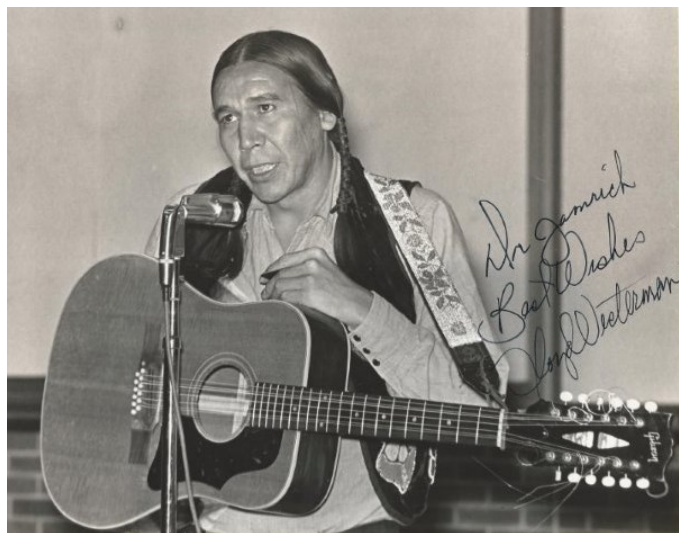


NMU's first American Indian programs director Bob Bailey (left) with activist Vernon Bellecourt.



Above right: musician Floyd Red Crow Westernmen signs a note to Dr. Jamrich. Right: Rosemary Suardini with Bob Bailey.

ONAS President Dickie Laughing shakes hands with President John Jamrich.



Mrs. Rosemary Suardini, Director of NMU American Indian Programs, and Mr. Robert Bailey, her predecessor and now Educational Consultant, School Program Services, at Lansing, Michigan.

## More reflection on Nish News: A Peek into the NMU Archives



# The Nishnawbe News

Published for Indians of the Great Lakes Area by The Organization of North American Indian Students

VOLUME ONE, NUMBER FOUR

INDIAN AWARENESS WEEK EDITION

October, 1971



## Northern To Host Indian Awareness Week Oct. 25-30



LaDonna Harris

## Mrs. Harris Active In Fight For Rights

LaDonna Harris was born on a farm in Cotton County, Oklahoma, and was graduated from Walters High School in 1949. She and her husband, U.S. Senator Fred R. Harris, have three children; Kathryn, 21; Byron, 14; and Laura, 10. A member of the Comanche Indian tribe, Mrs. Harris was reared in the home of her grandparents where Comanche was the primary language. She is the President of Americans for Indian Opportunity, which supports Indian action projects and self-help programs, and was appointed by President Johnson as a member of the National Council on Indian Opportunity and served as Chairman of its committee on Urban and Off-Reservation Indians. In 1967, she was appointed by Sargent Shriver as Chairman of the Woman's National Advisory Council on Poverty. Active in the field of minority rights, she serves as a member of the National Committee Against Discrimination in Housing, and the Board of Trustees of the National Urban League. She received the National Education Association's 1969 Human Rights Award of the Southwest Region Anti-Defamation League in 1968 and the New York Chapter of the American Jewish Committee in 1969. LaDonna Harris is an activist for women's rights. She was a co-sponsor of the Women's Political

Americans for Democratic Action. She was Chairman of the 1970 National Health Forum, and is a member of the Board of Directors of the National Health Council and the Committee for National Health Insurance. Interested in education since the days when she worked in the University library and extension division to supplement the income her husband earned as a printer so that he might graduate with honors from the University of Oklahoma, Mr. Harris now serves as a member of the Board of Visitors of the University of Oklahoma and as a member of the Board of Trustees of Antioch College.

## 'White Roots Of Peace' To Perform

An ancient Iroquois tradition tells of the White Roots of Peace, a symbol of the first United Nations the world ever knew. At the base of the Tree of Great Peace were four white roots going out to the four winds in order that all peoples could find their way to peace in the shade of the Great Tree. The Iroquois people have always considered an aggressive "pursuit of peace among men" to be their mission. In September, 1969, following the Traditional Indian Unity Convention, a group of young Mohawks set out to renew their com-

mitment of hope and encouragement for the traditionalists through the establishment of revitalized Indian strength and unity. For thousands of non-Indians, the White Roots of Peace have provided an opportunity for all people to hear the Indians' view of peace and relationships with their environment, as well as bringing real brotherhood to all peoples. The White Roots of Peace also publish a monthly newspaper, "Akwasasne Notes," which has a growing circulation of over 10,000 for its 48-page tabloid.



Northern Michigan University will be the site of the first annual Indian Awareness Week, October 25-30. Sponsored by the Organization of North American Indian Students (ONAS) and the "Nishnawbe News," which was established at NMU by the ONAS to serve Michigan Indians, the purpose of the week's activities will be to create an understanding of American Indian culture. To meet this goal, the sponsors

have contacted prominent Indian people who will come to Northern's campus to speak on the problems facing today's Indian regarding their way of life and their religion. Activities will begin on Monday, October 25, and come to a climax with an All Indian Day on Saturday, October 30. There will be displays of arts and crafts throughout the week, featuring a collection by Norvil Morrisseau, a noted Ojibwa artist. Representatives of the two spon-

soring groups have noted that there will be limited accommodations for those seeking them while attending the program, making it necessary that reservations be made in advance. See accompanying feature articles on Mrs. LaDonna Harris, Floyd Westernman and the White Roots of Peace. For reservations or further information, write the Indian Awareness Committee, the "Nishnawbe News," 214 Kaye Hall, Marquette, or telephone (906) 227-2241.

### INDIAN AWARENESS WEEK TENTATIVE SCHEDULE

#### MONDAY, OCTOBER 25

Art display by Norvil Morrisseau, noted Ojibwa artist, at the University Center. A movie will be shown, "The Indian Speaks," about Morrisseau at the University Center, as will other movies and slides throughout the week. Open house at "The Nishnawbe News" all week. "The White Roots of Peace," dancing, singing, chanting and communications group, with a "real cultural experience" being their theme. 7:30 - 11 p.m., West-Gries Hall Dining Room. Indian Arts and Crafts will be on display and for sale all week.

#### TUESDAY, OCTOBER 26

Ernestine Trudeau, Indian culture advisor from Lake Superior State College, will speak on religion of Native Americans. Discussion conference followed by a question and answer period. West Science Lecture Room B, 8 p.m.

#### WEDNESDAY, OCTOBER 27

Edna Manitowaba, from the Nishnawbe Institute, Toronto, Canada, discussion on the Ojibwa language. Time and place to be announced.

#### THURSDAY, OCTOBER 28

Mrs. LaDonna Harris, wife of U.S. Senator Fred Harris of Oklahoma, featured speaker. Mrs. Harris is a Comanche Indian and will speak on the topic, "Contemporary Political Issues and Problems Facing Native Americans." Instructional Facility Room 102, 8 p.m.

Following Mrs. Harris will be Blanche Wahnee, Buffy Ste. Marie's representative from New York. She will provide information concerning The Native American Center for the Living Arts in New York City which was founded by Miss Sainte Marie. Miss Wahnee will be in attendance for all of Thursday's activities.

#### FRIDAY, OCTOBER 29

Floyd Westernman will be in concert, IF 102 at 9 p.m.

'Moose' Pamp and the Great Lakes Indian Youth Alliance will speak at 7 p.m., IF 102, followed by: POW-WOW, featuring Mr. Pamp and the GLIYA, at the campus park site between IF Building and the Fieldhouse.

#### SATURDAY, OCTOBER 30

All Day Indian Day Celebration Dance contest, featuring various dance groups which have participated throughout the week. 1 p.m., Campus park site.

Following the dance contest: All Indian Day Feast, to be held at an off-campus site. Open to the Indian public and guests. Non-Indians by invitation only. Featuring Floyd Westernman, 'Moose' Pamp, and the Great Lakes Indian Youth Alliance. Directions to the site will be announced. Father John Haskell (of Indian descent) will say the Mass with Ojibwa blessing.

The final schedule will be published at a later date.

We would love to hear from alumni who attended NMU during this time. Do you have photos of Nish News staff and/or Indian programs activities that you would be willing to share? Can you help identify individuals from old photos? Would you be willing to compose a short response to this issue regarding the history of *Nish News*?





*Anishinaabe News*  
c/o Center for Native American Studies  
Northern Michigan University  
1401 Presque Isle Avenue  
Marquette, Michigan 49855



# Anishinaabe News

Winter 2014 Volume 9, Issue 2

## 21st annual "Learning to Walk Together" traditional powwow

Saturday, March 15, 2014  
Vandament Arena - Northern Michigan University  
Marquette, Michigan

*Grand Entries: noon and 6pm*

Head Veteran: Don Chosa

Head Female Dancer: Lisa Brunk

Head Male Dance: Tony Davis

Honor Guard: KBIC Honor Guard

Host Drum: Bahweting Singers

Invited Drums: Buffalo Bay Singers,  
Four Thunders, Little Horse and Stone Boy

Arena Director: Bobby Blackdeer

MC: Bucko Teeple

Fire Keeper: Sam Doyle

*Public Admission: \$5*

*NMU Student Admission: free w/ NMU ID*



No drugs. NO alcohol. NO politics. NO pets.



### *It's winter! Time to get your creativity on!*

David Pitawanakwat shows us his work from the two-day birch bark quill workshop facilitated by elder-in-resident artist Elizabeth Kimewon in November. See story (page 15) and photos inside this issue as well as the Center for Native American Studies FLICKR site.

### Inside this Issue

Guest, Brian Frejo

\*

Bay Mills Court Case

\*

Change the Mascot

\*

Film- Our Fires Still Burn

\*

And much more

## 13th annual First Nations Food Taster

*By Gabe Waskiewicz*

The 13th annual First Nations Food Taster was held at Northern Michigan University's Jacobetti Complex on November 8. A yearly highlight of Native American Heritage Month for many individuals in the local community, this year's event was once again a huge success. The Native American Student Association (NASA) sold 300 tickets to the event. Individuals came from as far as Houghton, Michigan, for an event of food and culture. An additional 100 or so volunteers joined NASA members and Center for Native American Studies (CNAS) staff members behind the scenes under the watchful eye of Chef Chris Kibit to prepare the food. The event provided attendees with an array of tradi-



NASA member Dorthy Anderson  
baking sunbutter cookies



Left to right: Dancers PJ Fermino  
and Kylee Bressette

tional and contemporary Native American recipes. Many of the dishes served were part of the Decolonizing Diet Project, a year-long study done through the CNAS to explore the effects of returning to a diet centering around foods eaten by Natives of the Great Lakes region prior to colonization. Some of these dishes included venison/bison meatloaf, wild rice, turkey/pumpkin soup, and sunbutter cookies.

Those who attended this year's food taster also experienced Native flute music performed by Dr. Elda Tate of the NMU Music department and a dance exhibition with the Buffalo Bay Singers playing the drum and local Native American dancers. Mitch "the Kid" Bolo of Eagle Radio's "Indigenous Insights" served as emcee.

The event was supported by the Sault Ste. Marie Tribe of Chippewa Indians Marquette elders, multiple departments and offices at NMU, and several community businesses. The annual taster is a fundraiser for the NASA pow wow to be held on March 15, 2014.

NASA thanks all who contributed and all of the volunteers. If it wasn't for all of the support and assistance, this event wouldn't be possible. We would like to say Chi Miigwech (great thanks) to all of you who helped make the 13th annual First Nations Food Taster the incredible success that it was. We can't wait to see you all again next year.



Volunteers prepare the  
three sisters casserole



## Guest Brian Frejo Performs for Indigenous Resistance

By Gabe Waskiewicz

Internationally recognized motivational speaker and leadership and teamwork trainer Brian Frejo (Seminole and Pawnee) visited NMU's campus as part of Indigenous People's Resistance Day on October 14. The Native American Student Association (NASA), with support from the Keweenaw Bay Indian Community (KBIC), brought in Frejo as a special guest performer for this significant date, as well as a Skillbuilder! Workshop for student leaders the previous day.

During his performance that night, Frejo exhibited his wide range of talents that included motivational speaking, traditional dancing, playing the Native flute and drums, and his ability to DJ. This unique exhibition of such a various skill sets left audience members entranced throughout the evening. Those in attendance couldn't help but be drawn in by this unique blend of social activism. By celebrating what

some call Columbus Day in this way, Frejo wanted to show that the night was "a celebration of the survival and progress of our Native people, and how we can live in this modern time while still celebrating our identity."

The idea to bring a Native American speaker to NMU's campus for Indigenous People's Resistance Day began last school year. Former NASA president Amanda Weinert said the group, "believed introducing an internationally-known, Native American motivational speaker to students and community members would be an enriching experience that would serve both tribal students and the larger campus community." After researching various Native American motivational speakers that they might like to bring to campus, the student organization chose Frejo and were instantly im-

pressed by the enthusiasm he showed about coming to campus. His passion for sharing and learning was on display throughout his three-day visit to the Marquette area. By all accounts, he was always eager to hear more about the area and culture of this region, while at the same time willing to share stories of his own experiences. It was not only as a speaker, musician, and activist that Frejo hoped to get his message across. He was constantly wanting to talk and listen to others with the hope that by keeping an open mind we can learn from one another.



This message was also at the heart of both his workshop and his performance. At the workshop he asked participants about their nationalities and what they knew about their cultures before explaining his own upbringing and describing specific elements of his

tribe's culture. These sentiments were echoed during his performance the following night when Frejo said, "We see a lot of loss of identity in our society today. Instilling that pride, instilling that sense of culture, language, songs, empowerment is a powerful thing. I've seen it all across the United States, all across Indian country, all across our different communities. It's a time of change." This important message was combined with illustrations of how he is striving to keep his culture alive, while still co-existing in a modern world. He accomplished this by using both traditional



Communicating a message of environmental awareness, Brian performs wearing a gas mask

forms of music and dance with more modern expressions of hip-hop and dancing. Frejo was also willing to share the stage with local musicians Dr. Martin Reinhardt, Tom Biron, and his son Joe. The trio, known as Waawiyeyaa (Anishinaabemowin for circle), provided four opening numbers to begin the evening.

Near the end of the evening, Frejo donned a gas mask and performed a traditional Native American dance. When asked to explain this, Frejo said, "It's about the land and the environment. That we take care of it and protect mother Earth so that we won't have to go around one day wearing gas masks where we live, where are children and future generations are going to live." This was a powerful reminder of the need for all of us to work together toward a goal of sustainability, one many of us need to be reminded of, especially on Indigenous People's Resistance Day.



Brian Frejo with members of NASA

## Quills, Sweet Grass, and Birch Bark

By Cameron Monty

Aanii Kina. On November 15 and 16 Elizabeth and Leonard Kimewon traveled from Kincheloe, in the east end of the U.P., to NMU to put on a wonderful workshop on making necklaces from porcupine quills, sweet grass, and birch bark. There were seven of us that attended. My wife and daughter joined me for the workshop. Getting the three of us together sometimes is hard to do with two of us in college and one working full time, so generally we just wave as we pass on the highway.

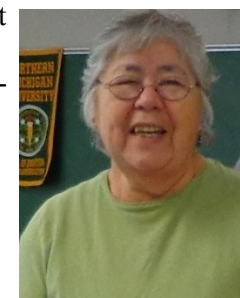
At first I have to admit it was scary; I was overwhelmed with all the dyed quills and sharp needles. Elizabeth soon had us scratching designs on circles of birch bark and then showed us how to poke holes in the bark to pull the quills through. Before

we all knew it we were learning new words in Anishinaabe and helping each find the right size quills for our projects.

The experience was awesome.

It did not take long for us to start acting like a community, offering encouragement with praises and jokes as our necklaces took shape. Learning to make things as our ancestors did, out of materials that either live or grow in our yard, was such an experience that it is hard to describe. It will stay

with me for the rest of my life. The time I spent learning how to do this gave me a new appreciation for not only the



Elizabeth Kimewon



Cam Monty (right) with his wife, Debby, and daughter, Katy, work on their necklaces at the workshop



time and effort, but more especially, the love our elders put into passing the historic and cultural activities on to us. I can't wait until I can collect the items needed so I can practice and do more

work with quills and birch bark. My family and I are proud to have been instructed by the Kimewons and hope they come back soon so we can learn more.

## Join the NMU Center for Native American Studies for the 2014 Indigenous Earth Issues Summit

Focusing on Great Lakes Mining Activism

Friday, February 21 from 10 a.m.-4 p.m.

Whitman Hall - Northern Michigan University - Marquette, Michigan

### Confirmed Speakers Include...

An activity room for children will be available. Registration forms for this FREE summit can be found at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).

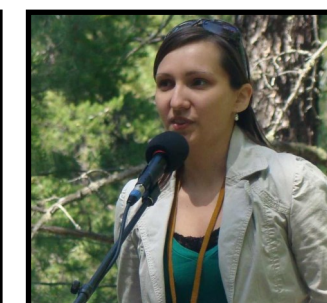
For more information, call 906-227-1397.



Mike Wiggins, Chairman  
The Bad River Band  
of Lake Superior Chippewa



Paul DeMain, CEO  
IndianCountryTV.com



Jessica Koski, Keweenaw Bay  
Indian Community  
Tribal Citizen



This gathering is presented by the NMU Center for Native American Studies and made possible thanks to the Keweenaw Bay Indian Community.



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When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

## Academic Service Learning Institute



The Center for Native American Studies will host the first ever Native American Service Learning Partnership Institute on the campus of NMU on April 3 and 4 with keynote speaker William Mendoza. Mendoza is the executive director of the White House Initiative on American Indian and Alaska Native Education.

This gathering will provide an opportunity for regional tribes, tribal colleges, Title VII programs, and other American Indian serving organizations

in the Upper Great Lakes region to learn how academic serving learning partnerships can assess and address long-term needs of the tribes and tribal organizations. This institute will be an extension of the Native American Service Learning class, which provides students with active learning opportunities in the local Native American communities. Over the course of the institute, the nature and expectations of academic service learning stakeholders will be discussed with the goal of developing a local/regional American Indian service learning network model. The event is made possible by grants from the Sault Ste. Marie Tribe of Chippewa Indians and the Keweenaw Bay Indian Community. It will be held in the Great Lakes rooms of the NMU University Center. Visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) to register for this free event.

## Diabetes Talking Circle Held

On November 22, Raeanne Madison visited the NMU campus as part of Native American Heritage Month to facilitate a talking circle focusing on diabetes and health. The circle was attended by students from various Native American Studies courses as well as an entire nursing class taught by Professor Lisa Flood. The circle was both an informative way to give insight to this long-standing practice of the talking circle, and educational in the ways of health, good eating, and exercise. Diabetes is the fourth leading cause of death of American Indians. Participants were able to enjoy Sunbutter cookies following the event. Raeanne is the founder/director at All My Relations Diabetes Connection and can be seen jingle dress dancing at powwows. She is currently a graduate student at Michigan State University.

Chi miigwech to Raeanne for leading us in this educational circle.



## 3rd Annual Week of Indigenous Eating

The Center for Native American Studies held its third annual week of Indigenous eating this November as part of Native American Heritage Month. Participants returned to a diet consisting of foods that would have been accessible to our Native American ancestors prior to colonization. For many of the individuals that partook in this year's event, this diet was quite familiar because it consisted of the same food lists used during the Decolonizing Diet Project.

## Long Tradition of Native American Visitors at NMU

By Gabe Waskiewicz  
Brian Frejo's recent performance continues a long tradition of nationally known Native Americans who have visited our campus. During the 1970s and early '80s, when awareness of American Indian issues and concerns were gaining ever-increasing prominence throughout the country, numerous well-known and highly respected Native American musicians, activists, authors, and educators came to NMU.

Many of these individuals were first brought here as part of Indian Awareness Week, an annual event which began in fall 1971. This event coincided with the establishment of "Nishnawbe News" and an overall reawakening of Native American culture for many students attending the university at the time. A few of the most notable individuals who came to speak or perform at the first few Indian Awareness Weeks include Floyd Red Crow Westerman, LaDonna Harris, and Buffy Ste. Marie.

Floyd Red Crow Westerman was a Lakota folk and country singer known for his politically-oriented songs that gave a voice to the effects of European influence on Native American communities. He quickly gained a national following after his debut album, "Custer Died for Your Sins," and went on to collaborate with stars such as Willie Nelson, Bonnie Raitt, Jackson Browne, and Joni Mitchell.

Westerman performed at the first three Indian Awareness Weeks, and returned to campus several other times over the years. In addition to being one of the most admired musicians in Indian country during this time period, Westerman was also an activist and an actor. He would go on to have a successful acting career later in life, starring in both television and film. Westerman was probably best known for his role as "Chief Ten Bears" in the Academy Award winning film, *Dances with Wolves*, but he also appeared in Oliver Stone's *The Doors* and in the television shows *Walker, Texas Ranger*; *Northern Exposure*; and *The X-Files*.

Buffy Ste. Marie was another enormously popular Native American musician during the

1970s who came to NMU's campus to perform. By the time of her visit in April 1979, Ste. Marie had already produced 14 albums during her 15-year career. At the time, *Nish News* described her as, "a Cree folk singer with a style truly her own." The Canadian-born singer's music focused on Native American culture

and heritage, along with the unique struggles and problems facing Native Americans during that era. With songs like "Now that the Buffalo are Gone" and "My Country 'Tis of Thy People You're Dying" Ste. Marie hoped to introduce mainstream audiences to some of the problems facing Native Americans. "I wanted to fill in the gap between truth and the history books," she said during the '70s.

Like Westerman, Ste. Marie's career also crossed over into television, where she spent five seasons, from 1975-1981, on the children's show *Sesame Street*. She said that she wanted to teach the show's young viewers that "Indians still exist." She has continued recording and performing music in the years since then, releasing her latest studio recording, *Running for the Drum* in 2008.

Social activist LaDonna Harris was the featured speaker at the first annual Indian



Floyd Red Crow Westerman performs at NMU

and wife of former U.S. Senator Fred Harris, is the founder and president of Americans for Indian Opportunity, a non-profit organization which serves as a catalyst for Native American initiatives. She published an autobiography in 2000, and a documentary entitled "LaDonna Harris: Indian 101" is currently being filmed. Harris was awarded an honorary degree by NMU in 1994.

Several other important figures have received honorary degrees from our institution over the years. This includes anthropologist Beatrice Medicine in 1979.

Medicine, a Standing Rock Lakota from South Dakota, taught at over 30 universities throughout the U.S. and Canada, but spent most of her career teaching at California State University at Northridge. At the time, Medicine stated that she had been offered honorary degrees for ten years, but this was the first one she accepted because of the school's commitment to Native American students.

Vine Deloria Jr., a Lakota author and activist, was awarded an honorary degree 1991. His visit to campus was long-awaited. He was originally supposed to speak at the second Indian Awareness week, but was forced to cancel at the last minute. He published more than 20 books, the most popular of which was his first, *Custer Died for Your Sins: An Indian Manifesto*. Published in 1969, this work helped generate national attention to Native American issues by addressing stereotypes of Indians and challenging white audiences to take a new look at the history of United States western expansionism.

One other event that took place on NMU's campus during this era that cannot be forgotten is the 5th annual North American Indian Women's Association Conference in 1975. This conference brought over 500 Native American women from across the United States and Canada. Nationally known Menominee advocate and scholar Ada Deer served as the keynote speaker. Deer, a member of the Menominee tribe, later served as head of the United States' Bureau of Indian Affairs from 1993 to 1997. Deer was awarded an honorary degree in 2012 from NMU.



Grammy winner Buffy Ste. Marie



## Student Spotlight: Larry Croschere

Interview by Gabe Waskiewicz

**Nish News: Where are you from?**

**Larry Croschere:** Iron Mountain, Mich.

**NN: What is your tribal affiliation?**

**Larry:** Red Cliff Band of Lake Superior Chippewa, which is at the tip of Wisconsin by the Apostle Islands.

**NN: How long have you been at NMU and why did you choose to come here?**

**Larry:** This is my second year at NMU. Prior to coming here I spent two years at Bay de Noc Community College. I transferred here because this is where my family is originally from. Both my mom and dad's families are from Marquette. We lived here when I was younger, but then we moved away. We lived in Iron Mountain, but my brother attended NMU. He just graduated last May, so that was a big influence on getting me up here. My grandma also lived here, so just having that family support was important. It's kind of like coming back home. Plus I'm still close to my parents in Iron Mountain, which is only 80 miles away. My other options were to transfer downstate and that just didn't fit where I wanted to be.

**NN: Can you explain the AISES conference you attended this fall?**

**Larry:** I went to the national conference in Denver, Colo. from October 31 until November 2. AISES stands for American Indian Science and Engineering Society. The conference is geared towards science and engineering majors who want to be involved with the Native community or are part of the Native community. You don't have to be an engineering or science major to join, though, and you don't have to be Native American. You just have to be interested. As far as I know, I'm the only one here at NMU who is a part of this society. We used to have a chapter here, but we don't anymore. That's something I'm looking into

possibly trying to start back up next semester. I spoke with some people out in Denver about starting a chapter and they said that all you need is a faculty advisor and eight members. At the conference there were a lot of good workshops to help build your skills; if there's a career you're interested in there are people there wanting to meet you and teach you about what they do; there were companies there trying to attract Native students, Master's programs and other continuing education programs. So just a lot of great networking. If anyone is interested in helping build a chapter at NMU feel free to contact me at lacrosch@nmu.edu. The national conference is being held in Orlando next year.

**NN: How did you get involved with AISES?**

**Larry:** It's actually something new to me this year. I was at a program in Minnesota this summer called NAM, Native Americans into Medicine, at the medical school in Duluth. Other Native students in the program told me about AISES, so I went on their website and did some research. For \$25 I signed up to be part of the society for a year. That's when I found out that we don't have a chapter. Michigan Tech has chapter. Both Central Michigan and Michigan State have one. It's something we really have to look into.

**NN: You recently joined the staff at the Center for Native American Studies as the Native American Service Learning Partnerships Institute's student coordinator. What will your job entail?**

**Larry:** I'm working with Dr. Martin Reinhardt. He has an institute that he's going to be putting on here at NMU this coming April 3 and 4. What we



hope to do with this inaugural institute is to provide an opportunity for regional tribes, tribal colleges, Title VII programs, and other American Indian serving organizations to learn how academic serv-

ing learning partnerships can address long-term needs of the tribes and tribal organizations. This institute will inform local tribes and tribal organizations about the benefits of academic service learning. How it benefits the students, but also how it benefits community partners. It's pretty much targeted towards the upper Great Lakes region. The idea stems from a CNAS course that Dr. Reinhardt teaches. It's NAS 488, Native American Service Learning, and the institute will be part of the project that they will be working on. I'll be working with the class as part of getting this service learning institute put together.

**NN: Can you describe a little more about service learning for those of us who aren't real familiar with it?**

**Larry:** Service learning is a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities. The type of service learning that we will be doing is more geared towards Native American service learning. It will provide active learning opportunities for students to gain knowledge of American Indian issues in a local community context and assists them in recognizing the relevance of Native American Studies

*Continued on page 7*

## MDCR Hires First Native American Director

By Gabe Waskiewicz

Matt Wesaw (Pokagon Band of Potawatomi Indians) was recently named the executive director of the Michigan Department of Civil Rights (MDCR). Wesaw was selected for the position on October 7 by the Michigan Civil Rights Commission (MCRC), and began his tenure on October 28. This selection made Wesaw the first Native American to hold this highly esteemed position. He will succeed Leslee Fritz, who has been interim director of the department since the previous Executive Director, Daniel Richardson, retired in July.

Wesaw was most recently the chairman of the Pokagon Band of Potawatomi Indians and president/CEO of the Pokagon Gaming Authority, roles he has held since 2008 before retiring from them to take on this new appointment. Wesaw also spent 26 years, beginning in 1975, as a trooper and detective sergeant with the Michigan State Police. In 1995 he



became the vice president of the Michigan State Police's Trooper's Association, serv-

ing in that role until January 2001. During this time he also served as the interim tribal chairman from 1996 to 1997 when the Pokagon Band pursued a compact with the state of Michigan to open a casino. Wesaw was first appointed to the Michigan Civil Rights Commission in 2004. He was also elected Michigan Civil Rights Commission Chairman in 2010 and served through 2011.

Governor Rick Synder said in a recent press release that, "Matt Wesaw brings a depth and breadth of experience and sound judgment that will be of great benefit to the Department of Civil Rights and the state of Michigan. I look forward to joining with him in the important work of

ensuring that every citizen of this great state has the opportunity to live, work and learn in an environment free from discrimination, ready to pursue the opportunities around them."

Wesaw said in his own press release: "I feel very privileged and honored to have been selected as executive director of the Michigan Department of Civil Rights. Having served on the commission for several years, civil rights is an area that I am very passionate about and I'm excited to focus on it in the final phase of my career."

The MDCR was first established in 1963 to enforce civil rights laws and prevent discrimination. Its current responsibilities include investigating civil rights complaints, outreach efforts, and educational programs to promote voluntary compliance with civil rights laws. Wesaw will be responsible for implementing public policy set forth by the MCRC. This includes providing leadership for its 100 employees working in five offices across the state.

## Catching the Dream Receives Gift

**Albuquerque:** Catching the Dream (CTD) received its largest gift ever in fall 2013. The Peter Morgan CDIT left \$1,237,834.80 to the scholarship program. Mr. Morgan was the great-grandson of the famous banker J. Pierpont Morgan.

Catching the Dream, originally chartered as the Native American Scholarship Fund, has been making scholarship grants to Native college students since 1986. CTD is also the only organization in the U.S. that has an active program of grants to improve Indian schools. It has produced 827 graduates, with 85% of them working in Indian Country as doctors, nurses, teachers, engineers, and scientists.

After finishing his degree at St. Bernard's, Groton, and L.I.U., Morgan went into the military as an officer on nuclear submarines. He served on the USS Bergall and the USS Nathan Hale. Mr. Morgan spent his working career as an engineer at General Electric. He was a long-time supporter of Habitat for Humanity and Catching the Dream.

"This gift will triple our total endowment," stated the CTD Director Dr. Dean Chavers. "We will be able to fund almost twice as many students as we have been funding. Instead of having enough scholarship money for 160 students, we will be able to fund 250 students each year. And since this is a permanent fund, it will let this funding go one perpetually."

"The \$1.2 million will raise the total CTD endowment funds to \$1.767 million," he stated. "The invested funds will give us almost \$100,000 a year in new scholarship funds, in addition to what we have now."

## Walking On...



The NMU Center for Native American Studies would like to remember Robert LaLonde, assistant professor of art and design. Rob served on the CNAS Faculty Affairs Committee and had an interest in American Indian art. He passed away unexpectedly in October at age 46.



## Change the Mascot Reform Reaches White House

By Gabe Waskiewicz

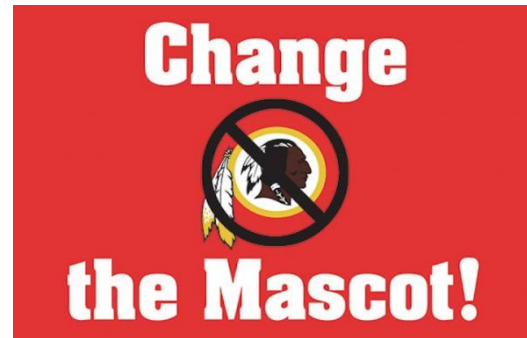
In the last few months, the “Change the Mascot” campaign, launched by the Oneida Indian Nation, has gained significant momentum, with everyone from Bob Costas to President Obama urging the NFL and Commissioner Roger Goodell to do the right thing and end the use of the racial epithet attached to our nation’s capital’s football team. Hopefully, this steadily increasing wave of public support for a change will force the owner of the franchise, Daniel Snyder, to seriously reconsider his stance against adopting a new mascot.

The growing surge of sentiment for this long overdue change has come from a wide variety of sources in recent months. Costas is a highly respected sportscaster who has been broadcasting games for NBC since the early 1980s. He brought the debate to a primetime TV audience when he discussed the inappropriateness of the team name he called a “slur and an insult” during halftime of a Sunday Night Football telecast in October, consistently the highest-rated program on network primetime television, giving the campaign the national exposure it deserves.

The President of the United States

has even weighed in on the issue. In an interview with the Associated Press, President Obama said that if he were Dan Snyder, owner of the Washington, D.C., NFL franchise, he would consider changing the football team’s name. “If I were the owner of a team and I knew that there was a name of my team—even if it had a storied history—that was offending a sizeable group of people, I’d think about changing it,” Obama said. The President’s comments came just two days before the Indian Nation’s “Change the Mascot” symposium at the NFL Fall Meeting. President Obama continued, “I don’t know whether our attachment to a particular name should override the real, legitimate concerns that people have about these things.” This was the first time that the president publicly commented on the name-change debate.

Oneida Indian Nation representative Ray Halbritter, the public face of the Change the Mascot campaign,



thanked President Obama for speaking out on the issue during a meeting at the White House in November which was part of a week-long series of events hosted by the

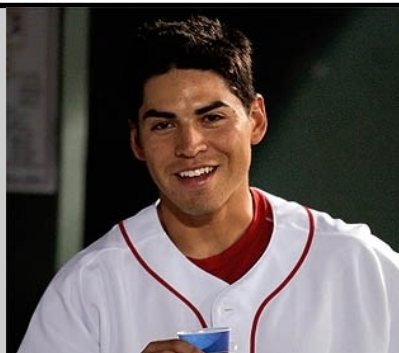
White House Council on Native American Affairs. The president was hosting tribal leaders from 566 federally recognized tribes at the White House Tribal Nations Conference.

Representatives of the Oneida Indian Nation also met with NFL officials in October to, in the words of Halbritter, “work with them in a way that provides a legacy that ends the continued use of marketing a racial slur.” Neither Snyder nor NFL commissioner Roger Goodell were present at the meeting, but at least Goodell, who initially stood by Snyder when he claimed he would never change the team name, has started to waiver, saying, “If one person was offended, we have to listen.” Listening is still a long ways away from actually changing the mascot, but at least we’re finally having the conversation.

### Best Native American Player Inks Monster Contract

Jacoby Ellsbury, a member of the Colorado River Indian Tribes (CRIT), signed a seven-year \$153 million contract in early December to join the New York Yankees. He is the first player of Navajo descent to play in the Major Leagues. The Navajo are one of the four tribes in CRIT, and his mother, Margie is a full-blooded member.

This deal will make him the third-highest paid outfielder in Major League Baseball history, and is thought to be the richest contract ever signed by a Native American athlete. Ellsbury, widely considered the best Native American player in baseball, helped lead the Boston Red Sox to a World Series championship this past season, his second title in the seven years he spent with the team.



### “Off the Rez”

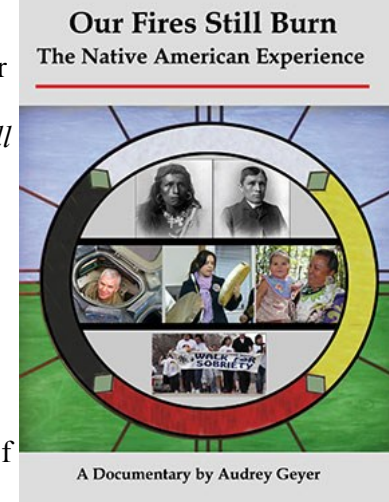
The Shoni Schimmel documentary, “Off the Rez,” is now available for download. The film, directed by Johnathan Hock, follows Shoni in her senior year of high school when she moved to Portland to play basketball. However, the “real igniter,” according to Hock, is Ceci, Shoni’s mother who decided to move her family off the reservation to become a coach. The film is now available for digital download via iTunes, Amazon Instant Video and other outlets.

## Our Fires Still Burn

By Gabe Waskiewicz  
Independent filmmaker Audrey Geyer’s documentary, *Our Fires Still Burn: The Native American Experience*, centers on the lives of several contemporary Native Americans living in the Midwest. Throughout the film, Geyer illustrates both the accomplishments of these individuals, as well as the varying

struggles they had to overcome to achieve their goals. In doing so, she is able to show that despite the suffering and trauma Native Americans have had to endure for generations, there is still a “resilience and a profound remembering and healing taking place today.” Some of the individuals Geyer focused on in this documentary include: Scott Badenoch, president of his own technology and design company; Levi Rickert, Internet journalist and editor, and founder of the Native News Network; Dennis Kequom Sr., Tribal chairman for the Saginaw Chippewa Indian Tribe; and Bruce Hardwick, Anishinaabe Firekeeper and Spiritual Leader. By focusing the lives of these current Native American role models against the backdrop of “a history fraught with the systematic destruction of a people” that includes the boarding schools, the filmmaker shows how the effects of what many consider our “American Holocaust” still has over successive generations.

In one of the most powerful scenes of the film, Geyer captures the Saginaw Chippewa Indian Tribe’s ceremony at the site of the former Mount Pleasant Indian Industrial Boarding School to commemorate the 75th anniversary of the



school’s closing. This ceremony, entitled “A Journey for Forgiveness,” was part of a national observance that served as an acknowledgment of the existence — and damage caused—by the boarding school system. By purchasing the property of the former boarding school site in Mt.

Pleasant, the Saginaw Chippewa Indian Tribe began a healing process through the reclamation of the site.

*Our Fires Still Burn* is the first film Geyer has produced for her non-profit, independent video production company, Visions, but she has been an independent video producer/director for over 15 years with many of her programs having aired locally and nationally on PBS.

*Our Fires Still Burn* has received overwhelming positive responses from audiences. The one-hour documentary was aired on PBS throughout November as part of Native American heritage month. Geyer has also held screenings of the film across the Midwest, including stops at the University of Chicago, Ferris State University, and Grand Valley State University. NMU’s associate director of the Multicultural Education and Resource Center, Shirley Brozzo, recently announced that the film will be shown on Wednesday, March 12 at 7 p.m. in the Whitman Hall Commons as part of Women’s History Month. You can also purchase a copy of the documentary at [www.ourfiresstillburn.com](http://www.ourfiresstillburn.com), if you are unable to join us for the film viewing (as well as an opportunity to meet the filmmaker).

*Congratulations to all  
NAS Minor and  
Native American  
NMU graduates!*

Richard Bauer-Green  
Angela Bedard  
Nicholas Brown  
Nicholas Derusha  
Emily Goodman  
Cody Livermore  
Kristine Maki  
Eric McGeshick  
Kenn Pitawanakwat  
Levi Warnos  
Skye Wiborn

*Good luck in all  
your future plans!*



### Congrats Shelby!

Everyone at the CNAS would like to say a special congratulations and thank you to Shelby Segerstrom, who has spent the last two years working with us as an office assistant. Shelby finished her bachelor’s degree in December with an English writing major and an art and design minor. She has also been an active member of NASA for the past four years, serving as both vice president and secretary. Best of luck in the future, Shelby. We will miss you!

*Be sure to  
read Shelby’s  
article later  
in this issue.*





# Bay Mills Casino Controversy Goes to the Supreme Court

By Gabe Waskiewicz

A three-year legal battle reached its pinnacle with the oral arguments for the Michigan v. Bay Mills Indian Community suit being held before the U.S. Supreme Court on December 2. The case centers around an off-reservation casino opened by the tribe in downstate Vanderbilt, approximately 100 miles south of their reservation in the Upper Peninsula. There were originally two separate lawsuits filed when the casino was opened, one by the Little Traverse Bay Bands of Odawa Indians who operate a casino in nearby Petoskey, and another by the State of Michigan. The state of Michigan contends that the casino was opened illegally and hopes to have the 6th Circuit Court of Appeals ruling reversed that granted the tribe permission to operate the casino. The state claims the tribe violated state law and it's tribal-state gaming compact by opening the casino in 2010 outside of its reservation without the permission of the U.S. Government. Despite the decision by the 6th Circuit Court to reverse a previous ruling that called for the casino to close its doors, the Vanderbilt casino has remained boarded up since March 2011.

The suit has much farther-reaching implications than just this one small casino in the northern part of the Lower Peninsula. Tribes across the state, and even the country, are concerned that the decision made by the Supreme Court could effect their tribal sovereignty. Some tribal law experts believe that if the U.S. Supreme Court rules too broadly in this case it will essentially carve up tribal sovereignty.

The Bay Mills Indian Community argues that it is entitled to sovereign immunity from being sued by the State of Michigan. Under this immunity, tribes are protected from lawsuits without an explicit waiver from the tribe. Such a waiver could come through an agreement like a Class III gaming compact or under a federal law, such as the Indian Gaming Regulatory



Entrance sign to the currently closed Bay Mills casino in Vanderbilt

Act. Neither of these scenarios seem to be applicable in this case. Instead, the State of Michigan is arguing that state sovereignty should supersede that of the tribe's. "If state sovereignty means anything, it must include the ability to stop illegal conduct on lands under state jurisdiction," Michigan Attorney General Bill Schuette said in his statement to the court in August. "If Bay Mills is allowed to break the law by opening casinos outside Indian lands, tribes that follow the law will be unfairly disadvantaged by illegal, competing casinos, or even encouraged to engage in the same unlawful behavior." Lawyers for Bay Mills have argued that the land the casino was built on was bought using trust funds, thus making it tribal land.

In addition to the potential impact to tribal sovereignty, tribes across Michigan also have a close eye on the case because of the implications it could have on the ongoing tribal gaming negotiations. The gaming compact for Bay Mills and five other tribes expired on November 30, just two days before the hearing before the Supreme Court. As negotiations continue for a new compact, it seems likely that some tribes will seek state approval for these off-reservation casinos. Besides the casino in Vanderbilt, the Bay Mills tribe also had plans to possibly build larger facilities in Port Huron and Flint Township, with the casino in Vanderbilt serving as a

test run of sorts. These plans were put on hold pending the outcome of the current lawsuit. Other tribes, such as the Sault Ste. Marie Tribe of Chippewa Indians, which hopes to bring a large casino operation to the Lansing area, would likely follow suit if off-reservation gaming were to be allowed under a new compact. There are currently 23 tribal gaming casinos in Michigan. A high court decision on this case isn't likely to take place until spring 2014. In the meantime, tribal members across Indian Country will wait to see what effects the Justices' decision will have on their tribe.

### NAS 288 Politics of Indian Gaming - Comments from Dr. Martin Reinhardt

"It is a historical moment for gaming in Michigan and even nationally. This is the year that seven of the twelve federally recognized tribes in Michigan will renegotiate their gaming compacts with the State of Michigan. "The case before the U.S. Supreme Court will decide the fate of Bay Mills casino in Vanderbilt, Michigan, which will have a bearing on gaming across the nation and may impact tribal sovereign immunity for all tribes. "Lastly, there is an effort by the Sault Ste. Marie Tribe of Chippewa Indians to develop a gaming facility near the capitol in Lansing. "NAS 288 Politics of Indian Gaming will host a representative of the Michigan Gaming Control Board at NMU (details to come) to discuss the negotiations that are underway. "We will also have a visit from Dr. Phil Bellfy a retired Native studies professor from Michigan State University who will discuss issues related to gaming's influence on tribal/state relations. "Near the end of the semester, we will be connecting with the authors of our text, Dr. Ken Hansen and Dr. Traci Skopek, to discuss 'The New Politics of Indian Gaming: The Rise of Reservation Interest Groups.' "NAS 288 students will also be hosting a booth at the 'Learning to Walk Together' traditional powwow to educate the general public about Indian gaming. "What a tremendous opportunity for NAS 288 students to see history unfold before their very eyes!"



Michigan Attorney General Bill Schuette

# Second City Show Offends

By Shelby Segerstrom

The weekend of September 11-14, Second City returned to NMU's campus. A few years ago I went to a show put on by their comedy group at the Forest Roberts Theatre, and it was hilarious. This group has produced great comedians such as Tina Fey, Steve Carell, and John Candy. I decided it would be worth my time to go to this second showing. I have never been so disappointed from an on-campus event.

My friend and I went to the Saturday showing of Second City: Happily Ever Laughter. This event was put on by the Forest Roberts Theatre and Northern Arts and Entertainment (NAE) and funded by the student activity fee. Last year when NAE brought the All American Rejects with funding from the student activity fee, they thought it was acceptable to hang up posters with one of the band members wearing a headdress. Well, they ended up putting a sticker over it and thought that would be good enough to appease criticism.

I went into the comedy show with an open mind, I expected the troupe to push the line between funny and inappropriate, but never did I expect to be enraged. The first half of the show was pretty funny. After intermission, there was a scripted sketch about a vegetarian and her doctor. The young woman had an iron deficiency and was looking for a homeopathic remedy. The doctor asked her if he looked like he was wearing eagle feathers. A chill ran through me. Did he just say what I think he said? Then the comedian proceeded by going into a diatribe about how he doesn't talk to the big moose in the sky and they're not in a sweat lodge and he's not a shaman. I stood up and walked out. I'm not sure what infuriated me more. That faculty and my peers surrounding me were laughing so hard, or that my student activity fee funded the event.

Why is it okay to degrade an entire culture? I should be able to attend events funded by my student activity fee and enjoy myself and expect the event to be free of racism. In the 21st century why is it appropriate to continuously use these stereotypes? What sickens me the most was my lack of shock. NAE allowed something like this to happen again. This same exact scripted sketch happened the night before. Why didn't anyone else catch it? Why was nothing done about the racist sketch? Is it because of the lack of education on racial/native/cultural issues is so limited on this campus? Or, is it because they simply don't care?



Continued from previous page

The third concept is through the enjoyment of benefits and being affiliated with a specific tribe. For that reason, this could be an example of a Native American who has a "tribal ID". A tribal ID, for instance, is beneficial in getting a specific amount of money off of gas when presented at a tribally owned gas station. The fourth concept is through social recognition and by participating in Indian social life. This means someone who practices in traditional ceremonies and the traditional ways of life that were once practiced by Native American ancestors.

Labeling and stereotypes of Indians are still being used by many people today. An abundant amount of people today still think that Indians are supposed to have big noses, high cheek bones, long dark hair, dark colored skin, brown eyes, etc.; however, this is not true for all Native Americans. This is the typical stereotype that people use for Native Americans today. Native Americans have intermarried with other nationalities, therefore the typical stereotype of the appearance of what an Indian looks like has since been transformed. Today you may find that Native Americans have blonde hair, blue eyes, fair skin, etc. Stereotypes of Native Americans still happen both on and off of the reservation.



April Lindala and Marty Reinhardt celebrated Rock Your Mocs day at the NMU Center for Native American Studies in November

## "Rock Your Mocs" Day Celebrated on November 15.

Three years ago, "Rock Your Mocs" began as a social media/social movement in concert with Native American Heritage Month. The Associated Press reported that students from college campuses to elementary schools were wearing their moccasins. The Cherokee Nation hosted a moccasin making class (and had a long waiting list) and on a military base in Afghanistan, a soldier tied her moccasins with a beaded cross. The movement was started by Jessica "Jaylyn" Atsy (Laguna Pueblo). Her idea, set aside one day to wear moccasins to celebrate the cultures of Native Americans and other Indigenous people. *Indian Country Today* shared multiple pictures on their website from Instagram users wearing their moccasins. Moccasins can show unity among tribes while remaining distinct to tribal beliefs. This year Rock Your Mocs was November 15.

<http://www.foxnews.com/us/2013/11/16/new-mexico-student-rock-your-mocs-campaign-promotes-celebration-native-american/>



# Student Perspectives from NAS 212

**Nanabush and Nish Tales**  
*By Natalie Still*  
Who is Nanabush and what are Nish (Anishinaabe) Tales?



Nanabush is as old as the Ojibwe language. Appearing as a main character in Ojibwe legends as a half human and half spirit, he was sent to teach the Anishinaabe how to live. Nanabush as a character had abilities given to him by his father, a spirit, and faults and qualities that humans possessed. With these qualities, Nanabush portrays himself as essentially human. He is kind, loving, and generous. He also retains qualities that highlight the negative aspects of human nature. He is often being selfish, cowardly, mischievous, and “his own worst enemy.” Nanabush has entertained many Anishinaabe generations with his stories that explained the natural world. With these stories Nanabush helped preserve the Ojibwe language, teach moral values, and create a place for himself in Nish culture.

To make the tales of Nanabush known, a website was constructed by the Ojibwe Cultural Foundation called “Nish Tales: Walking and Talking with Nanabush.” This site was made for children and adults to help learn the Ojibwe language in the context of storytelling. Nish Tales emphasizes Nanabush and his fun and comical stories.

“Nanabush Gets the Power of the Skunk” and “Nanabush Loses the Meat” are on the site and they are presented in animation. Other stories that are presented with audio and writing are “The Birth of Nanabush,” “The Theft of Fire,” “Nanabush and the Geese,” and “Nanabush Creates the M’Chigeeng Bluffs.” The reading and audio are bilingual so people new to the Anishinaabe language are able to understand and learn some of the basic language.

This site also includes a “Learn” section. This is an area that gives body parts and descriptive vocabulary in Ojibwe. It shows the word in English and Ojibwe,

but it also gives you an audio recording so you know how to pronounce the words properly. This presents you with a skill of how to say everyday things like “to have hairy feet,” “to have big ears,” or “to have black hair.”

The Ojibwe Cultural Foundation is constantly adding stories and is interested in the growth of this site. By creating this website that is a fun and interesting is a way for both Anishinaabe people and those who are not Anishinaabe to learn a language that is slowly disappearing in our society. To learn more about Nanabush and his stories check out “Nish Tales: Walking and Talking with Nanabush” online at <http://nanabush.ca/>

## Pontiac’s War

*By Brad Richard*  
After the Native Americans lost the French and Indian War, there needed to be a stop to the British taking over all the Native American land and spreading west. In April 1763, Chief Pontiac was going to take charge and put an end to all of this.

This rebellion was named after Pontiac, one of the most highly regarded Native American leaders. Pontiac’s War Raged on for almost two years before an end was reached. The Great Lakes Region tribes, being dissatisfied with British policies after the recent French and Indian war, joined together to expel the British settlers, as well as other tribes such as the Miamis, Illinois, Weas, Kickapoos, Mascoutens, Delawares, and Shawnees. British troops then advanced to defeat French forts. Due to their defeat, the French soon formed allies with several Native American tribes.

The French and Native Americans lived amongst each other, traded, and even intermarried. The Native Americans’ anger towards the British and their new policies continued. The British just kept taking and the Indians just kept giving and giving. The Native Americans finally decided it was time to attack. The Native American attacks resulted in eight British forts overtaken, and hundreds of British colonists captured or killed. Many other colonists were found fleeing the region.

The French and Native American uprising finally drove British forces to

modify several of their new policies. Pontiac, in July 1766, met with a British superintendent in charge of Indian affairs to formally end aggression. They went back and forth for days, arguing until they came to an agreement. Several years later, on April 20, 1769, Pontiac was murdered. It’s been said that the British had hired an assassin to conclude Chief Pontiac’s life, but one will never know what truly happened on this day in time.

## Issues with American Indian Identity

*By Janell Bianco*

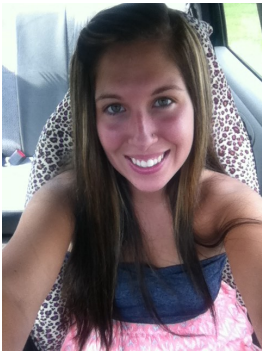
Who is an Indian? An Indian is someone who is required to have a specific blood quantum to be federally recognized as an Indian by his or her tribe. If that person is from one of the Five Civilized Tribes, however, that person would then be regarded as an Indian through lineal descent. Here is a specific definition that William C. Canby Jr. uses in his book on American Indian law to describe who an Indian is. “A person must meet two requirements to be an Indian: (1) have some Indian blood, and (2) be regarded as an Indian by his or her community” (Canby, 2009, para. 2). I found this information about who an Indian is from this book:

*American Indian Law in a Nut Shell*, 5th Edition.

Who an Indian is still seems to be unclear among many people today. The recognition for someone who is Indian for legal purposes is federal recognition. Federal tribal recognition came about in the late 1970s. Furthermore, recognition is a political decision. However, there are four key concepts in which someone is recognized as an Indian.

The first concept is enrollment. The second concept can be seen as formal or informal by government recognition. For example, this could be shown by the individual’s receipt of services provided only to Indians, such as a tribal clinic.

*Continued on next page*



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in real world experiences. The goals are to bring people together to address issues within Native American communities, to introduce and network people, and to explain service learning and ideas for the future.

## NN: With all this going on I’m not sure you’ll have a lot of it, but what types of activities do you enjoy doing in your free time?

**Larry:** During the wintertime I enjoy ice fishing and playing the guitar. I’ve also been doing some ice diving, and I just been starting rock climbing at the PEIF [NMU’s health and fitness center]. The workout you get from that is way better than what you get in a gym. During the summertime I like scuba diving too.

## NN: What do you think of NMU so far?

**Larry:** I’m really enjoying myself up here. The faculty, the professors, my classes. It’s a really welcoming school. I like that it has a smaller student body, compared to some other institutions. Your professors really do get to know you. I enjoy the hockey games. I just really like the atmosphere of the campus.

## NN: What is your major?

**Larry:** Physiology. My goal is to work at the tribal health clinics, and IHS (Indian Health Service), either with my tribe or another local tribe in the northern Wisconsin or Upper Michigan area. They need more students who are Native American working in these health clinics. If it wasn’t for my tribe and things like the tuition waiver, I probably wouldn’t be going to college. So we have to take advantage of it because education is the key. Wherever my science background leads me it will be with the Native American communities of this area.

Visit the Center for Native American Studies website at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) to learn more about the Native American Service Learning Partnership Institute taking place in April.

# NAS 310 Visit Council Meeting

*By April E. Lindala*  
On November 9, NMU students from Violet Friisvall’s NAS 310 Tribal Law and Government class attended the Keweenaw Bay Indian Community’s (KBIC) annual tribal council meeting held in Marquette.

Students felt the experience was memorable. This was an opportunity to see government in action and give life to material covered in the class. Emily Goodman, graduating senior, observed



“I have been to meetings of this structure before, being at a township meeting in Illinois and an Alger County District meeting. There is an agenda that is followed, and the meeting is structured very professionally. Only one person speaks at a time, and there is a government body maintaining the discussion between the Tribal Council elected officials and the Tribal community.”

Michael Williams observed, “What I took away is seeing a democratic structure for a population that, from an outside perspective, is pretty small, and understanding the problems of funding and allocating resources.”

Goodman further commented, “A lot of what was discussed was budget information and donations that that tribe was making and proposed donations to outside groups, including Toys for Tots, and the Salvation Army. They also are donating money towards a KBIC member for a cell phone. This person is disabled, and needs the assistance from the tribe. I was really moved to see that they helped out this person by putting him under their tribal council cellphone plan. This showed that they really care for their members, and they are more of a family than anything else. It was nice to see that a sovereign political entity really cares about their community.”

One of the topics discussed was a concern about the low number of KBIC tribal citizens who voted in the primary elections. Yet overall, it was a relatively high percentage of tribal citizens voting in the primaries as compared to that of the U.S. voting population for a primary or even general election. Williams commented, “It might actually be more participation on the whole. That’s kinda good news.”

Students witnessed how community members have a voice at the meeting. Goodman noted, “Community members had the chance to discuss issues that they feel their governing body should be aware of. One elder women talked about the maintenance of a cemetery in Baraga. Open communication between the community members is inspiring to all sovereign political bodies.”

On behalf of NMU Native American Studies, chi miigwech (great thanks) to the KBIC Tribal Council for giving students from NAS 310 an opportunity to see tribal sovereignty at work.



## Pictures from the 13th Annual First Nations Food Taster



Ariel working hard behind the scenes



April ponders what to do next



Shirley serving desserts to hungry attendees



Chef Chris Kibit rocks!



Marty (right) instructs a volunteer

To see more photos from this event and other events, visit the NMU Center for Native American Students website at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) and then scroll down to the image of the camera to find a FLICKR site for the CNAS as well as the Decolonizing Diet Project.



Isaiah Paquin is all dressed and ready to dance



The Buffalo Bay Singers



Kitchen warriors, Kenn Pitawanakwat and Marty Reinhardt. Sweet apron, dude!



Local dancers were invited to the First Nations Food Taster to give dance demonstrations for the audience. Mitch "the kid" Bolo emceed the event. Thanks to the Sault Tribe elders group for making this possible.



NMU freshman Daabii Reinhardt gets her hair braided by her mom, Tina Moses

## Other activities from the fall 2013 semester.



Above: Brian Frejo with a young and eager singer

Below: David Pitawanakwat hanging out with Brian Frejo after the show



Above: Kenn Pitawanakwat with his NAS 207 class in the fall  
Below: Cameron Monty and another student work on tanning a hide



Left to right: April Lindala with Dr. Judy Puncchar. April is participating in the lesser known event, *Rock your Rocks*.



From left to right: April Lindala, Marty Reinhardt, Chef Chris Kibit, Kenn Pitawanakwat and Alicia Paquin. Chris Kibit and the Hospitality Management team held multiple dinners during the fall semester. Chef Kibit invited leadership from the Center for Native American Studies and the Native American Student Association to a special dinner at the "Chef's Table" in November. Chi miigwech Chef. You and your team were awesome. The food and experience were memorable!





*Anishinaabe News*  
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Marquette, Michigan 49855



# Anishinaabe News

Winter 2014 Volume 9, Issue 3

The theme for this issue of *Anishinaabe News* is “our relationship with the earth.” Many articles here are related to that theme.

The theme for the next issue is “service to our communities.”

For this issue, we also introduce and welcome new co-editor, Diana Chan.

## Indigenous Earth Issues Summit

By Diana Chan and Gabe Waskiewicz

On February 21, the Center for Native American Studies hosted the Indigenous Earth Issues Summit in the Whitman Hall commons. Despite



Center for Native American Studies faculty and staff with the summit presenters

inclement weather throughout the area, nearly 100 people gathered to listen to guest speakers discuss the importance of stopping mining companies from polluting our natural environment. This was the fifth summit held on NMU’s campus and the first since 2011. Past events have centered around a variety of environmental issues, with this summit focusing on Great Lakes mining activism. This year’s speakers included Paul DeMain, Jessica Koski, and Chairman Mike Wiggins. Jill Martus-Ninham filled in for Winona LaDuke, who was unable to attend due to a weather-related flight cancellation.

Paul DeMain, Lac Courte Oreilles Ojibwe, was the first presenter. He is currently the CEO of IndianCountryTV.com at Reserve, Wis. DeMain, also known by his Ojibwe name, Skabewis, spoke about his experiences with the Harvest Education/Learning Project (HELP). This self-sufficient village is located in the Penokee Mountains Heritage Park in northern Wisconsin. The site, situated on the former mining village of Plummer, is administered by several tribes and Ojibwe citizens and is open to the public. Tribal members decided to set up this camp on public land after the Wisconsin State Senate changed state mining laws to accommodate a mine in this region. DeMain informed attendees that the bill, which passed by only one vote, was “drafted by the mining company” and “allows for environmental degradation.”

Before passing this law, Wisconsin had been under a mining moratorium, which passed through their Senate in 1997 with a bipartisan vote of 29-3. Gogebic Taconite (GTac), the mine company proposing the site, has used its financial and political power in an attempt to begin operating the largest open pit iron mine in the world. Iron County, where the HELP village is located, initially granted tribal members a two-year permit last May to reside on the site. But after hearing their anti-mining stance, Iron County did not issue the permit. Still, the village remains open and over 5,000 visitors have made their way to the camp, giving DeMain and other group members plenty of opportunities to educate the community about the potential hazards that this mine could bring with it.

*Continued on page 2*

## XL Pipeline: Environmental Destruction and Trespassing

By Diana Chan

On January 31, the U.S. Department of State issued their Final Supplemental Environmental Impact Statement (EIS) for the TransCanada’s Keystone XL pipeline project. The proposed project is currently under review by President Obama. If the controversial pipeline is built, it would transport as much as 830,000 barrels of tar sands oil per day from Alberta, Canada, to the U.S. Gulf Coast.

According to a joint statement by Honor the Earth, the Oglala Sioux Nation, Owe Aku, and Protect the Sacred: “There is direct conflict of interest in the report issued by the State Department... and a new report which reflects the true environmental impact is needed.”

The Final Supplemental EIS has been widely criticized for being misleading and significantly downplaying the environmental dangers of the Keystone XL pipeline. In section ES.4.1.3, “Climate Change Effects,” the report states that the total emissions associated with the pipeline

*Continued on page 4*

# POWWOW

The N.M.U. Native American Student Association invites you to the 21st annual “Learning to Walk Together” traditional powwow.

**SATURDAY, MARCH 15**  
**VANDAMMENT ARENA AT N.M.U.**

Head Veteran Dancer - Donald Ghosa, Jr.  
Honor Guard - KBIC Veterans  
Head Female Dancer - Lisa Brunk  
Head Male Dancer - Tony Davis  
Host Drum - Bahweting Singers  
Invited Drum - Buffalo Bay Singers  
Invited Drum - Four Thunders  
Invited Drum - Little Horse  
Invited Drum - Stone Boy  
Emcee - Bucko Teeple  
Arena Director - Robert Blackdeer  
Fire Keeper - Sam Doyle

### Grand Entries

Saturday at Noon and 6 p.m.

Admission is \$5.

Free to NMU students w/NMU I.D.

Need more information?

Call: 906-227-1397

E-mail: [nasa@nmu.edu](mailto:nasa@nmu.edu)

[www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



Photo above: Lisa Brunk  
Photo right: Tony Davis



Like our event on Facebook!





## Indigenous Earth Issues Summit

*Continued from front page*

The next presenter, Mike Wiggins, Jr., elaborated on some of these hazards. Wiggins, the chairman of the Bad River Band of Lake Superior Chippewa, explained how this was really a “violence prevention workshop.”

By this, Wiggins elaborated that when you get past the mining company’s jargon, it comes down to discussing “violence and death.” Wiggins said, “The mining companies don’t want to talk about other aspects of nature, just human beings and how they are affected.” Mining companies do not want to acknowledge the repercussions their actions have on other aspects of nature.

The proposed GTac mine is upstream from the Bad River Ojibwe Reservation and the only remaining wild rice bed on Lake Superior. Wiggins emphasized the unbelievable pristine beauty of the upper and lower Bad River watersheds, calling them “probably the finest watersheds on Lake Superior,” with rivals only in remote places like the Yukon and Alaska. The importance of respecting the purity and essential nature of this water cannot be understated.

“We all have one thing in common; we are all made of water,” Wiggins has said previously. “Water announces our arrival at birth and water is in our bodies and our blood until we die. The water we drink is life itself. We are asking, simply, that the headwaters of our watershed remain intact so that we and our children can live.” The difficulty of fighting the mining company through legislature and litigation makes it even more important for the average citizen to take a stand to



Summit presenters (from left to right): Paul DeMain, Jessica Koski, Michael Wiggins, Jr., and Jill Martus-Ninham

show that we’re right.”

Jessica Koski, an Ojibwe from the Keweenaw Bay Indian Community, then presented on the major mining threats in Michigan. Koski has worked as a mining technical assistant for the Keweenaw Bay Indian Community’s (KBIC) natural resource department for almost three years, and she has been a community activist for almost seven years. She explained that there are “at least eight mining companies currently exploring possible ventures in the Upper Peninsula,” including the Copperwood Project and the previously shutdown White Pine mine.

Another major focus of her presentation was the history and impact of the Eagle Mine, located approximately 25 miles east of the KBIC reservation on a site of great spiritual significance to the tribe. In 2002, Rio Tinto discovered this site to have copper and nickel, which they proposed to extract using sulfide mining methods. Michigan realized it didn’t have sulfide

mining laws on the books. This prompted then Governor Jennifer Granholm to initiate a sulfide mining task force, which resulted in the passing of Pact 632 in 2005, a law that allowed for sulfide mining permits. After Rio

challenge these laws designed to cater to the mining companies. By using techniques like civil disobedience and peaceful demonstrations, we can fight these unjust laws and in the end, Wiggins reminds us, “History will

Tinto, a British-based multinational metals and mining corporation, successfully acquired a permit, the KBIC, along with other organizations, contested the case on the grounds that Michigan was not upholding the laws that they had put into place. The KBIC would invest about \$4 million to the case and win an initial ruling, only to have construction begin on the mine in 2011. Production is planned for as early as the end of this year.

Following a break for lunch, the summit reconvened with an afternoon session that began with a short video, “Honor the Earth: Triple Crown of Pipeline Rides.” Although LaDuke, executive director of Honor the Earth, could not be present at the summit due to the inclement weather, LaDuke shared her message as the video’s narrator. LaDuke clarified the group’s activist stance: “We’re not protesters. We’re protectors. That’s who we are.”

The video began with footage of a horseback ride along a proposed oil pipeline route—from the Alberta Clipper proposed expansion route to the proposed Keystone XL route in the Dakotas—that would cross reservation territories. The images of the living land were then juxtaposed with images of blackened oil refineries and land devastated by oil pollution and even

explosions. For example, a train transporting Bakken oil exploded and killed over 40 people in Quebec when its brake system failed; and Enbridge spilled over 1 million gallons of oil into a tributary of the Kalamazoo River, which continues to be polluted. “Rather than investing into efficiency, infrastructure, and renewable or safe energy, the [corporations’] push is to extract as quickly as possible, by any means necessary, to move the oil by any means necessary,” said LaDuke in the video.

After the video presentation, Jill Martus-Ninham from Honor the Earth presented LaDuke’s Powerpoint titled “Economics for the Seventh Generation.” She discussed traditional Indigenous food economies, such as their models of sustainability built on cyclical calendars. In present-day economies, however, large corporations dominate and profit



Jessica Koski presents on the mining threats in Michigan.



Presenter Paul DeMain talks strategy in the afternoon session.

## Student Spotlight: NASA Secretary/Treasurer, Dorthy Anderson

*Interview by Diana Chan*

**Nish News: Where are you from?**  
**Dorthy Anderson:** I am originally from Miniss (Munising).

**NN: What is your tribal affiliation?**  
**Dorthy:** I am a member of the Sault Tribe of Chippewa Indians.

**NN: Why did you choose to attend NMU? What is your major, and why did you choose it?**

**Dorthy:** I have known since age 14 that I wanted to enter the field of psychology, and I chose behavior analysis as a focal point upon returning to NMU three years ago. Spending some time growing up in the Tribal foster system made me want to get educated and someday work for the tribe helping kids with a lot of challenges in life.

**NN: What drew you to become involved with the Native American Student Association (NASA)?**

**Dorthy:** I joined NASA just from taking so many NAS classes and hanging around the office. It was just a natural progression.

**NN: How has your involvement with NASA affected your larger college experience? And what do you appreciate most about being a NASA member?**

**Dorthy:** Being involved in NASA has required me to use skills that I didn’t

think I had. There are many tasks involved in getting funding for events as well as organizing them and working with the community for support. It is a great opportunity to get some real-world experience in a variety of ways.

**NN: As an older student, how have some of your pre-college experiences helped you at NMU?**

**Dorthy:** I think that coming back to school after raising four kids for so many years has helped me be more of a leader and a problem solver than I was as a younger student. I’m more assertive than I used to be just from life experiences.

**NN: What advice could you share about time management, as someone who balances school, work, and raising a family?**

**Dorthy:** To keep things straight, I program reminders on my phone for just about everything! It is a challenge to balance all of it, but my advice is to get as many classes out of the way so that the final academic year is light. This helps...people who have to do practicum. I actually planned out my courses for three years to get an idea how it



would all fit together and so there weren’t many surprises in the end.

**NN: This is your last semester at NMU. What are your plans after graduation?**

**Dorthy:** After graduation I intend on studying to pass

my certification for Behavior Analysis. I also have to get a job where a certified B.A. will oversee me for many hours, just to take the certification test. After that, if I enjoy working, I will just keep doing what I do. I enjoy my practicum placement at Teaching Family Homes even though it is challenging. I think the experience I’ve gained while there will be invaluable, and I may seek employment there after certification.

**NN: What are some of your interests outside of school?**

**Dorthy:** Outside of school I de-stress by just going out in the woods. I particularly love waterfalls and areas near Superior. That’s what I loved about Kenn Pitawanakwat’s outdoor classes: participating in language and cultural activities helps me feel connected and part of something bigger than myself. I hope to someday be conversational in my traditional language.

## Make it a Wildcat Summer Outdoors. Online. Or both.

### Session I - Begins May 19

NAS 204 WEB: Native American Experience

NAS 207c Summer Seasonal Experience: Anishinaabe Language

NAS 340 Kinomaage: Earth Shows Us the Way

Class meets Fridays from 10 a.m. - 6 p.m. during weeks 1, 3, 4, and 6.

Meets Fridays from 9 a.m. - 8 p.m. during weeks 2 and 5. Required field trips.

### Session II - Begins June 30

NAS 204 WEB: Native American Experience

Registration for NMU summer school opens March 17.



**For more information, contact the NMU Center for Native American Studies**

**Phone 906-227-1397**

**URL [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)**



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When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

Oshie in Sochi

By Gabe Waskiewicz  
T.J. Oshie, an Ojibwe who grew up in a small town in Minnesota just miles from the Canadian border, performed one of the most dramatic highlights by a U.S. athlete in the 2014 Winter Olympics when he led the hockey team to a shootout victory over the Russians. Oshie, center for the St. Louis Blues, was called upon to be the first shooter for the U.S. squad after the 2-2 tie game headed to a game-deciding shootout. He responded by putting the puck past the goalie and into the net. He then proceeded to do the same thing three more times while helping secure the win.



Photo: Mark Humphrey/AP Photo

With notable NHL names making up the roster for the U.S. hockey team, Oshie was one of the last players added, mostly due to his prowess in shootouts. During the regulation time against Russia, the 27-year-old only saw a handful of shifts with the team’s fourth line. But when given the opportunity, Oshie put on a show that will live on in hockey lore for ages.

Unlike the NHL, international rules allow the same player to take shootout attempts if the score is still tied after the first three shootout attempts from both teams. Oshie took five consecutive tries for the Americans, as a pair of former NHL All-Stars exchanged attempts for the Russians. The little known Oshie matched them shot for shot, connecting on four of his six attempts in all. After scoring the game-clinching goal, Oshie celebrated with a quick fist pump before pointing to U.S. netminder, Jonathan Quick, to acknowledge his equally significant role in the win.

After his outstanding performance, Oshie has gone from relative obscurity to being a household name. Don’t expect it to affect his humble nature, however. When asked about his role as a national hero, Oshie quickly deflected the notion, saying instead that “The American heroes are wearing camo. That’s not me.” His goals, and his graciousness, won’t soon be forgotten.

Unfortunately, Oshie and his teammates did not take home any medals this time, as the U.S. lost to Finland for the bronze.

The Price of Gold

By Gabe Waskiewicz  
Carey Price (Ulkatcho First Nation) is best known for playing for the Montreal Canadians. He hails from Anahim Lake, British Columbia, and made the trip to Sochi as one of three goalies for the Canadian Olympic hockey team. However, it was Price who led the Canadian team to a gold medal by playing almost flawlessly. This was after some critics had complained that goaltending would be the weakest point of the team. Price proved them wrong with style. He recorded two straight shutouts in the medal rounds, recording 31 saves in a 1-0 win over the U.S. in the semi-finals and 24 saves in a 3-0 victory over Sweden in the gold medal game. Price was named the best goalie in the tournament, finishing with 0.59 goals-against average in five undefeated games.



Photo: Brian Snyder/Reuters

Indigenous Earth Issues Summit

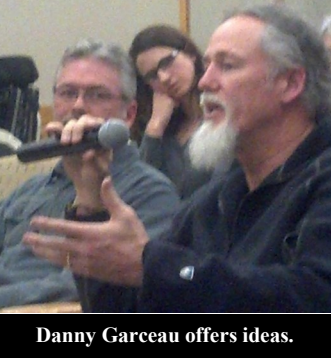
enormously from environmentally unsound practices. Enbridge’s extensive proposed crude-oil pipeline was cited as an obvious example of a major corporation exploiting and destroying the environment for profit. The presentation ended with a call to intervene and an invitation to participate in LaDuke’s Honor the Earth campaign.

The rest of the summit was devoted to a whole group strategies workshop, during which all of the audience members and presenters reconfigured their chairs into a giant circle and engaged in a nearly two-hour-long discussion. Aimée Cree Dunn, NMU Native American Studies faculty, prompted the workshop with questions such as: “how do we start thinking regionally?” and “how do we start thinking of ourselves as protectors of the earth?” and “how can we apply what we’ve learned?” Workshop participants responded by raising their own questions (i.e., how do we force corporations to measure and be held accountable for their pollution?),



A participant joins in the conversation.

and venting frustrations (i.e., being drowned out without dominant media support). But by far, participants spent the majority of the workshop proposing a variety of solutions (i.e., affecting change on a local level, educating the youth to prevent apathy and ignorance, reaching out to local and tribal governments, shifting into an ecology-economy, promoting activism as a lifestyle, utilizing new media to create dialogue, etc.), ranging from tentative ideas to concrete calls to action. Key points were jotted



Danny Garceau offers ideas.

down on giant sheets of paper, which were hung on the wall as the discussion progressed. By the end of the workshop, these notes covered large swaths of the wall, under the hundreds of different countries’ colorful flags bordering the

commons room. At the close of the workshop, participants were encouraged to stay in touch and continue the discussion across their communities. In symmetry with the song they sang to open the event, an honor song for the earth concluded the summit.



Nearly 100 people were in attendance at the summit!



Aimée Cree Dunn, NAS faculty and Indigenous Earth Issues Summit organizer, explains why she feels it was important to host the summit at this time.

As everyone knows, across the globe we are facing industrial propositions that further threaten the land as we know it. Here in the Lake Superior region, a land of relative wildness and freedom from pollution, we are facing a major onslaught of potential mines throughout the region: Metallic sulfide mines have been proposed throughout the western U.P. and, as we know, the Eagle Mine is currently under construction, on land particularly sacred to KBIC. Metallic sulfide mines have also been proposed for northern Minnesota in the Superior National Forest, just a few miles from the border of the Boundary Waters Canoe Area. This mine has been proposed by PolyMet and is currently in the process of getting approval. PolyMet is a new mining corporation whose president, at least as of last year, is John Cherry of Rio Tinto. An open pit mine has been proposed for the beautiful Penokee Hills of northern Wisconsin, just outside of the Bad River reservation. This Gogebic Taconite Mine, if it goes through to its completion, will be one of the largest open pit iron ore mines in the entire world. Although it has technically not been labeled a metallic sulfide mine, in order to create the open pit, sulfide rock needs to be removed. Given all of this, we of the Northwoods are kept constantly fighting first this brushfire and then the next in a stream of firefighting that lasts lifetimes. While we need to continue to protect our backyards, we also absolutely must unite on a regional level to confront these regional threats. This summit was meant to contribute to that purpose. In addition, not only are we facing mines as a region, we’re also facing proposed tar sands pipelines, logging for biofuels, pollution from inside and outside sources, and much more. Uniting as a region to resist these threats is imperative. Uniting as a region to present an alternative economic vision based in what Winona LaDuke calls “indigenous economics” is vital. No matter our cultural background, let us draw on our traditions of self-sufficiency and land-based subsistence to protect the home territory we so love and upon which we are completely dependent. This is a work of love, of protection, of fighting for the survival of what makes us who we are.



## XL Pipeline: Environmental Destruction and Trespassing

*Continued from front page*

project “would contribute to cumulative global GHG emissions.” However, it oversimplifies this environmental hazard as “only one source of relevant GHG emissions,” failing to specify the significant levels of emissions the pipeline would release.

Also in section ES.4.1.3, the report states that “during the ... operational time period,” of the pipeline, “the following climate changes are anticipated to occur regardless of any potential effects from the proposed Project: warmer winter temperatures; a shorter cool season; a longer duration of frost-free periods; more freeze-thaw cycles per year [...]; warmer summer temperatures; increased number of hot days [...]; and longer summers.”

In short, the report sidesteps concerns about the pipeline’s projected environmental destruction by assuming that accelerated climate change is inevitable. It also fails to identify the larger problem: fossil-fuel dependency, which needs to be phased out in favor of renewable energy. Accelerated climate change is only inevitable if the problem is ignored and solutions are not aggressively sought and put into practice.

What are the some of environmental dangers if the pipeline is built? “Keystone XL will transport nearly a billion barrels of highly toxic tar sands oil through America’s heartland each and every day for 50 years or more—only to have much of it refined and exported,” said Bill Snape, senior counsel with the Center for Biological Diversity, as found on EcoNews by EcoWatch. “It will crush some of the last habitats for endangered species like the swift fox and whooping crane. It’ll pollute water used by millions of people and emit as many greenhouse gases as 51 coal-fired power plants,” said Snape.

James Hansen, America’s leading climate scientist, bluntly expressed in a *New York Times* editorial: “If Canada proceeds, and we do nothing, it will be game over for the climate.”

Dr. Martin Reinhardt, NMU Native American Studies assistant professor, stated: “It is important that we reject the Keystone XL pipeline and stand in the way of those who would ignore the warning signs. This is a matter of protecting

our Mother Earth from something that could very likely spell our demise and the demise of other beings on this planet. The people who are promoting the Keystone



Lee Sprague, with brother Richard, at a tar sand protest at the EPA office in Washington, D.C. February 2013.

XL pipeline are also in danger; we are trying to save them and their descendants too.”

“We have a choice to make. We are at a crossroads and we need to make the right choice. Choose Keystone XL pipeline, fracking, and other destructive behaviors and we move further away from a healthy, balanced lifestyle in tune with nature. I am certain that our Mother Earth will heal from this, but it might be without humans,” said Dr. Reinhardt.

Native Americans across the Great Plains have vowed to oppose the construction of the Keystone XL pipeline.

The joint statement by Honor the Earth, the Oglala Sioux Nation, Owe Aku, and Protect the Sacred, highlights the Oglala Sioux Tribe’s leadership in the protests: “They have done what is right for the land, for their people, who, from grass-roots organizers like Owe Aku and Protect the Sacred, have called on their leaders to stand and protect their sacred lands.... Their horses are ready. So are ours.”

Oglala tribal officials have signed numerous resolutions opposing the pipeline. Owe Aku (“Bring Back the Way”) and Protect the Way have provided nonviolent direct action training for pipeline resisters as well as an intertribal campaign encouraging officials to sign a variety of resolutions protesting

the pipeline.

The other tribes of the Great Sioux Nation, or Oceti Sakowin, join in opposing the idea of the pipeline crossing the Ogallala Aquifer and their treaty territory, which stretches beyond the reservation boundaries.

Lee Sprague, senior policy analyst for Jobs and Energy Group, is concerned by “the disregard of Indigenous people’s rights and concerns.” He elaborated: “The Lakota interpret their treaties with the U.S. Government as protecting the air, land, and waterways for their use and the use of their

lands. While President Obama has addressed the concerns of Nebraska, by routing the XL Keystone tar sands pipeline around sensitive areas identified by Nebraska, that courtesy has not been afforded to the Lakota Nations and many other Indigenous people’s [lands] along the XL Keystone pipeline.”

“The President has interpreted those treaties as inconsequential—not giving any weight to the treaties which are the Law of the Land, that is, which take precedence over the U.S. Constitution. I am hoping that U.S. citizens will honor the treaties between our nations, and demand their government respect our solemn agreements,” said Sprague.

On February 3 of this year, more than 10,000 people publicly protested by holding vigils—in 283 locations across the U.S. and Canada—for President Obama to reject the Keystone XL pipeline.

One of the vigils was held in Kalamazoo, Mich., not far from the largest inland oil spill in American history. In 2010, a pipeline owned by the Canadian energy company Enbridge spilled over 800,000 gallons of diluted bitumen—the same type of heavy crude oil that the Keystone XL pipeline would transport—in a tributary of the Kalamazoo River. Years later, the cleanup process of this oil spill is still ongoing.



## Poetry and Prose from Guest Contributors

### tumbleweed

*By Rose Lopez*

our veins are full  
in the valley  
travelers are marooned  
in frothing sand  
they cannot steer by horizons

only the sand is aflame  
at night  
ice sky flattens turbulent ground  
stars are then useful guides.

but not dependable  
when the Santa Anas stir  
afternoon dust devils  
into an hourglass haze

a haze which makes the few plants  
our very-best guides  
because they need no water  
and stand alone

travelers see  
hairy trunks fat branches twig-thin  
needles  
and sneer  
they want predictable cacti  
not broken-limbed yucca brevifolia  
ever-wanting agua  
or rootless amaranths  
making kali tragus tracks

deserts are tundra  
barren and tough  
survival is beauty  
broken limbs have healed  
thick hair protects  
size links to roots

these paths existed before travelers  
can be felt and smelt when dust whirls  
or the rarest clouds come

this is what we know  
that travelers do not  
because  
we bleed tumbleweeds

it’s in our blood  
to follow their dusty trails

*Rose Lopez is a student at Mills College in Oakland, Calif., and a member of the Indigenous’ Women’s Alliance.*

### Speak of the Storm

*By Emily Dixon*

The night before Indigenous Peoples’ Day, when my uncle had called to say happy birthday and happy Columbus Day, I shushed him and corrected him. “Don’t say that to me, it’s ‘Indigenous Peoples’ Day.’” I said it with a passion he couldn’t understand, which was evident as he stuttered in confusion. I shushed and corrected him again. I knew he would never change the views he held toward the Chumash man living down the road from us back home, but I had to say something. How could I explain? Where would I start?

Indigenous Peoples’ Day came. On the day, we learned the history of the shell-mounds of the Bay Area, the former fourteen, Emeryville’s Bay Street in particular. Trash heap, burial mound, sacred site. I bowed my head in shame; I shopped there on a regular basis. I began to feel a heavier kind of anger than I’d known before. It was as though a rumbling, dark thundercloud had drifted over my soul, full of lighting and rain. It lashed out at my whiteness, screaming, “What have you done?” My native blood, the powerful little part of me, the angry part, the 1/32<sup>nd</sup> of my heritage that matters, whispers, “I am small, but I am strong. You may not see me, but I am not invisible.” As a stone does, I weather the storm in all its waves of pin-pricking pebbles of rain, even as the pressure grew behind my eyes, yearning to release their own torrent born of frustration.

The calm of the storm comes when the dance started. The round dance, the dance of friendship, clasp the sweaty hand of a stranger, gives me peace. A dolphin-dive to calmer waters under the surface of the sea. The voice of the singer, a language that has form as much as it is formless. The drum, in part a call to action, in part a call to return home, a heartbeat, a rhythm, an echo. Anger and fierceness are hidden but not gone, and joy is allowed to resurface. The laughter that accompanies unsure steps, the beat and song of an unfamiliar language that summons the memories and feelings of home. If you stumble, you are caught; someone else shifts to accommodate your misstep, and the dance continues. This is the healing that the dance brings.

Late that night, the anger and frustration return, keeping me awake for hours. The question that burns my mind is: what can we, as people undefined by Native or non-Native, do in the face of such blatant disregard and disrespect? The echo of the drums and formless language ring in the silence of the room, reaching back to summon the joy and peace of the dance. From this the answer comes. We can speak. If nothing else is left to us, we have our voices. Whisper, mumble, cry out, scream, whatever it takes to make ourselves heard. Speak, as I am speaking to you now.

*Emily Dixon is a student at Mills College in Oakland, Calif., and a member of the Indigenous’ Women’s Alliance.*

**The *Anishinaabe News* is dedicated to featuring Native American-related news, perspectives, and artwork. We are soliciting news articles, reviews, sports stories, artwork, poetry, and flash fiction for publication. We are accepting submissions until Monday, April 7 for the next issue.**

**The *Anishinaabe News* is a student-run publication by the Center for Native American Studies at Northern Michigan University. The paper was founded in 1971. Visit our website—[www.nmu.edu/nishnews](http://www.nmu.edu/nishnews)—to read our submission guidelines, see past issues of the *Anishinaabe News*, and subscribe.**

**Miigwech (thank you)!**

**Diana Chan and Gabe Waskiewicz  
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Northern Michigan University**



## Don McGehee Visits Tribal Gaming Class

By Gabe Waskiewicz

Don McGehee, division chief for the Alcohol and Gambling Enforcement division of the Michigan Department of Attorney General, visited Dr. Martin Reinhardt's NAS 288 "Politics of Indian Gaming" class February 17 to present on a variety of aspects of tribal gaming. McGehee, a recognized expert in gaming and alcohol law, gave students an overview and history of tribal gaming, before discussing his work regarding gaming compact negotiations with the tribes in Michigan. These ongoing negotiations will have a profound effect on the future of tribal gaming in the state.

McGehee began with figures showing the vast proliferation of gaming across the country and the integral role tribal gaming plays in this continuum. According to McGehee, of the estimated \$67.4 billion in gross gaming revenues for 2013, \$29 billion (or 42%) came from Indian gaming. These funds produced by tribal gaming show just how important and influential it is in today's rapidly growing gaming market. Since 2002, gross gaming revenue has increased almost \$25 billion, with the number of casinos having risen from less than 800 to almost 1,000. A majority of both the increase in revenue and the number of casinos comes directly from tribal gaming, with these entities now almost equaling commercial casinos. As of 2012, there were 515 commercial casinos and 464 tribal casinos.

Of the 49 states with gaming (Utah is the only state without), Michigan has the fourth largest gaming market in the

nation. This market is broken down into several categories that include the lottery, the three Detroit casinos, the 22 tribal casinos, charitable gaming, and three horse tracks. Of these categories, only the lottery had a higher gross revenue than tribal gaming in 2012.

This billion-and-half-dollar-a-year state industry started in the early 1980s when Keweenaw Bay Indian Community member Fred Dakota opened a high-stakes bingo and casino-style gaming operation in his brother-in-law's garage in Zeba. In the years that followed, there would be numerous lawsuits, both in Michigan and across the country, which eventually led Congress to pass the Indian Gaming Regulatory Act (IGRA) of 1988. This law established guidelines for states to regulate and govern Indian gaming within their borders. It was now up to individual states and tribes to negotiate compacts, which began in Michigan in 1989. After another round of litigation, the state and seven different tribes agreed in 1993 to a 20-year compact. These compacts were due for renewal on December 1 of last year. Additional compacts with five other tribes have been signed since 1993.

As the negotiation process for new compacts continues, issues such as off-reservation casinos and revenue sharing will be major factors. Governor Rick Snyder has made it clear that he is opposed to gaming expansion unless the tribes agree to concessions like revenue sharing. As part of the 1993 compacts,

tribes had received exclusivity in exchange for revenue sharing. Once the Detroit casinos were opened, payments to the state ceased. With several tribes currently looking to relocate or expand their operations to off-reservation casinos, the state may ask to have revenue sharing reintroduced into the gaming

compacts. The current case of *Michigan v. Bay Mills Indian Community* before the Supreme Court could also affect this process. The state hopes to prevent the tribe from reopening an off-reservation casino built in Vanderbilt on land the tribe believes should be protected under IGRA. McGehee said that this casino was merely being used to "spark the litigation," with the tribe hoping to build a larger establishment in Port Huron if the high court rules in their favor. He went on to say that he expects a close decision, "either 6-3 or 5-4." The decision isn't expected until this spring at the earliest, with the possibility that it may not come until August.



Don McGehee (right) with Dr. Martin Reinhardt

## NAS 422 American Indian Humor Fall 2014 Semester - Two Credit Course

Course meets Tuesdays from 5 - 6:40 p.m.  
Instructor Grace Chaillier

Through films, poems, essays, music lyrics and short stories, American Indian Humor exists to balance the amusing with more solemn aspects of why joking and comedy are so vital to North American indigenes.

**Contact Native American Studies to learn more about the Fall 2014 semester offerings.**

**Phone 906-227-1397**

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Image from *Raccoon and Crawfish an Oneida Legend*  
<http://www.raccoonandcrawfish.com/>

## XL Pipeline Spells Disaster for Michigan

By Lee Sprague—former tribal council member of Little River Band of Odawa Indians

The Final Supplemental Environmental Impact Statement (FEIS), issued by the U.S. State Department regarding the XL Keystone tar sands pipeline, does not substantively address the concerns of Indigenous Nations. The Sierra Club and others have filed suit over concerns that the consultant hired to write the FEIS failed to disclose their potential conflicts of interests.

In a recent court ruling, the Nebraska State Legislature wrongly gave the Governor of Nebraska the power to approve processes that are not his to approve. The ruling or the flawed FEIS could delay the pipeline approval by the State Department.

However, even if the State Department denies the pipeline permit due to the flawed FEIS or the court ruling, the Obama administration has already approved many elements of the pipeline. The administration has used executive authority to fast-track the southern leg of the tar sands project and has allowed a staggering increase in rail tanker car transport of tar sands: 10,000 rail cars to over 400,000 rail cars carrying tar sands.

An accident involving tar sands killed 47 people in Quebec last year. All of this has occurred under the Obama administration's energy policy, in which "all of the above, and all of what's below" is fair game for the extreme resource extraction methods associated with tar sands, fracked gas, and deep water drilling in the Gulf of Mexico.

Rail and pipeline spills and explosions have been on the rise. The Obama administration is studying safety rules for rail oil tankers; this indicates there are no plans to stop the transport of tar sands. The pipeline will not reach all users of tar sands, meaning barge and rail use will continue to increase.

Under the Obama administration, the pending approval of the XL Keystone tar sands pipeline and the continued increase of rail and road transport of tar sands spell disaster for Michigan—which is home to over 50% of

North America's fresh surface water and 20% of the world's fresh water.

Canadian company Enbridge has been transporting tar sands in Michigan for years. In 2010, Enbridge's tar sand spill on parts of the Kalamazoo watershed has been enormously destructive and has cost over \$1 billion so far. The environment there is still damaged—and it will perhaps not be fully restored for generations.

Current law allows pipeline transport of many petroleum products, including tar sands—also known as heavy petroleum, heavy oil, or diluted bitumen (dilbit)—and Bakken field fracked gas from North Dakota. Enbridge is allowed to transport all of those products in the same pipeline, separated by an air bubble, as if without any public notice.

This is important because there are no legal barriers to prevent Enbridge from transporting tar sands under the Mackinac Bridge. Michigan and the Great Lakes will be seeing increases of tar sands unless measures are actively taken to stop this.

Additionally, there are plans to use barges to transport tar sands throughout the Great Lakes waterways. All of this threatens Indigenous Nations' commercial and subsistence fishing and hunting rights, and it threatens public safety by contaminating water supplies.

The public is starting to understand the shared interest needed to prevent the disastrous consequences of any tar sands spill. A spill at the Mackinac Straights would detrimentally impact the economies where Lake Michigan meets Lake Huron and Mackinac Island.

Enbridge claims that the 61-year-old pipeline, in the morning shadow of the Mackinac Bridge, is state-of-the-art technology; there are no plans to retire the pipeline.

Michigan elected officials at all levels have put the Great Lakes public at risk—by allowing a



Lee Sprague at Occupy DC, talking about corporations, big oil, and tar sands. April 2013.

1953 pipeline to increase the pressure and flow of petroleum at the Mackinac Straights—without requiring public input.

In Michigan, elected and appointed officials need to require that Enbridge file—in public—a plan to retire or

decommission that Enbridge pipeline. This needs to be done before another Enbridge tar sands spill destroys thousands of Michigan residents' economic livelihoods. The pending approval of the XL Keystone pipeline spells disaster for the Great Lakes; and climate change is already detrimentally impacting our state.

## Learn more...

**The NMU Center for Native American Studies offers multiple courses that focus on traditional ecological knowledge and the relationships that exist between Indigenous peoples and the earth and all beings. Interested in learning more? Below is a sample listing.**

### Summer 2014

**NAS 207c - Spring/Summer Exploration: Anishinaabe Language with Kenn Pitawanakwat**  
(Meets Division V Liberal Studies requirement)

**NAS 340 - Kinomaage: Earth Shows Us the Way with Aimée Cree Dunn**

### Fall 2014

**NAS 207 a - Fall Exploration: Anishinaabe Language with Kenn Pitawanakwat**  
(Meets Division V Liberal Studies requirement)

**NAS 240 - Sacred Ground: Native Peoples and Mother Earth with Aimée Cree Dunn**

**NAS 340 - Kinomaage: Earth Shows Us the Way with Aimée Cree Dunn**

**Registration opens soon! For more information call 906-227-1397 or visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).**



Lee Sprague (right) and Bill McKibben at a capital coal protest, Washington, D.C. March 2009.



## Indigenous Resurgence With Dr. Taiaiake Alfred

By Michael Williams

Mohawk scholar Taiaiake Alfred lectured to a full NMU Mead Auditorium Wednesday, January 29 on the topic of “indigenous resurgence” and its implications for strengthening tribal governments in North America.

Alfred teaches in the Indigenous Government program at the University of Victoria. He opened by focusing on shortcomings of tribal politics.

“It’s not enough to have control over government institutions if when you gain control over those institutions, you run them the same way as they were run when somebody else was governing you,” Alfred said. “The quality and the character of your government, the way you construct your own institutions, and the way you run your affairs matters.”

To the scholar, indigenous resurgence must involve engagement with the distinct cultural identities native to North America by those cultures’ descendants. Alfred’s position is that colonialism is embedded in current tribal affairs.

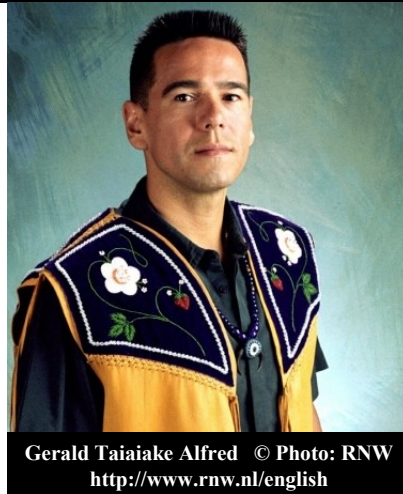
“Over time and over generations of people, when you have the idea that a way of life and a culture is not worthy of being protected or even respected,” Alfred began, “it doesn’t only result in the loss of language or the loss of certain

skills or ways of relating to the land...it undermines the fundamental identity of the people. It creates a very dangerous situation in regard to the continuity of those societies.”

Far from regressive, his approach is contemporary. His ideas “are not based on turning back” but on how to move forward. But he asserts that doing so requires involved contemplation over colonialism’s lasting impacts.

“When you think about what colonization is...you eventually have to come to a moral choice, a place where you have to make a choice as a human being in how you look at this in terms of injustice,” he said. “The choice comes in the fact that when you have an injustice, you can either relate to that injustice as something that happened and accommodate yourself to that and move forward, or you can confront the injustice and try to change the situation so that it conforms to these ideas we have like fairness and justice.”

While recognizing the place for allies, he puts the onus on this continent’s first



Gerald Taiaiake Alfred © Photo: RNW  
http://www.rnw.nl/english

peoples.

“For indigenous people in the audience, there’s no way that justice will come to us in [the United States and Canada] unless we are the ones to fight for it,” he stressed. “This is an argument against passivity or complacency.”

Alfred grew up in the Kahnawake Mohawk Territory, helped negotiate the Oka land dispute and helped organize Idle

No More actions in Canada, generating his position that sustaining political action is “a major problem in the Canadian context.”

He finally appealed for transnational tribal solidarity to pursue decolonization. “There’s a real need for indigenous peoples to organize and engage in a social and political struggle in order to bring about the kind of changes that would result in [a future] where a native child can grow up happy and healthy in her homeland practicing her culture and speaking her language. We need to engage with the forces that are preventing that from happening.”

## Classes for educators.

Fall 2014 Semester at N.M.U.

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### NAS 484 Native American Inclusion in the Classroom

Course meets 8 a.m. - 4:30 p.m. on September 6, 13, 20 and 27, 2014.

### NAS 485 WEB: American Indian Education

Course meets online during “odd” numbered weeks...(week 1, 3, 5, 7...) from 6 - 9 p.m. starting August 27, 2014.



**For more information about how to enroll at Northern Michigan University**

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## Violence Against Women Act

By Gabe Waskiewicz

After years of waiting, tribal courts will have criminal jurisdiction over non-tribal offenders under the Violence Against Women Act. On February 6, the Obama administration announced that it has chosen three tribes: the Pascua Yaqui Tribe of Arizona, the Tulalip Tribes of Washington, and the Umatilla Tribes of Oregon, as pilot programs to prosecute non-native individuals for domestic violence and rape offenses committed on a reservation. This act, which first was signed into law by President Clinton in 1994, has seen almost 20 years of litigation and challenges, with the bill being reauthorized three times. When President Obama signed the latest version, the Violence Against Women Reauthorization Act of 2013 on March 7 of last year, it put stipulations in place to allow for this long-awaited ability to uphold justice.

“Our actions today mark a historic turning point,” Associate Attorney General Tony West said in a press release announcing the decision to implement the pilot programs. “We believe that by certifying certain tribes to exercise jurisdiction over these crimes, we will help decrease domestic and dating violence in Indian country, strengthen tribal capacity to administer justice and control crime, and ensure that perpetrators of sexual violence are held accountable for their criminal behavior.”

This new jurisdiction will also extend to all other tribes in the continental U.S. in March 2015. In the meantime, the law gives Attorney General West discretion to allow tribes to exercise the jurisdiction earlier. By giving tribes the authority to prosecute anyone who commits a crime of domestic violence on their lands this, legislation will hopefully help stop the cycle of violence found on many reservations. What better gift could be given to celebrate Women’s History Month in March than the confirmation that women in Indian country will now be better protected.



### Friisvall-Ayres Reelected

Violet M. Friisvall-Ayres was reelected recently as the associate judge for the Keweenaw Bay Indian Community. The Honorable Friisvall-Ayres is a contingent faculty member with the Center for Native American Studies. She has over the past several years taught NAS 288 Politics of Indian Gaming and NAS 310 Tribal Law and Government. Congratulations, your honor!

## Fall Semester Courses in NAS

- NAS 101 Anishinaabe Language, Culture and Community
- NAS 204 Native American Experience
- NAS 207a Fall Seasonal Experience: Anishinaabe Language  
Required field trips.
- NAS 212 Mich./Wis. Tribes, Treaties and Current Issues
- NAS 295 Special Topics: Warrior Games  
Outdoor play required. Meets September 5, 12, 19, 26.
- NAS 310 Tribal Law and Government
- NAS 315 History of Indian Boarding School Education
- NAS 330 WEB: Native Cultures and the Dynamics of the Religious Experience  
Runs only the first eight weeks.
- NAS 340 Kinomaage: Earth Shows Us the Way  
Carefully review dates that the course is offered. Required field trips.
- NAS 422 American Indian Humor
- NAS 484 Native American Inclusion in the Classroom  
Meets September 6, 13, 20, 27.
- NAS 485 WEB: American Indian Education  
Meets online during “odd” number weeks. This course does not meet in person.



Drop the iPod and get outside to play Warrior Games (and get credit for it).

**Consider a minor in Native American Studies!**

**Many NAS courses meet NMU’s Liberal Studies requirements and World Cultures graduation requirement. For more information, contact the Center for Native American Studies at 906-227-1397.**



“Walking With Our Sisters” Commemorating Their Unfinished Journeys

By Diana Chan

“Walking With Our Sisters” is an art installation project commemorating the lives of missing and murdered Indigenous women of Canada and the United States.

According to the “Walking With Our Sisters” website, “Over 600+ native women... have been reported missing or have been murdered in the last 20 years. Many vanished without a trace” and “the media, the general public, politicians and even law enforcement [have shown inadequate concern.] This is a travesty of justice.”

Christi Belcourt, Ojibwe artist and Lead Coordinator of the WWOS Collective, hoped to gather 600 vamps (unfinished moccasin tops) for the art installation. But thanks to the overwhelming response to this collaborative project, contributors created and donated over 1,600 vamps—almost triple the original goal.

As explained on the “Walking With Our Sisters” website: “Each pair of moccasin tops are intentionally not sewn into moccasins to represent the unfinished lives of the women and girls.” The website further states that this commemorative project “exists as a floor installation made up of beaded vamps arranged in a winding path formation on fabric and includes cedar boughs. Viewers remove their shoes to walk on a path of cloth alongside the vamps.”

The “Walking With Our Sisters” art installation project is on tour across North America.

Interview with Tanya Kappo from the WWOS Collective:

**Nish News:** What inspired the creation of the “Walking With Our Sisters” art exhibition?

**Tanya Kappo:** Christi Belcourt is the visionary behind “Walking With Our Sisters.” After continuous and regular reports of Indigenous women and girls becoming murdered or going missing, she felt compelled to do something about it. She felt that the Indigenous

women and girls were not honoured in their life, and even less so—in their death and/or disappearance. Christi also saw that the families who lost a loved one were left with many unanswered questions, and all too often—no support in moving forward to address their questions, their grief, and their loss. Christi felt that something needed to be done to honour both the Indigenous women and girls—and also their families.

**NN:** How has your understanding of the project expanded or been redefined since the project’s inception?

**Tanya:** The project started out as a commemorative art installation, with each pair of vamps submitted to honour and commemorate a life lost. However, it became clear very quickly that this would not—could not, be just an exhibit. “Walking With Our Sisters” has become very much about ceremony—and honouring the Indigenous women and girls in a profoundly spiritual way.

**NN:** How has the project been affected by its collaborative aspect?

**Tanya:** The success of the project relies on collaboration. There is a National Collective that provides assistance, direction, and guidance to each location where the Exhibit visits—but it is each planning and organizing committee for each location that undertakes the project while it is in their area. This means receiving the vamps, keeping the vamps, installing the vamps, the exhibit duration itself, the uninstallation of the vamps, and then the passing on of the vamps to the next location. One of the critical pieces of the project is the community involvement aspect, in which the community is expected to have an opportunity to be engaged in the process of planning...the exhibit. The project cannot be run only by an organizing/coordinating team—but must have involvement from the community.

**NN:** Where has the exhibition been featured, and do you have plans to bring the exhibition to the United States soon?



Photos courtesy of “Walking with Our Sisters” artists from Michigan: Becky Bebamikawe Roy (top), Toby Pamp, (middle), and Beatrice Jackson (bottom).

**Tanya:** The exhibit has visited three locations already and is readying for its fourth visit. It opened in Edmonton, Alberta, in early October, then moved to Regina. In the new year, it made its debut in Ontario at Parry Sound. The next location is Winnipeg, Manitoba. The first U.S. visit for the exhibit is planned for August 2015 in Santa Fe, New Mexico, at the Museum of Contemporary Native Arts.

Visit the project’s website [<http://walkingwithoursisters.ca>] or Facebook page for more information, including the full tour schedule.



By Aaron Prisk

Save the Wild U.P. is a grassroots organization set up to take on issues of environmental importance in our surrounding area. Currently the issue of hydro-fracking, among other unsafe actions done by the Eagle Mine, is at the forefront of their attention.

Due to their numerous violations and a lack of issued citations, Eagle Mine has been called to appear at a public hearing to discuss these and other issues. Everyone is urged to show up and be a part of the hearing, which will be held at 6 p.m. March 25 at Westwood High School in Ishpeming.

For more information on this issue, contact Alexandra Thebert at [director@savethewildup.org](mailto:director@savethewildup.org). We also encourage you to do independent research. The safety of our water and land could depend on your valuable input.



Save the Date!  
Thursday, April 3 and Friday, April 4, 2014

Native American Service Learning Partnership Institute with special guest William Mendoza, executive director of the White House Initiative on American Indian and Alaska Native Education.

Learn how academic service learning can address the needs of tribal communities.

Registration forms for this FREE institute can be found at [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans). For more information, call 906-227-1397.

This gathering is presented by the NMU Center for Native American Studies and made possible by the Keweenaw Bay Indian Community and the Sault Ste. Marie Tribe of Chippewa.

By Diana Chan

On Saturday, February 1, the Keweenaw Bay Indian Community held their 10th Winter Traditional Powwow in Baraga, Mich. The powwow featured six drums, including Four Thunders as this year’s host drum, and nearly 130 dancers. The event largely drew participants and spectators from the local community.

Alicia Paquin, a member of the Grand Traverse Band of Ottawa and Chippewa Indians tribe, attended this powwow for her second year in a row; her husband is a KBIC tribal citizen. She considers the powwow an opportunity to share cultural traditions across the generations.

The powwow’s decidedly family-oriented atmosphere was “a major draw” for Paquin and her family. “I want [our kids] to get to know the Ojibwe side of their roots [and] strengthen their Ojibwe traditions. It’s a learning experience for them...so they can eat, dance, and visit with their families,” she said.

They enjoyed the powwow feast, which was accompanied by a hand drum performance. The powwow featured a pink shawl honor dance that paid tribute to breast cancer victims and survivors, including Tracy Emery, who was presented with a gift and honor song. The powwow also honored tribal elders (Philomena Ekdahl and Leo “Manny” Durant) and the Miss Keweenaw Bay Princess (Kristina Misegan).

Paquin appreciated how the powwow spotlighted youth participation. In addition to the adult dancers, “there were two sets of younger dancers...the head youth and the junior dancers,” said Paquin. “I plan to get our kids involved in powwow dancing.... Our kids will be completing a full circle for our family.... I used to dance when I was younger; now I’m passing the tradition down to my kids, and when I’m older I want my future grandkids to dance as well.”

Among the many cycles of tradition that the powwow represents to families, the series of powwows themselves throughout each year are referred to as the “powwow trail.”

“You get used to seeing the same people singing and dancing at the powwow trail, and they become your ‘powwow family,’” says Paquin. “You know that you’ll see them at the next powwow, so we say ‘see you later’—*Baamaapii*—instead of ‘goodbye.’”



Tom and Alicia Paquin with their daughter, Aliazah, and son, Isaiah



## “What environmental concern is most pressing to you right now? And what are you doing in response?”



Dorthy Anderson

**Senior, Behavioral Analysis/Psychology major, NAS minor**

“The Keystone Pipeline XL looms in my mind on a global scale. The process of extracting oil through tar sands will significantly impact greenhouse gas pollution. The controversy concerning the Environmental Resource Management group that was hired to do the recently published environmental report and their conflict of interest with TransCanada does not surprise me a bit. This month is crucial for the public to have their voice heard [by] congress, the state department, President Obama, and anyone else in legislature. It’s difficult to fight so hard to protect this earth, but it’s the only one we’ve got and we need to at least be heard. It can be insanely discouraging to keep fighting when we lose some battles like with the sulfide mine in our own backyard, but we can’t give up. This is the place all our future progeny will have to live with. At the very least, we can stop desecrating it.”



Christine Knudson

**Sophomore, Secondary English Education major**

“I am most concerned with pollution. I make efforts to control my contribution to pollution by using reusable shopping bags, recycling, using reusable dishware, and taking a reusable coffee mug/water bottle to class with me. Overall, I try to limit unnecessary waste.”



Amanda Weinert

**Senior, Art and Design major, NAS minor**

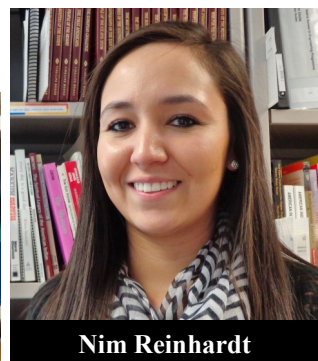
“This is hard to decide what...it is a toss up between tar sands and open pit mining...mining in general I suppose... fracking. So what I am doing about it, is just informing people. If they don’t know much about mining and they’re just like *Jobs* I let them know about the repercussions about what is going to happen. So on social media, I share pictures that show you right away what the repercussions are...visual aids help.”



Alice Snively

**Senior, Biology major, NAS minor**

“I have been thinking a lot about the state of our fresh water supply, especially how it affects indigenous plants and species. As a biology major, I hope to study and protect these resources.”



Nim Reinhardt

**Junior, Nursing major**

“Fracking is a huge concern to me. It damages and poisons Mother Earth. I spread awareness by attending presentations and sharing information by word of mouth.”

### Visual Aids Do Help

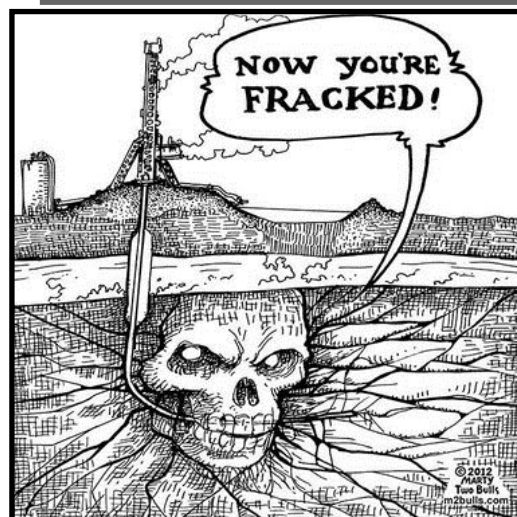
Special thanks to Marty Two Bulls Sr., Oglala Sioux Tribe and award-winning editorial cartoonist, for the use of his two images in this issue. Born and raised in Rapid City, South Dakota, he attended the Colorado Institute of Art. His images can be found online in the Indian Country Today Media Network Archives.

**Sophomore, Photography major, NAS minor**

“To me the biggest environmental issue [we face] is the practice of and safety issues associated with hydrofracking. The process of fracking is wrought with room for error. Millions of gallons of a chemical water and sand mixture are pumped deep into the earth to open fissures and cracks within the deep-seated rock in order to release and collect the natural gasses encased deep within. When that chemical water seeps back up and into our water table [a dangerous situation is created].... Due to lack of knowledge, unsafe acts, and ignorance, communities are constantly placed in danger by mining companies in their areas. There are steps that can be taken to mitigate the risks to our water table. For example, the use of propane gel instead of chemical water poses less of a threat and can be collected and reused after each frack job. However, since this practice has only been conducted by a handful of mines in Canada who are not offering many reports on it, the mining world has been slow to adopt it.... To help spread the word and educate the public on these matters there are several great sources and environmental groups to help you in this endeavor. There are many books written on the subject available at your local libraries. Save the Wild U.P. is a grassroots organization [that is] there to educate and organize the public about everything from mining terminology to peaceful ways to talk about these issues and your ideas with those who matter.”



Aaron Prisk



## 1812 Exhibit at the Beaumier Center

By Gabe Waskiewicz

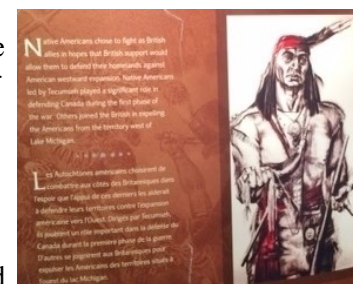
The Beaumier U.P. Heritage Center at NMU recently housed an exhibit illustrating the effects of the War of 1812. This traveling exhibit, entitled simply *1812*, was produced by the Canadian War Museum in Ottawa, and it examines the war from its four main participants: Canadians (including Canadian First Peoples), Americans, the British, and Native Americans. Instead of telling the story in chronological order, it is told four times, from each of these points of view. Creators were able to show how the war had different meaning to the different people involved. Because this version of the exhibit was significantly smaller than the original exhibit in the Canadian war museum, viewers receive less detailed accounts here. Still, the story given of First Nations and Native American roles in the conflict is worth examining.

According to the exhibit, First Peoples warriors chose when and where they would assist their British allies in defense of the Crown. These warriors would play significant roles as “superb skirmishers, sharpshooters, and scouts” in many of the major battles of the war. Unfortunately, their aid in the successful defense of Canada would ultimately “enable Canadian governments to aggressively acquire First Peoples’ lands.”

Similarly, Native American nations, led by leaders like Tecumseh, sided with the British, believing they would conquer the United States and put a halt to westward expansion. Tecumseh is quoted in the exhibit as having said, “Here is a chance presented to us; yes, such as we will never occur again, for us Indians of North America to form ourselves into one great combination, and cast our lot with the British in this war.” British General Sir Isaac Brock would say of

Tecumseh, “A more sagacious or gallant warrior does not, I believe, exist.” Tecumseh’s forces would play a prominent role in the surrender of Fort Detroit. He would die from wounds suffered in the Battle of Thames in 1813, having “never seen the disbandment of his confederacy or the loss of Aboriginal lands.”

The Native Americans’ “desperate struggle for freedom and independence” during this period was just a continuation of the resistance against British and American settlers that had been already occurring for centuries. This would mark the last time that Native Americans “went to war to defend their homelands with a powerful European ally.” Still, both Native Americans and First Nations Peoples in Canada have “never ceased to struggle to preserve their culture and heritage in the new world created by European settlement” on this continent.



Dan Truckey, director of the Beaumier Center, said he wanted to bring the exhibit to NMU because the war “had a greater impact on our societies than we give it credit for.” The war marked a “symbolic” turning point for all of the people involved in the United States and Canada. For the Native Americans, it was “the beginning of a period of subjugation and oppression that had already been going on, but after 1814, when the war ended, that is when the floodgates opened to American expansionism into the West, and the forced migration and oppression of Native peoples.” By telling the story behind this oppression, and also that of the brave warriors like Tecumseh who fought against it, exhibits like *1812* can hopefully give some insight into the plight Native American and First Peoples have had to endure for centuries.

The *1812* exhibit was on display from January 23 through March 1.

## Applications are now available for the Onji-Akiing Cultural Youth camp.

Camp Onji-Akiing (*From the Earth*) is a cooperative effort between the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) and the Ottawa National Forest to explore opportunities for connecting children with their natural world.

Hosted at the Lake Nesbit Environmental Center near Sidnaw, Michigan, the camp centers around the Medicine Wheel, addressing not only the physical but also the emotional, mental, and spiritual aspects of adventure-based learning workshops.

Children explore natural resource careers and Native American treaty rights while building leadership skills and environmental stewardship. Onji-Akiing is open to 5th-7th graders.

### Our Goals:

- To get youth excited and strengthen their connection to the outdoors
- To educate on the importance of traditional ecological knowledge and cultural traditions
- To encourage Natural Resource Careers
- To build confidence, leadership, and self-reliance
- To promote and protect treaty rights
- To honor all our relations
- To deepen understanding

### For more information, please contact:

Heather Naigus, GLIFWC  
LE Outreach Officer  
906-458-3778  
hnaigus@glifwc.org

Chief Fred Maulson  
GLIFWC LE Division  
715-682-6619, ext. 113  
fmaulson@glifwc.org

Steve Kickert  
Conservation Ed. Coordinator  
Ottawa National Forest  
906-358-4018  
stevekickert@fs.fed.us







Anishinaabe News  
c/o Center for Native American Studies  
Northern Michigan University  
1401 Presque Isle Avenue  
Marquette, Michigan 49855



# Anishinaabe News

Winter 2014 Volume 9, Issue 4

## Michigan Indian Tuition Waiver

### An historical overview

Tribal specific

Inherent Sovereignty

U.S. Constitution

Treaty Making Era

Snyder Act

Citizenship Act

Comstock Agreement

Public Act 174 - MITW

Tribes have inherent rights of sovereignty and treaty rights that are protected by the United States Constitution under the Supremacy Clause, and further embodied within the trust relationship and subsequent legislation. The Michigan Indian Tuition Waiver brochure, created by NMU students, shows not only how the waiver is a product of the tri-lateral relationship between tribal governments, federal government, and the state government, but gives a detailed historic account of the evolution of the waiver.

The MITW historical overview was produced as an academic service learning project by Northern Michigan University students enrolled in NAS 486 American Indian Educational Law and Leadership course and under the direction of assistant professor of Native American Studies Dr. Martin Reinhardt. The students were Jason Ayres, Tammy Heinz, April Lindala, Lorraine Pitawanakwat and Levi Tadjerson. If you would like a copy of the entire brochure, call the NMU Center for Native American Studies at 906-227-1397 or visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).



William Mendoza, the executive director of the White House Initiative for American Indian and Alaska Native Education (center of photo), recently visited the NMU campus as part of the first Native American Service Learning Partnership Institute. During his visit, representatives from local tribes, NMU President David Haynes, and representatives of the NMU Center for Native American Studies met with Mendoza to discuss multiple issues surrounding education for American Indians in the region, including the Michigan Indian Tuition Waiver and high school to college initiatives.

Photo left to right: NMU President David Haynes, Sault Ste. Marie Tribe of Chippewa Indians Chairman Aaron Payment, William Mendoza, NMU Center for Native American Studies staff members April Lindala and Marty Reinhardt, Hannahville Indian Community Tribal Council Alternate Molly Meshigaud, and Keweenaw Bay Indian Community Vice-President Carole LaPointe.

### Inside this Issue

Native American Service Learning Partnership Institute

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Visit with Dr. Phil Bellfy

\*

Visit with filmmaker Audrey Geyer

\*

Advancing Diversity at NMU

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Two-Row Wampum

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And much more

### 21st Annual LTWT Powwow at NMU

By Diana Chan

On March 15, the Native American Student Association (NASA) of Northern Michigan University (NMU) hosted the 21st annual "Learning to Walk Together" traditional powwow at the Vandament Arena. Approximately 1,500 guests attended this vibrant celebration of Native American culture and community.

Before the arena filled with the reverberation of drums, singing, dancing, and hundreds of simultaneous conversations, the day began with the lighting of the sacred fire at sunrise. The fire was lit with a flint and fanned with a feather. All present were encouraged to say a few words about why the day was special to them.

By noon the powwow was populated with over a thousand guests. Inside the arena, cedar boughs outlined the expansive dance circle around which everyone gathered. At the nucleus of the dance circle were the host drum and other drums, each played by several drummers and singers.

The Bahweting Singers were invited to be the host drum and they opened the afternoon with a grand entry song. The head veteran dancer, Donald Chosa, Jr., and the honor guard from the Keweenaw Bay Indian Community (KBIC) entered the dance circle first. Next were the head dancers, Lisa Brunk and Tony Davis, followed by royalty from local tribes and male, female, and children dancers. NASA provided a powwow program that describes the different dance styles found in this region.

Kenn Pitawanakwat, Anishinaabemowin instructor at NMU from the Wikwemikong Unceded Indian Reserve, shared a bilingual invocation and welcome. He asked everyone to give thanks and appreciate the community that was there while reflecting on those who could not be present. Regarding his own work with the community, he said, "We're revitalizing, regrowing the language, by the event, the time, the season." Later Pitawanakwat elaborated on this connection between linguistic revitalization and the powwow itself: "A powwow is synchronous with releasing our language and culture and community; we celebrate identity and life in all its majesty. The singers, the dancers, and all others... contribute toward this growing of self, sense, and awareness of one's place in creation."

Following the grand entry, many other dances animated the powwow's circle, such as honor songs, intertribals, and round dances, to name a few. The dancers' regalia—intricately beaded, embroidered, fringed, or embellished in other ways—were stunning in their color and detail.

Head female dancer Lisa Brunk, an NMU alumna and citizen of the Lac Vieux Desert tribe, described her experience. "Dancing here now," she says, "I feel like I'm home, in a sense. It feels good to be here: familiar place, familiar ground...it's comfortable to me." Brunk served as secretary and president of NASA during her time at NMU. She commented, "I feel proud that it's *continuing*... I remember going door to door, at the businesses, all over, asking for donations to make it happen.... We, as the student group, were collectively organizing...and we had 'together time.'"

Brunk, who has relocated away from her reservation, observed, "Today, the youth  
*Continued on page 2*



Head Male Dancer, Tony Davis



## 21st Annual “Learning to Walk Together” Powwow

*Continued from front page*

from my tribe are coming up to *me*, and I haven’t seen some of them since they were little. But they recognize me...and I feel proud [they] traveled to come here.”

Daabii Reinhardt, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians and an NMU physics major, is a fancy shawl dancer. “This is a healing dance,” she explained, “so you dance for the people who are unable to dance themselves. Even if it’s physically exhausting, [my sister] Nim and I continue to [dance] for those people who can’t join us. Also, it’s just fun. Pretty much as long as you don’t stop, you can keep going.”

Angela Pearson, an Ojibwa from KBIC, came to the powwow not to dance but for the “feeling of calmness, of centeredness” that powwows evoke in her. “It connects me to my community, my heritage, and it makes me come out here with a feeling of being who I am: being Native in a larger world that’s non-Native,” said Pearson.

Pearson’s fiancé, Cliff Andersen, a citizen of KBIC and NMU graduate student in English, expressed a similar sentiment. “Powwows have a strong calming effect on me,” said Andersen, “and they make me feel very spiritual and connected with everyone. It’s more than just the heritage; it’s the sense of connection between everything that comes from the powwow.”

David Pitawanakwat, an NMU student from the Wikwemikong Unceded Indian Reserve, said he enjoys going to powwows because they make him feel culturally connected as they “remind [him] of home, on the Rez, Wikwemikong.”

Pitawanakwat continued, “I go to them to socialize with all the other Natives and anyone else who is there. I go to speak the language, support the dancers, the veterans, the singers, the staff, the faculty, the vendors—everyone who’s there. I also wanted to introduce my girlfriend to the powwow; she’s Korean and had never been to one before.”

NASA president Alicia Paquin is a citizen of the Grand Traverse Band of

Ottawa and Chippewa Indians. She explained that having “a school-based powwow is new” to her since she grew up in a place where she felt unable to “express [her] culture because it was foreign” to her classmates. “But at NMU, Native Americans are welcome here,” she said.

Paquin emphasized the powwow is open to everyone—Native American or not. “It’s nice having members of the five tribes in the U.P. mingle with the Marquette community, including NMU students,” said Paquin.

Graduating art and design student Amanda Weinert, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians, expanded on this idea. “Traditional powwows like ours are a great place for Natives and non-Natives alike to come together and be immersed and welcomed into a pan-Indian culture so we can celebrate our vast traditional knowledge, languages, arts, songs, and dances,” said Weinert.

“We are also celebrating the resilience of our people,” she contended. “It’s a good place for others to learn and not be subjected to the media’s false portrayals of Native people. We are far beyond the preconceived notions of the stereotypical, commodified, appropriated, and fetishized headdresses, dream catchers, and fringed buckskins.... Our powwow is a place for people to learn and have a beautiful environment, and it’s important for people to learn because we are all ‘learning to walk together.’”

This was the first powwow that Jeff Gwamuir had attended. Gwamuir, a graduate student at Michigan Technological University (MTU), explained that he came with the Center for Diversity Involvement (CDI) at MTU. “I have really enjoyed myself because I am introduced to a culture that I’m not used to,” he said during the feast.

“This is the first time [I’m seeing] Native American culture and their dancing....I’m actually African [from Zimbabwe],” said Gwamuir, “so some of the ways they do their things are almost similar to traditional African things. Their...

drumming, dancing, their dresses, and everything...was amazing to me.”

Chanavia Smith, a student coordinator for CDI at MTU, said, “It’s something everyone should experience, everyone should see. A powwow is good way for people to see Native American culture, which a lot of people don’t know about.”

Artisans, craftspeople, and vendors lined the perimeter of the arena. They sold Native American arts and crafts, such as dolls, dream catchers, beadwork, jewelry, moccasins, and leatherwork. Many have been attending for years.

NMU student Natalie Kivi, a citizen of the Red Cliff Band of Lake Superior Chippewa Indians, was a vendor for the second time. She described the event as a chance to “share the culture with other nationalities.” Said Kivi, “I can’t wait for the next one and hope to be out there dancing and continuing to be a vendor.”

Several informational booths were

also present, including students from the NAS 288 Politics of Indian Gaming class. Their goal was to raise awareness about Indian gaming issues. They also invited visitors to play the moccasin game, a traditional game of chance.

Outside the arena, the sacred fire continued to burn. Sam Doyle kept fire for the ninth year; this meant being the first one there, preparing before sunrise, and staying until long after the powwow ended, allowing the fire to burn itself out.

The fire is considered the spirit of the powwow, and keeping it lit ensures safe travel for everyone who comes to the powwow. Doyle explained that some small ember from that fire will continue to burn until everyone makes it home safely.

*Additional reporting by Gabe Waskiewicz.*



Daabii Reinhardt with her mom, Tina Moses.



The hand drum competition is a popular feature of the powwow.



Natalie Kivi



Firekeeper Sam Doyle with Charlene Brisette, former NASA president.



Head Female Dancer Lisa Brunk, with CNAS Director April Lindala.

## Poetry and Photos from Guest Contributors

**Thuja**

*Rebecca Pelky*

We’re chipped like paint on pickets, corners smudged with cedar soot, each of us a flagged and christened fort—I won’t surrender this, our western line, again. And you, in bold Migizi, yarn and bells from India.

For hours I would watch, seduced by throaty voices, Wal-mart moccasins, how you fancy danced on dirt and circled gyms.

Our story always was a compass brushed away. We stumbled, over lines drawn in the dust. We reserved our place in line while drum beats marched us on, left our cedar boughs in open doors.

*Rebecca Pelky is an MFA graduate student at Northern Michigan University with a concentration in poetry. She is an enrolled member of the Brothertown Tribe of Wisconsin, with Stockbridge-Munsee lineage.*

**Photos by Sheila A. Rocha**

**Top: “Niobrara Girl”  
Two young Indigenous girls near Santee  
Reservation in Northeastern Nebraska.**

**Bottom: “LegsLes”  
Taken at the Lincoln Indian Center Powwow 2012,  
Lincoln, Nebraska. Dancer is Lester Killscrew,  
Oglala Lakota.**



**Primordial Notes**

*Sheila A. Rocha*

When I die,  
My body will pour into glacial streams  
seep into the russet earth  
quench thirsty stones, or howling wolves  
form amethyst notes and grow into the ostinato  
of a never land  
never ending  
I will be your sultry sweet and jazz you indigo

When I die,  
You will hear me whisper on the wing of a mourning dove  
the tongue a red tailed hawk or the drone of honey bees  
hibernating alone  
dancing for one, but for every  
one of the glowing stars that fall forever through  
sprays of timeless black

Whirl, spin, stomping pulse with talcum covered  
feet upon the dirt of stellar streams and  
river reeds and waves of raven hair that  
blanket time  
in love. Oh, when I leave I will jazz  
into droplets of an ancient song, and my death will warm  
your abandoned face with the heated kiss  
you never knew when once I walked, a spirit  
in a human phase.

When I breathe death into the divine  
You will smell the air and bear my wreath  
of sage upon your head.  
You will dance until the sun melts you into MY  
memories.

Oh, death, a blue trumpet in a thunder storm  
Wash me  
Whirl me till the dark day is done  
Then lay me down into the piceous hour of your soil  
I will jazz you, love, with the hymn of infinity,  
I am your rhythm and you are my weary riff.

When I die, play me into water.  
Let me quench your blazing thirst.

*Sheila Rocha (Pure'pecha) is a PhD candidate in American Indian Studies at the University of Arizona, and she is a faculty member at Oglala Lakota College.*

***Would you like to contribute to  
the Anishinaabe News?***

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**Consider being a part of the *Nish News* team and  
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When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

Schimmel Shines Again

By Gabe Waskiewicz

Shoni Schimmel, Umatilla, proved yet again that she is a force to be reckoned with on the basketball court. Even though her 31 points weren’t enough to lift her Louisville Cardinals to a second consecutive Final Four appearance (they lost 76-73 in the Elite Eight round), she still found a way to leave her last college appearance as a champion.

Just two days after this heartbreaking defeat, one in which she made three 3-point buckets in the game’s final 30 seconds only to miss what would have been a game-tying shot as time expired, Schimmel put on a show in the tournament’s three point contest. At one point, she made 11 straight shots and also made her last 8 shots to take home the women’s title. Still, she was not satisfied. Schimmel went on to beat the men’s champion, Brady Heslip of Baylor, by making her last 7 shots to become the overall champion.



Not surprisingly, the WNBA came knocking. Schimmel was selected with the eighth overall pick by the Atlanta Dream. According to NDNSPORTS.COM, Schimmel is the third Native American woman to be drafted by the WNBA. Congratulations to Shoni. We will be tuning in to the WNBA to watch you in the pros!

Photo credit above: www.oregonlive.com

Photo credit left: NDNSPORTS.com



Ho-Chuck Player’s Trip to the Final Four

By Gabe Waskiewicz

University of Wisconsin freshman Bronson Koenig, a citizen of the Ho-Chunk Nation of Black River Falls, Wis., played in this year’s men’s Final Four. His Badgers lost by one point to the Kentucky Wildcats, but that didn’t diminish enthusiasm for what he and his teammates accomplished in Indian country.

According to a report by Native News Online, Ho-Chunk Nation President Jon Greendeer said that, “The entire Ho-Chunk Nation has been following the tournament and is really excited for him and the team’s success. We see him as a positive role model for our tribal members and all Badger fans.”

Koenig averaged almost 18 minutes per game in the tournament. He played 20 minutes against Kentucky and scored 11 points.



Bronson Koenig Photo: 247sports.com

NAS 295 Special Topics: Warrior Games

Put down the iPod. Outdoor play required. 1 credit course. Fall 2014. Faculty-Dr. Martin Reinhardt

The warrior games of American Indian tribes were played for life’s sake. These traditional skills were essential for the survival in the face of adversity from other tribes and foreign nations. Students will learn how to play warrior games in contemporary American Indian context that reflects the cultural revitalization movement currently under way.

Friday afternoons in September only. Field trips required.



A Student Reflects: The Journey Begins in the Kitchen

By Jonathon D. Close

In our society we tend to lean toward the familiar, things that are in our comfort zone. But some of the best experiences come when we know nothing. When we are able to step beyond our knowing, amazing things can happen. The 2014 “Learning to Walk Together” powwow was just such an opportunity. Most people in society have no idea about the culture and customs of Indigenous people in our country or their history. We don’t want to know because cultural genocide was instituted by our government upon these peoples long ago. As like proverbial sheep, we went along with it, without questioning the validity or moral compass concerning the policies our government was instituting and enacting. Rene Descartes said, “Cogito ergo sum” (I think, therefore I am). I propose this: I learn, therefore I am.

My learning about Indigenous culture started in the kitchen. I thought it would be easier because that is a familiar world for me. I have been a cook since I could walk and have worked in commercial kitchens since I was fourteen. The minute I walked into the kitchen within the Jacobetti Center on NMU’s campus I knew this experience would be different than my norm. I had heard about it in my Native American Experience class, but I didn’t really understand the reality of Indians teasing one another. On one hand, it was a little brutal from the perspective of an average European mutt with really no cultural history, but it soon became apparent that it was important and came from love and history. I was immediately assigned a menial job well below my kitchen abilities, but it gave me a chance to listen and experience a culture I had no clue about. The people in charge let me ask every stupid question, without offense, to help me learn about them. I met a man who served in the Navy, a student who counted himself as an Indian first, and a woman who was so stressed about everything being perfect for the feast I didn’t think she would make it until the end. Then she smiled. In fact, everyone was smiling, laughing, teasing, and having fun. These things usually don’t happen in a commercial kitchen when you are preparing a meal for five hundred or more. It was wonderful.

After the cooking was done, people began flocking in for the feast. My shift was over, so I went to the open area and watched all of the people. Since I am disabled, I don’t have the energy I used to,

so I found a seat to rest in before eating. I was privileged to witness the hand drum contest. While I didn’t understand all of the nuances of everything, I did understand the importance of it to everyone in the building, including me. I had never heard or seen anything like it. One young man kept walking by me, and he had hundreds of bells attached to his regalia. He made beautiful music just by walking. After the meal was done, it was time to go to the powwow.

As soon as I walked into the room where the powwow was taking place, a little girl in full regalia ran into my legs, looked up and smiled, and ran off. Welcome to the powwow! Young and old participants were running around, getting ready for the second Grand Entry. At this point, I wanted to learn everything about what I was about to experience. I saw the arena, the circle of cedar boughs, everything I had learned of in class. Regalia, community, family, all were present. I browsed the vendors for a while, trying to familiarize myself with the environment. Initially, I sat in the bleachers, but that didn’t last. I was here to learn.

After I decided to sit on one of the chairs in the circle, I walked around that circle for a while, trying to spy a chair that wasn’t taken. It wasn’t easy, because that is where the action is, and everyone wants to sit there. Also, I didn’t want to take a seat that an elder or someone who was a part of the powwow needed. After a bit of feeling like the ultimate outsider, I spotted a chair. It seemed like a lot to ask to sit on the inner circle, but I was determined to learn. I asked if the chair was taken, and a beautiful young woman told me that it was taken now. I have never seen anyone so serene. She had just purchased a parka from one of the vendors and was proud that it was made in South America by Indigenous people. She pointed out her family in the drum circle, brothers and uncles, and I could see in her face how proud she was to be a part of the community. She answered my questions (stupid ones included), and went to join her family, obviously happy to be a part of this community.

At this point, I decided to visit the fire outside even though I had to ask someone where it was. Another listening experience, as well as a learning opportunity, was presented to me at the fire site. As I stood outside with my nose running, I could see the power and meaning of what everyone was doing (not fully, but I was learning). I heard the firekeeper’s concerns that the youth might not have the time or dedication



Powwow feast volunteers working in the kitchen

to keep this sacred tradition going; I heard about the beginnings and the struggles of the firekeepers to actually burn the fire on campus, but I also heard hope. I didn’t want to be the outsider who patronizes people for the sake of the experience, so I offered my own tobacco to whomever listens and prayed that I could learn more and go to another powwow.

I came away from this learning experience with mixed emotions. On the face of it, the powwow experience was wonderful. But I experienced sadness; sadness because I wanted to be a part of it and knew in some ways I couldn’t; sadness for the history that has been forced upon these humans by the tribe I belong to. I also experienced hope; hope that all of us will finally learn from history and not repeat it; hope that we can actually learn to walk together. The bottom line is, I learned about myself, and about another culture. It may be scary, but in the end, it is definitely worth it. Go out and learn. It begins in the kitchen and ends with knowledge. What could be better?

The origins of the LTWT name

In fall 1991, a handful of Native students who were members of the American Indian Science and Engineering Society (AISES), faculty, and community members talked about the name for the powwow at NMU. Former student Ted DeVerney suggested “Learning to Walk Together.” He stated that we were a collection of Native people who chose to attend college because we wanted to learn new things (and he acknowledged this wasn’t an easy choice). He thoughtfully observed that we were at varying stages of learning in our lives...and that all of those who would be in attendance (Native and non-Native) are in varying stages of learning in their lives. By becoming a community of our own and hosting this powwow, this was a way for others to learn about who we are and how we celebrate life. All of us felt really good with Ted’s reflections and wisdom. Just as a person has a naming ceremony, so did our powwow. This is how the name “Learning to Walk Together” came to be. Miigwech. —April Lindala



## Native American Service Learning Partnership Institute

By Diana Chan and Gabe Waskiewicz

The Center for Native American Studies (CNAS) hosted the first-ever Native American Service Learning Partnership Institute (NASLPI) April 3-4 at NMU. This free event was an opportunity for individuals from the Great Lakes Region to connect and learn more about “academic or community-based service learning with the Native American communities” in order to strengthen their “service learning within a Native American context,” said Larry Croschere, student coordinator of the event.

NASLPI featured two keynote speakers: Bill Mendoza, executive director for the White House Initiative on American Indian and Alaska Native Education; and Mac Hall, founder and executive director of the National Indian Youth Leadership Project. Throughout this two-day event, attendees chose from numerous presentations and workshops.

During the opening reception, CNAS professor Martin Reinhardt discussed the reciprocity of education. “The Anishinaabe people place a value on service to others,” said Reinhardt, “and there is an education you gain from helping others.”

Tom Biron and Jon Magnuson led the “Earth Healing: The Zaagkii (Wing Seeds) Project” session. They described the project’s Native Plants Restoration and Pollinator Protection Initiative as an intertribal effort “in partnership with the Cedar Tree Institute and the U.S. Forest Service, to protect the integrity of Northern Michigan’s botanical ecosystem.” All five of the Upper Peninsula tribes have joined in this effort.

Reinhardt held a session, “Using a Medicine Wheel as a Logic Model in American Indian Academic Service Learning,” where he introduced the symbolism of the medicine wheel, a key teaching tool in Ojibwe culture. The medicine wheel starts with yellow, on the east, “where the sun rises...and where new relationships begin.” Yellow represents *identification* in the logic model. To the south is red—“the direction of youth...and [where people] learn to be leaders”—representing *development*. To the west is black—“the leadership generation” and “the middle-agers” who care for babies, youth, and elders—representing *implementation*. Finally to the north is white—knowledge “[sent] onto future

generations” and “where the elders sit”—representing *reflection*.

Reinhardt then discussed the concept of identity as defined by “biological/genetic identity inherited as a ‘birthright,’” ideology and culture, and legal and political rights. In considering each stage of the medicine wheel as a logic model—identification, development, implementation, and reflection—he cited examples of his students creating and implementing their own projects from his NAS 488 Native American Service Learning Project course. Interestingly, the idea for NASLPI originated from his class.

The first day of the event concluded

with Mendoza’s keynote presentation; he discussed the creation of the White House Initiative on American Indian and Alaska Native Education, which was created under executive order and is housed within the Department of Education.

Mendoza was appointed to this post in 2011.

Mendoza discussed how tribes, federal government, and state governments can work together to provide improved resources for American Indian students, especially regarding achievement gaps and building capacity for tribal communities and local education agencies to address unique issues impacting Indian country.

Following a welcome song with the Morning Thunder drum, McClellan “Mac” Hall was introduced as Friday’s keynote speaker. Hall’s presentation, “Connections vs. Corrections,” focused on the importance of initiating positive youth development by building the connections with young people that they need most. By focusing on the “gifts, talents, skills, and blessings that young people already possess,” we can empower youth and nurture their potential “to be contributors to a more positive world.”

Hall’s Project Venture model has been applying this idea through Youth Leadership camps for the past 32 years. It has been implemented in 27 states, as well as Canada, and has received national and international recognition, winning awards from, among others, the Center for Substance Abuse Prevention and Kellogg Foundation.

One of the main goals of the Project Venture model is to reconnect Native American children with their own culture. This includes connecting with the natural world, tribal communities, and Native languages. By making contributions to their communities, Native American youth are able to connect with elders, tribal programs, and people doing positive work. The leadership camps also help them develop 21st century skills and explore careers.

This presentation was followed by a panel discussion with NMU students from the NAS 488 class. Students explained their service learning projects that included helping organize the 21st annual “Learning to Walk Together” powwow and planning the NASLPI.

The Hannahville Indian School, which first started as a one-room schoolhouse in 1975, was selected as a National Service Learning Leader School in 2002, one of only 20 awards given out by National Service Learning Institute. Molly Meshigaud and Richard Sgarlotti highlighted the integration of service learning projects into the curriculum at their school and summer youth camps. The school is now a charter school serving K-12 students, with each student participating in at least one service learning project every year. The school has also sponsored summer leadership and STEM programs for Native American students since 1987. They began after Hall visited the school in 1986, and have been based on his model ever since. (See next page.)

After a closing ceremony in which all of the presenters were honored with a gift, Bill Mendoza conducted a roundtable about “My Brother’s Keeper,” a recently adopted White House Initiative, to discuss issues facing Native American males below the age of 25.

Go to [www.whitehouse.gov/my-brothers-keeper](http://www.whitehouse.gov/my-brothers-keeper) to learn more about the President’s “My Brother’s Keeper” initiative.

For a detailed account of all NASLPI presenters and all of the break out sessions (some of which were recorded), visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).



Keynote speaker Bill Mendoza



Presenter Tom Biron



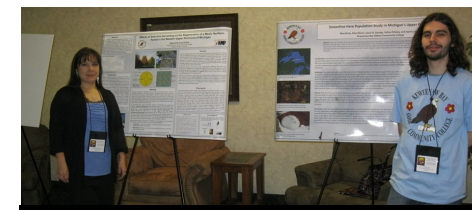
Keynote speaker Mac Hall with GLIFWC representative Heather Naigus and her son, Asa.

## KBOCC Science Students Win National Championship

By Andrew Kozich, Environmental Science department chair for the Keweenaw Bay Ojibwa Community College.

March 15-18, students and staff from Keweenaw Bay Ojibwa Community College (KBOCC) attended the American Indian Higher Education Consortium (AIHEC) 2014 Student Conference in Billings, Montana. The conference is an annual gathering of tribal colleges from across the country that features competitions, performances, art displays, research presentations, and a powwow.

Three KBOCC environmental science students attended the conference and participated in the annual science bowl competition, which is a “Jeopardy” style test of



Stephanie Kozich and Max Rivas with their presentations on science research projects. Stephanie’s research involved the regeneration of a forest after a harvest, and Max studied snowshoe hare populations.



### Walking On...



The NMU Center for Native American Studies would like to remember John Anderton, a professor in the NMU Earth, Environmental and Geographical Sciences department. John’s research interests included studying use of landscape by American Indians and he worked with CNAS faculty members on many projects, including facilitating workshops at the summer youth programs. He passed away unexpectedly in March at the age of 49.



Left to right: Dylan Friisvall, Stephanie Kozich, team coach Andrew Kozich, and Max Rivas immediately after winning the championship

knowledge across a wide range of science topics. The team of Dylan Friisvall, Stephanie Kozich, and Max Rivas competed for over five hours, defeating teams from four other colleges and universities on their way to the tournament championship. The tournament has an elimination-type format similar to college basketball brackets. Teams from 18 colleges entered the event.

“We’re the little college that could,” notes Dylan Friisvall, pointing out that KBOCC’s opponents in the event were from much larger colleges.

For the next year, the championship traveling trophy will be on display at KBOCC, located in Baraga, Mich.

Students also earned individual accolades at the conference. In an awards ceremony hosted by the American Indian College Fund, Dylan Friisvall was recognized as a Coca-Cola “First Generation” scholar and Stephanie Kozich was honored as “Student of the Year.” Robert Rajacic participated in the archery competition, and Stephanie Kozich and Max Rivas gave presentations on their scientific research projects.



Left to Right: Dylan Friisvall, Max Rivas, and Stephanie Kozich holding the championship trophy at the conference awards banquet.

## NAS 340 Kinomaage: Earth Shows Us the Way with CNAS faculty Aimee Cree Dunn

### 2nd Fall section opened!

The course immerses students in the wilderness of the Upper Peninsula (and beyond). Not only does Mother Earth provide us with the knowledge of how to survive from the land, she also teaches us what constitutes a rightful relationship with the land.



(4 credits) Field trips required.

2014 Summer Session I still has a couple of seats left. Course meets on Fridays 10 a.m. - 6p.m. with 2 extended classes during weeks 2 & 5 from 9 a.m. - 8 p.m.

2014 2nd Fall Session has an abbreviated schedule on Saturdays from 10 a.m. - 6 p.m., but includes an overnight weekend camping trip during week 2.

For more information, call the Center for Native American Studies at 906-227-1397.



## Two Row Wampum and the Next 400 Years

By Hickory Edwards and Andy Mager

Over two years ago, we began discussions to mark the 400th anniversary of the Two Row Wampum Treaty, the first treaty between the Haudenosaunee (Iroquois) and Europeans. The plan: to share the Two Row throughout New York State and beyond, to bring the Onondaga Nation's vision for healing between our peoples, all peoples and Mother Earth to thousands of people. Last year that idea became a reality!

We completed a two-week paddling trek down the River that Flows Both Ways (the Hudson). Nearly 200 people paddled each day, in sun and rain, calm and tumult. Paddlers and ground crew joined us from all six Haudenosaunee nations and at least 20 other Native nations. Thousands of people greeted us along the way and millions more learned about the effort through the media.

The Two Row, made with the Dutch in 1613, outlines a commitment to peace, friendship and respect for one another and the laws of nature. The Haudenosaunee increasingly emphasize that protecting Mother Earth is necessary for this continuing friendship.

The Two Row Wampum began what is called the "Covenant Chain of Treaties," a series of treaties between the Haudenosaunee and the Dutch, British, French, United States and Canada. Treaties are made between nations, and according to Article VI of the U.S. Constitution, treaties are "the Supreme Law of the Land." The Two Row Wampum Campaign is renewing this centuries-old chain of friendship between our nations: drawing more people to support Indigenous sovereignty, protect our shared environment, build support for a just resolution of the Haudenosaunee land disputes, and for full recognition of the rights of Indigenous peoples everywhere.

We have built a broad alliance between the Haudenosaunee, other Native nations, and non-Native allies to achieve social and economic justice for the Haudenosaunee, and all Indigenous peoples,

as well as environmental justice for all. The campaign highlights the importance of the Two Row Wampum Treaty and calls on New York State and the U.S. to honor this and other treaties.

More than 85 organizations co-

sponsored the campaign. The Haudenosaunee Grand Council issued a strong statement of support. We collaborated with the Dakota Unity Riders from Manitoba, who joined us along the way. Nearly a dozen municipalities issued statements of

support for the renewal of the Two Row.

Our symbolic "enactment" of the treaty with Haudenosaunee (along with other Native friends) paddling side-by-side down the Hudson River with non-Native allies brought the Two Row vision to life. Crowds, large and small, came to our launches, landings and events. Our journey concluded in New York City on August 9, International Day of the World's Indigenous Peoples. Following a welcome, we marched 500 strong across Manhattan to the United Nations where a delegation from the UN Permanent Forum on Indigenous Issues

greeted us. At the formal UN event afterward, Secretary General Ban Ki-moon welcomed the paddlers and noted, "Today, we highlight the importance of honoring treaties."

We continue to assess how far we have come and how to

continue moving ahead with our goals of Peace, Friendship and Sustainability.

As Hickory has said, "Our ancestors made this great agreement on our behalf 400 years ago. Now is the time for us to think about the people living in the next 400 years." To learn how you can join in, see [www.honorthetworow.org](http://www.honorthetworow.org).

Hickory Edwards (Onondaga, Turtle Clan) is the paddling coordinator for the Two Row Wampum Renewal Campaign. Andy Mager is the campaign coordinator.



Hickory Edwards holds a sign calling for the closing of the Indian Point Nuclear Power Plant as the Two Row flotilla passes the plant along the Hudson River. Photo: Tom Reilly



Hickory Edwards and Andy Mager hold a replica of the Two Row Wampum at Pier 96 after the landing of the flotilla in New York City. Photo: Andrew Courtney



### American Indian Protest in Detroit

By Diana Chan

The *New Yorker* magazine article, "Drop Dead, Detroit!" from January 2014, painted an unflattering portrait of L. Brooks Patterson, an executive from Oakland County (near Detroit). The article, by Paige Williams, included old and new controversial comments from Patterson. According to Williams, Patterson said, "Anytime I talk about Detroit, it will not be positive. Therefore, I'm called a Detroit basher. The truth hurts, you know? Tough s--t."

A number of his remarks over the years have been racially charged; his comment about Detroit is no exception. The *New Yorker* reported Brooks saying, "I made a prediction a long time ago, and it's come to pass. I said, 'What we're going to do is turn Detroit into an Indian reservation, where we herd all the Indians into the city, build a fence around it, and then throw in the blankets and corn.'"

Lisa Brunk, Anishinaabe activist and tribal citizen of Lac Vieux Desert, believes "he was referring to the demise of Detroit." Brunk was offended by this conflation of Detroit's downfall with racial and historical disparagement. She was not alone; Native Americans from the Detroit area joined together in protest to seek a formal apology from Patterson.

Patterson "was disrespectful toward the history of Native people," said Brunk. "The blankets were part of [the history of] mass genocide for Native people, [as the blankets] infected them with smallpox."

Brunk found it "disheartening" that Patterson, as a visible political figure, "made those disparaging, disrespectful comments toward a race of people."

Patterson issued an apology. According to the *Detroit Free Press*, Patterson said, "I want you to know that it was never my intent to disrespect Native Americans."

While Brunk is glad that Patterson apologized, she has not lost sight of the larger problem. "It's systemic racism, really. We're not just up against one person—it's the whole system. It's difficult to stand up and educate people.... Sometimes people don't get it, sometimes they do, and sometimes they choose to remain ignorant, because that's where they're comfortable and that's where they want to stay," said Brunk.



### Opportunities for American Indian Youth

The University of Michigan (U of M) is hosting "Camp KinoMaage," a residential summer camp for Michigan's Native American students currently in 6th or 7th grade from August 10-15. Located at the U of M Biological Station on Douglas Lake, near Pellston, Mich. Students will engage in hands-on scientific activities alongside university professors. Campers will stay in the dorms and make connections with university student mentors and will be immersed in Anishinaabe language, arts, music and dance as presented by tribal elders. FULL scholarships are available for ALL participants! For more information contact JeannaF@umich.edu or apply online at <http://www.ceo.umich.edu/kinomaage>



Kenn's NAS 207 students visiting and participating in the Sugar Bush harvest.



## Richard Sgarlotti Dedicated to Youth

By Gabe Waskiewicz

Rich Sgarlotti has worked as an educator with the school since 1986, earning the Michigan Indian Education Council Distinguished Service Award in 2010. During this time, he has held a variety of positions that include teaching middle school and high school science and math, doing teaching workshops and a math competition with the American Indian Science and Engineering Society (AISES), and organizing a variety of service learning projects. Sgarlotti has also served as director of the school's Native American youth camp programs.

The camps first began with a visit from Mac Hall in 1986. While working for a consulting firm out of Washington, D.C., Hall had been sent to Hannahville to do a workshop on the camps they were doing nationally. This was in the first week Sgarlotti worked at the Hannahville Indian School. After meeting with Hall, and learning about the Native American youth leadership camps he was working on, Sgarlotti would bring Mac back to help organize the first camp in the Upper Peninsula in 1987. Hall would return for the next several summers.

These early camps would focus on the model established by Hall, a leadership camp for middle school kids. A second STEM camp, for students entering high school, followed. Some of these camps would eventually be run in conjunction with NMU.

An important camp theme was the use of traditional Native American cultural teachings. This included making pottery and baskets, and even the construction of a wigwam. The medicine wheel teaching always remained at the heart of the camps' program, combining the physical, mental, emotional, and spiritual teachings together. Because of lack of funding, they haven't been held every year, but Sgarlotti is currently in the process of working to secure another grant for the future.



STEM campers work together to get over a wall

## Nish Moments

By Gabe Waskiewicz

Anishinaabemowin Instructor Kenn Pitawanakwat and his students have had a busy and exciting semester. Kenn and several NMU students—Richard Bauer-Green, Cam Monty, David Pitawanakwat, and Levi Tadgerson—attended the 20th Anniversary Celebration of the Anishinaabemowin-Teg Language Conference in Sault Ste. Marie, Mich. from March 26-30. The theme of this year's conference was "A Twenty Year Journey of Language: Looking Back and Looking Forward." According to their website, the goal of the conference was to "provide a stable foundation and the place and environment with resources that allow Anishinaabe the chance to come together to maintain culture and language for ourselves and future generations."

On March 31, Kenn, with NMU students Richard Bauer-Green and Cam Monty, participated in a video conference with students from Ghana as part of HS105 World History at NMU. Kenn said that students from Ghana and here at NMU were interested in Anishinaabe culture and language. By the end of the class period, all of the students were saying, "Miigwech!"

Another significant development is the new Native American Language and Culture Club. Take part in this emerging student organization. They meet Wednesdays at 4:30 p.m. in the upper level of NMU's Learning Resource Center. Contact club president Sedona Geiter at [sgeiter@nmu.edu](mailto:sgeiter@nmu.edu) for more information.

Kenn's NAS 207b Winter Season Exploration: Anishinaabe Language took a trip to the property of NMU graduate student Levi Tadgerson to take part in a sugar bush harvest.

Students helped collect some maple sap before witnessing the cooking process of turning the sap into maple syrup. Some students were even lucky enough to leave with a sample of maple water to bring home. Chi miigwech to Levi for having us on what will remain a memorable and cherished day.



Kenn (third from left) with members of the newly formed Native American Language and Culture Club.



## Visiting Scholar, Dr. Phil Bellfy

By Michael Williams

Phil Bellfy, Ph.D., understands the fiction of borders. An Anishinaabe, his environmental perspectives are rooted in a critical Indigenous consciousness that transcends the boundaries to the north and their applications to his people—particularly borders, like the St. Mary's River, that are in reality unceded to the colonial powers that determine Turtle Island's future.

Bellfy spoke at NMU on March 31, and he provided an historical lens into the arbitrary perimeter of the St. Mary's River, separating Michigan and Ontario, contrived by the colonial entities that enforce it. His Indigeneity informs his criticisms of the allegedly divine ordinances sanctioning colonialism.

"I love to talk about Papal Bulls," Bellfy said. "There's just something about that term that kind of strikes a reasonable chord." Papal Bulls issued during the early phases of colonial "discovery" warranted imperialism legitimate, as if the puppet masters of empire understood their perversions. The subjugation and exploitation of North American, South American, and African Indigenous peoples was contingent on respect for these ordinances.

The War of 1812 and the land divisions that followed are good examples, as Bellfy posits. The opposed alliances during the war together crafted the groundwork for the Great Lakes boundaries we observe today.

However, as Indigenous peoples presented a challenge to European expansion, infighting between colonial powers was competition over who controlled relations with First Peoples.

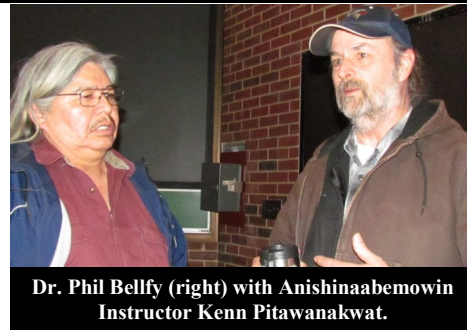
"When we talk about the Doctrine of Discovery, it is really the Doctrine of 'who gets to [make treaties] with the Native people,'" Bellfy said. That right was negotiated throughout history and was largely based on which colonial power controlled which region. The Treaty of Ghent, which ended the War of 1812, decided the geographic outcomes of the conflict.

"Neebish Island and Sugar Island are not part of [the Treaty of Ghent] because...no body had determined who had the right to [make treaties] with the Native people."

Both islands are property claims of Michigan but technically Indigenous lands. "This is unceded territory, it doesn't belong to the U.S., it doesn't belong to Canada, it belongs to Native people."

Despite contrary evidence, both Canada and the United States observe and

enforce the borders that cut through Sugar Island and divide Indigenous nations with common ancestry. And the post-9/11 political climate has exacerbated federal border paranoia. Homeland Security is an intense reality in rural borderlands that Indigenous nations inhabit.



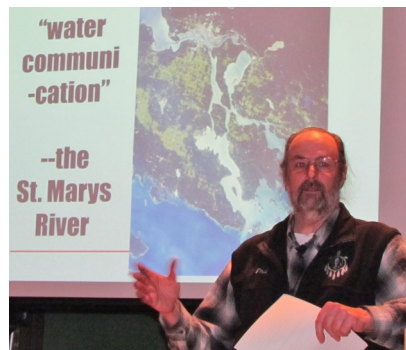
Dr. Phil Bellfy (right) with Anishinaabemowin Instructor Kenn Pitawanakwat.

However, in 2008 the Bay Mills Indian Community, Sault Ste. Marie Tribe of Chippewa Indians, Batchewana First Nation, and Garden River First Nation signed the Summit Treaty, recognizing their heritage and demanding the United States and Canada respect their rights to Sugar and Neebish Islands. Tribal members then canoed across the colonial borders to ratify the agreement.

Bellfy argues that border control should not impede Indigenous rights to land. Agents should not patrol the St. Mary's River, seeking suspects for revenue. They should be respecting historical realities.

Bellfy's critiques demonstrate an exploitation of power by the United States and Canada persisting today. His insights illustrate the shortfalls of the dominant colonial narrative we all invoke. His thoughtful propositions challenge the hypocrisies on which the United States and Canada are built.

"When people say, 'We gave you sovereignty,'" Bellfy said, "I say, 'No, we gave you sovereignty.'"



## NAS Courses That Focus on Academic Service Learning

Students enrolled in NAS 486 American Indian Educational Law and Leadership and NAS 488 Native American Service Learning Project found themselves engaged in academic service learning (ASL) projects this semester. Both courses are taught by Native American Studies professor Martin Reinhardt.

In NAS 486, students were assigned to research the historic timeline of the Michigan Indian Tuition Waiver. Each student was assigned a specific task with the final product being a brochure that would be *informational, aesthetically pleasing, and functional*.

In NAS 488, students found themselves involved with several projects including the revitalization of the Morning Thunder drum, helping organize the annual powwow, Anishinaabemowin instruction to elementary students, working with the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) planning youth events and implementing the Native American Service Learning Partnership Institute.

**Photo from left to right: Judi Daley works on a drumstick for Morning Thunder and Tom Biron works on tobacco ties for the powwow. Bottom from left to right: Rachael Anthony works on a drumstick. Cam Monty works on a drumstick. Alicia Paquin introduces presenter professor Charles Ganzert.**



## The Challenge of Advancing Diversity at NMU

By Diana Chan

On March 26, Dr. Mordean Taylor-Archer visited the NMU campus to discuss the topic of advancing diversity. "The goal was to identify key areas in which NMU could improve and to sketch out action items based on current best practices," according to Lesley Larkin, chair of the President's Committee on Diversity.

Taylor-Archer, along with her assistant, Diana Whitlock, spent the day on the NMU campus meeting with multiple groups including faculty, staff, and students to assess NMU's lack of diversity.

In addition, the two guests had lunch with faculty, staff and students associated with the Center for Native American Studies (CNAS). During this meeting, April Lindala, director of CNAS, observed, "We hear in our traditional teachings that one day peoples representing the four directions will be present in the circle. That has happened here today."

During a campus-wide presentation in the afternoon, Taylor-Archer spoke on the topic: "Advancing Diversity at Northern Michigan University." She discussed why



diversity should be "an integral part of the university's mission," rather than relegated to "the periphery [or left as] an afterthought."

"When people from underrepresented backgrounds are at the table, the conversation changes," said Taylor-Archer.

"Complexity enriches the discussion rather than diminishes it." Diversity also fosters vitality in the community. She discussed current best practices for creating an inclusive university climate and for recruiting and retaining diverse faculty and staff.

For instance, advancing diversity would require a strong commitment from the university president and provost. She also stressed the need for a "university-wide diversity planning process with accountability measures in place."

Although Taylor-Archer did not perform a formal diversity SWOT analysis, she will submit a report of her findings and suggested solutions regarding advancing diversity to the president and provost of NMU; it will be up to the university to



Top row left to right: Tina Moses, April Lindala, Dr. Mordean Taylor-Archer, Kenn Pitawanakwat, Diana Whitlock, Dr. Lesley Larkin, Dr. Martin Reinhardt. Bottom row left to right: Larry Croschere, Katelyn Hower, Diana Chan, Alicia Paquin, Amanda Weinert and Gabe Waskiewicz.

implement changes.

One of the concerns raised by the CNAS was the lack of tenure-line faculty in NAS that would allow for a major in the discipline.

Taylor-Archer's visit was co-sponsored by the American Association of University Professors and the President's Office. She was brought to NMU as a way of extending the conversation begun by Martha West last fall, who spoke on gender equity in higher education, to diversity in higher education more generally.

Taylor-Archer is the Vice Provost for Diversity and International Affairs at the University of Louisville—a position she has held since 2001 (*she was very familiar with and proud of the Schimmel sisters—see page 14*).

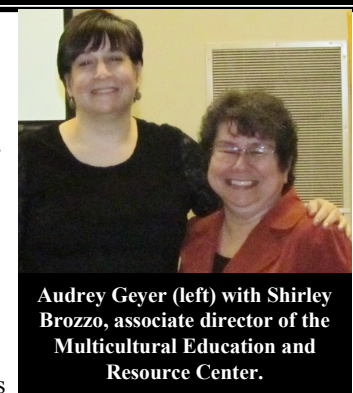
Prior to that, she was instrumental in recruiting and retaining faculty of color at Kansas State University as the Associate Provost for Diversity and Dual Career Development. She has co-edited two books about the experiences of African American faculty and staff at predominantly white universities.

Photo left: Anishinaabemowin Instructor Kenn Pitawanakwat discusses issues of diversity on a predominately white campus with Dr. Mordean Taylor-Archer (right) and her assistant, Diana Whitlock (center). The CNAS presented gifts to both guests that included the NMU press anthology, *Voice on the Water: Great Lakes Native America Now* and a CNAS tote bag.

## Filmmaker Audrey Geyer Visits NMU

By Gabe Waskiewicz  
Filmmaker Audrey Geyer aired her documentary film *Our Fires Still Burn: The Native American Experience* on NMU's campus March 12. Geyer has been an independent video producer/director for over 15 years, and she has held screenings of this film across the Midwest, including stops at the University of Chicago, Ferris State University, and Grand Valley State University. She was invited to the NMU campus by the Multicultural Education and Resource Center as part of Women's History Month.

The one-hour film, which centers on the lives of several contemporary Native Americans living in Michigan, has received overwhelming positive responses from audiences everywhere. During the question-and-



Audrey Geyer (left) with Shirley Brozzo, associate director of the Multicultural Education and Resource Center.

answer period after the film, Geyer explained the creative journey she went on while making the documentary. It took five years to get the funding, and during that time her ideas shifted from a piece about the boarding schools to one focusing on contemporary Native American role models. She hoped to reach a wide-ranging audience of

both Native Americans and non-Natives when she began cutting down the over 40 hours of footage she had on film. "I was hoping this would be a bit of an overview of many issues confronting contemporary Native Americans and their hopes and dreams for the next seven generations."

Go to [www.ourfiresstillburn.com](http://www.ourfiresstillburn.com) for more information or to purchase a copy of the documentary.



# Student Spotlight: Alice Snively

Interview by Diana Chan

**Nish News: Where are you from?**

**Alice Snively:** I grew up smack-dab in the middle of a cornfield in Crystal, Mich., which is a 6-1/2 hour drive downstate.

**NN: What is your tribal affiliation?**

**Alice:** I am not a tribal citizen. I have ancestors from a non-federally recognized tribe in the Delaware area, but unfortunately a lot of that information did not get passed through the generations.

**NN: Why did you choose to attend NMU? What is your major, and why did you choose it?**

**Alice:** I chose NMU because it was the most beautiful place that I could attend college while still retaining my eligibility for in-state tuition! Another incentive: I was accepted into NMU’s freshman fellowship program that allows first-year students the opportunity to work closely with professors on special projects and research. I originally asked for an internship with the Biology department, but I was assigned to the Center for Native American Studies (Center) instead. Now I have a Native American Studies (NAS) minor! I chose my biology major because science has interested me for a long time. Up until last year, I still had a giant cookie model of a human cell that I made in high school. We had to get rid of it, because my mom needed the freezer space.



**NN: How have your interests in biology and NAS intersected?**

**Alice:** Through my classes and involvement with the Center, I quickly realized that ecological and environmental issues are an inseparable component of Native American Studies. In the past 4 years, I’ve been given a lot of opportunities to combine my interests. Freshman year, I

presented at the U.S. Forest Service in Milwaukee for the *Zaagkii* project alongside April Lindala and a fellow student. I was also involved with the Center for Native American Studies throughout the birth and commencement of the Decolonizing Diet Program. All of this emphasis on ethnobotany has really nudged me in the direction of studying plants.

**NN: What drew you to become involved with the Native American Students Association (NASA)?**

**Alice:** I became involved with NASA mostly because I was attending and volunteering for all of their events. At some point someone gave me a shirt.

**NN: How has your involvement with NASA benefited your larger college experience?**

**Alice:** My involvement with NASA and the Center for Native American Studies has allowed me to be part of a community that values my individuality and passions, not just my tuition. These experiences and

studies have also challenged me to think critically not just within Native issues, but throughout all academia. This support system has very much enhanced my college experience.

**NN: What are some of your interests outside of school?**

**Alice:** I love to read novels and sing. I’m also trying to get back into darkroom photography techniques and gardening. I like to learn new crafts as well, so I’m very much looking forward to attending the Great Lakes Traditional Arts Gathering on Drummond Island this summer with my mom and sister.

**NN: What are your plans after graduation?**

**Alice:** After graduation, I plan to apply to a few grad schools in the Pacific Northwest and Colorado. I would like to enter a plant physiology or botany program to obtain my master’s degree. First I have to pass the GRE!

**NN: How might your background in NAS impact your future career goals?**

**Alice:** Plants have always interested me, but my background in Native American Studies has shifted my focus more toward preserving indigenous plants, especially those of cultural importance, such as *Manoomiin* (wild rice). Whatever I end up doing, I’ll always have that consideration in mind. My Native American Studies minor has also taught me the importance of cultural diversity; I hope to work somewhere that challenges me to respect and learn new things.

## Photo captions from page 8

1. MC Bucko Teeple is determined to be in the picture, too
2. NASA secretary Dorthy Anderson texting while at the NASA booth
3. Miss Keweenaw Bay Kristina Misegan
4. President Haynes reviews the book *Mikwendaagozi* with Kristine Granger and Tina Moses looking on
5. Anishinaabekwe Sherri Aldred and Liana Loonsfoot relaxing at the powwow
6. Chi-miigwech Rodney Loonsfoot (left) for helping with the hand drum competition. With NASA president Alicia Paquin.
7. Youth hoop dancer
8. Michele Wellman-Teeple enjoys visiting with friends
9. After years of being in the kitchen, CNAS director, April Lindala gets to enjoy the celebration
10. Students from the Mikwendaagozi Project, Lili Masters and Alyssa Van showing off the book they helped create
11. CNAS faculty member Grace Chaillier at NASLPI
12. NAS 488 student Alicia Paquin introduces Shelley Wooley and Stephanie Sabatine at NASLPI
13. Martin Reinhardt visits Ferris State University to share how the DDP fits into Thanksgiving, with FSU professor Scott Herron

## Photo captions from page 9

14. Jan Schultz, U.S. Forest Service, makes a few points at the Earth Healing presentation, with Melissa Koepp (KBIC) looking on
15. Martin Reinhardt provides introduction at NASLPI
16. Round dance to close out events at NASLPI
17. Student Coordinator Larry Croschere welcomes everyone to the NASLPI
18. Anishinaabes Jim Shelafoe and Aaron Prisk. Dude, she’s got a camera.
19. CMU Native American Program director Colleen Green and Saginaw Chippewa Behavioral Health clinician Shane Brooks presenting on the Nijikewehn mentoring program
20. Sault Tribe Chairman and NMU Alumnus Aaron Payment. Even vegetarians are hungry for Tanka sticks.
21. NMU’s SaraJane Tompkins presenting on the K-12 Native American book collection at the Olson Library
22. NAS 488 students Judi Daley, Tom Biron, Alicia Paquin, Rachael Anthony, and Janell Bianco presented on their service learning projects.
23. Tribal leaders Molly Meshigaud (Hannahville), Carole LaPointe (Keweenaw Bay), and Aaron Payment (Sault Tribe) meet with NMU President David Haynes, Bill Mendoza, April Lindala and Martin Reinhardt
24. NASLPI presenters and CNAS staff. Back row: Rachael Anthony, Shane Brooks, Bill Mendoza, Tom Biron, Mac Hall, Chuck Ganzert, Larry Croschere. Middle row: Janell Bianco, April Lindala, David Kinney, Nichole Mclachlan, Stephanie Sabatine, Shelley Wooley, Rich Sgarlotti, SaraJane Tompkins, Alicia Paquin. Front row: Tina Moses, Judi Daley, Colleen Green, Martin Reinhardt, Kenn Pitawanakwat

## Congratulations to the NAS minor and Native American NMU graduates!

Dorthy Anderson

David Anthony

Janell Bianco

Leah Blanchard

JoAnn Carlisle

Randi Cornack

Debra Dunklee

Christopher Fraley

Theresa Gerard

Travis Green

Kelsey Hecox

Paul Hemenger

Chelsea Koziel

Haley Krull

Richard Lapine

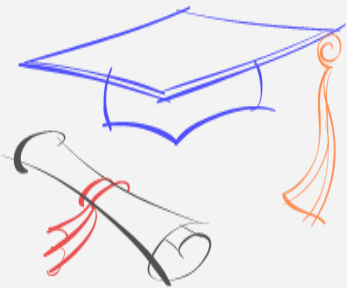
Margaret Lovgren

Lindsay McCoy

Stephanie Minor

Michelle Moore

Paul Mullen



Nicholas Newell

Andrew Novacek

Ashlee Owens

Ryan Rhodes

Marcus Schenk

Jackie Sellick

Jessica Stailey

Emily Jo Starr

Maria Strand

Taylor Sundstedt

Marisa Van Zile

Amanda Weinert

Michael Wieting

## Good luck CNAS Graduates!

Everyone from the NMU Center for Native American Studies sends their best wishes to graduating student employees Gabe Waskiewicz, Dorthy Anderson, and Amanda Weinert. Congratulations! NASA recently held a send-off for the three students and celebrated with cake.

Gabe will be graduating with a Master of Fine Arts in English. He was the first-ever CNAS graduate assistant and he has been instrumental in breathing new life into *Nish News*. Gabe has left his mark by adding the popular “sports” section (check out his editing team working with him in the photo).

Dorthy will be graduating with a bachelor’s degree in psychology and a minor in Native American Studies. Dorthy has helped immensely with organizing the NAS resource room. She was also part of the Decolonizing Diet Project and has been the secretary/treasurer for NASA this past year.

Amanda will be graduating with a bachelor’s degree in art and design and a minor in Native American Studies. Amanda has been a fixture at the CNAS since her freshmen year (and *some of us remember her middle school years at youth camp*). Amanda has been helpful behind-the-scenes with a huge range of CNAS projects over the years. She also served as NASA president and she was a participant in the Decolonizing Diet Project. Amanda’s artwork for the NMU senior exhibit is now on display and the reception will be on Friday, May 2.



Two students share a loom in the **NAS 224 Native American Beadwork Styles** course. Students learned how to weave beads on a cedar loom. The course, taught every other winter semester, strives to teach students about the historical significance of beads including use of wampum belts as treaties, the diversity of beadwork from tribe to tribe, laws such as NAGPRA and the American Indian Arts and Craft law. Students also explore the work contemporary AI artists are creating. In addition, the students create a portfolio of original work inspired by American Indian beaded art and their own imaginations.

## Photo Book Released



The *Mikwendaagozi (to be remembered)* photo book was recently presented at a Marquette City Commission meeting. April Lindala (above right) and Kristine Granger (above center) presented the book and Sherri Loonsfoot-Aldred (above left) presented her original painting which is now featured as the sign at the entrance to Presque Isle Park. The book was the product of a summer youth project that was a collaboration between the City of Marquette, the Keweenaw Bay Indian Community and the NMU Center for Native American Studies where local tribal youth in grades 9-12 participated in photography workshops. The multiple sessions took place at NMU, Presque Isle Park, Moosewood Nature Center and the Rock Street Community Darkroom. A similar presentation was scheduled with the Keweenaw Bay Indian Community’s tribal council; unfortunately, the KBIC meeting had to be re-scheduled due to the weather. For more information on how to purchase a book, call 906-227-1397. See painting below.





## Winter 2014 was a Busy Semester!



## Memories from Native American Service Learning Partnership Institute



See page 10 for photo captions.





# Anishinaabe News

Summer 2014 Volume 9 Issue 5

This summer issue of *Anishinaabe News* was conceived initially as a 'skinny' issue because the summer months are normally quiet. As you can see, it has grown in to something special. The theme for this issue revolves around **change**. NMU has gone through significant changes. Graduates experience change when they leave NMU. Indian Country continues to call for change in relation to significant issues and policies. Miigwech to all contributors for making this summer issue not only possible, but rather dynamic!

## NMU has a new President

NMU's new president started on July 1. Fritz Erickson came from Ferris State University, where he served as provost and vice president



for academic affairs. Erickson previously served in various positions at the University of Wisconsin-Green Bay, Eastern Washington University and Michigan Technological University (so he knows what to expect as far as the weather).

He holds an interdisciplinary Ed.D. in educational psychology, technology and research methodology and a master's in curriculum and instruction, both from the University of Northern Colorado.

*Continued on page 8.*

## Lessons from an Ancient Giizhik (Cedar) Forest

*By Aimée Cree Dunn*

In the middle of our summer semester, the NAS 340 Kinomaage (Earth Shows Us the Way) class I teach took a field trip to the southern shores of Michigan's Upper Peninsula into the Garden Peninsula to visit both the windfarm and, more importantly, Snail Shell Harbor at Fayette. With rural orchards, farm land, forests rooted in limestone, and land surrounded by michi-gami (Lake Michigan), the area is picturesque and welcoming. This quiet, out of the way place also, interestingly, in many ways represents a hub for Manifest Destiny both past and present.

The Garden Peninsula itself has a long human history and is only across the bay from the Stonington Peninsula where another ancient history is found with marine fossils 400-500 million years old lining the michi-gami shores. The Stonington is also home to one of the oldest known trails in the Upper Peninsula, the Bay de Noc - Grand Island trail, that connects Lake Superior with Lake Michigan and has been used by Indigenous nations for time immemorial to travel from one great lake to the other; it travels, technically, between the two largest freshwater lakes in the world. The Stonington is also known as a bird migration route and as the jumping off point for monarch butterflies on their journey to Mexico. The Garden shares these migration features as well.

The iron ore industry is the human history most celebrated on this Peninsula. The Michigan Department of Natural Resources runs the Fayette State Park, promoted as home to the former iron smelting village of Fayette. Founded in 1867, Fayette lasted for around only 20 years, yet it is the primary human history celebrated at Fayette.

Amidst the houses, tools, and display boards celebrating this feat of Manifest Destiny nestle two display boards of other significance. One tiny paragraph states that artifacts have been found dating human presence here to at least 3000 years ago,

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## Inside this Issue

**Appropriation and Commodification**

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**Native Artists Visit NMU**

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**Alumni Spotlight**

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**And much more**



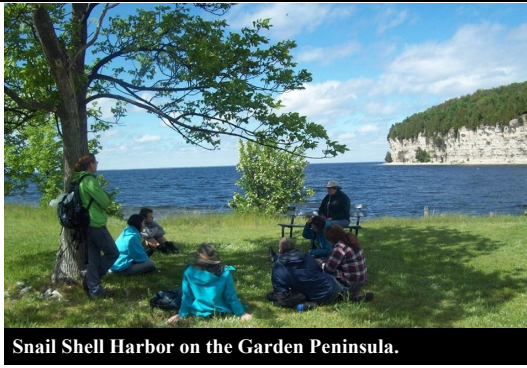
## Lessons from an Ancient Giizhik (Cedar) Forest Continued

*Continued from  
previous page*

when Snail Shell Harbor was evidently used as a summer residence. The other, slightly larger display stuck in a dark corner of the visitor center, discusses the giizhik (cedar) trees of Fayette and states that "an ancient forest ecosystem" unique in the world lives on the limestone cliffs of Snail Shell Harbor and supports a giizhik forest where a typical cedar tree is at least 900 years old. Both of these bits of information are not highlighted in any way. In fact, they are lost among the factoids detailing every scrap of history from the smelting village (historical minutiae that go so far down as to ask people not to disturb the slag heap where industrial wastes were thrown along the beach -- near, of course, where the low-paid, low-status workers lived) in order to protect this supposedly valuable piece of history.

This is not to mention that the oldest giizhik in the park is said to be over 1,400 years old. Something that seems thrown in as a mere aside to the, evidently, more important things. The giizhik forest at Fayette was old when Columbus landed. Yet it is the Columbian legacy that is celebrated at Fayette and not the people or the forest who predated him by millennia.

Walking in that forest is nothing short of an experience, if you are mindful of its antiquity. In class the previous weeks, we'd discussed, read and watched material on the nature of plants. This included the Mother Tree concept under research by British Columbian botanists. The Mother Tree concept is related to what Indigenous peoples have said all along - the forests are connected to each other underground with "Mother Trees" actively nurturing all. This connection is formed through the plant roots in unity with mycorrhizal fungi. Thus, when we walk through an ancient forest such as the one at Fayette, we are walking through age-old connections, with elders who knew our ancestors, who knew what life was like prior to coloni-



Snail Shell Harbor on the Garden Peninsula.

zation. What must these elders have thought of a smelting village such as Fayette? Stinky. Noisy. Destructive. The hardwood forests destroyed to fire the kilns. The limestone mined to process the ore. And yet, it was a mere blip, an eye blink, in the history of the forest. And it is this blink of an eye that the DNR chooses to celebrate.

In many ways, the village of Fayette represents a hub of Manifest Destiny *past*. Iron ore from the Jackson Mine further north in Negaunee was shipped via rail to Escanaba and by boat to Fayette for processing. Most of the ore was made into Bessemer steel and used mostly to build railroads. In this small nugget of history we have the takeover of an entire continent.

The Jackson Mine did not just appear magically. It was opened only after the original inhabitants, the Anishinaabe, were pressured into signing away their homeland in the mid-1800s. With the fur trade declining in the early nineteenth century, thus rendering the wilderness of the Northwoods no longer economically profitable, an expedition set forth in 1820 to assess the monetary wealth that could be made by converting the region's forests into timber and sucking dry the bowels of the Earth.

The 1820 Cass Expedition determined that "timber" and ores offered much potential profit. This expedition, surveilling the Anishinaabe homeland without their consent, was sent to evaluate how much the Anishinaabe homeland was worth to the Americans. It was a predatory mission that returned with the goal of obtaining access to the forests and minerals of Anishinaabe territory. This directly resulted in the treaties of the mid-1800s wherein the Anishinaabe signed away millions of acres of rich land and were confined to small areas of land we now call reservations. The

results of this and similar policies have been horrific both in terms of loss of human life, cultural practices, and ecological health.

As the smelter at Fayette mowed down the hardwood forests in its area and mined the limestone for its processing, the material it produced for railroad building helped export Manifest Destiny across what we now know as the United States. The railroads built of Bessemer steel entered the homelands of the Dakota and Lakota and related nations, the homes of the Cheyenne and Kiowa, the Ute and Apache. The railroads bisected the homelands of these Indigenous nations as well as of our other relations such as the buffalo. The trains brought in recreational hunters who killed for the pure joy they found in ending another life. Species populations declined. Some became extinct, never to walk, fly, or crawl our planet again. Near the end of the nineteenth century, those same railroads stole away the children of entire nations in order to obliterate Native languages, cultures, and land knowledge. And all of this can be found at Fayette...if you read between the lines. And if you notice what is not being celebrated. Fayette represents Manifest Destiny *past*.

The Heritage Windfarm north of Fayette on the Garden Peninsula represents Manifest Destiny *Present*. Consisting of 14 wind turbines spread out over a large swath of land, the windfarm is situated in the middle of a major bird migration flyway. The Michigan DNR has been instrumental in placing the Heritage Windfarm on the Garden. The US Fish and Wildlife

*Continued on next page.*



Giizhik growing in the limestone at Fayette on the Garden Peninsula.



## Lessons from an Ancient Giizhik (Cedar) Forest Continued

*Continued from previous page*

Service has opposed the windfarm because of the bird migration, particularly the large migrations that occur at night. The USFWS also cites considerable concern over the migizi (bald eagle) population, estimating that about one eagle each year will be killed by the turbines. This concern is based on daytime observations of bird activity in the area and does not include the limited nighttime studies that have been done.

Interestingly, news was recently announced that the Obama Administration is in hot water over its granting leniency to windpower companies and their killing of eagles, a federal offense. According to the Associated Press, "An AP investigation last year documented dozens of eagle deaths at wind farms, findings later confirmed by federal biologists. Each one is a violation of federal law, but the Obama administration to date has prosecuted only one company, Duke Energy Corp., for killing 14 eagles and 149 other birds at two Wyoming wind farms"

(<http://cnsnews.com/news/article/lawsuit-extending-eagle-death-permits-illegal>).

A private citizen may be hauled into court and prosecuted as a felon for possessing an eagle feather, but wind power companies can kill eagles each year and not face criminal prosecution, according to the Obama Administration.

Another AP reports states, "More than 573,000 birds are killed by the country's wind farms each year, including 83,000 hunting birds such as hawks, falcons and eagles, according to an estimate published in March in the peer-reviewed Wildlife Society Bulletin" (<http://bigstory.ap.org/article/ap-impact-wind-farms-get-pass-eagle-deaths>).

To return to the Heritage Windfarm, however, the power being generated on the rural Garden is not for use in the area. Although the company's literature says it can power 7000 homes (equivalent, it says, to half the households in Delta County where the windfarm is located), there are at least 125,000 households in the Upper Peninsula alone requiring a windfarm 17 times larger. Such a windfarm would be bigger even than the 30-mile, 20,000 square acre windfarm with 125+ wind turbines along Batchawana Bay near Sault Sainte Marie, Ontario. If we continue to refuse to reduce our electrical consumption, are we

willing to sacrifice our landscape in such a manner? Do we even have the right to do this?

The power from Heritage, though, is not staying in the local area. Like most other mega-energy projects, the electricity generated by the Heritage windfarm is being transported out via high-voltage transmission lines - the railroads of the electronic age. The health impacts of stray voltage, high electromagnetic frequencies, and the regular application of herbicides are disregarded as profits mount from an ever-increasing demand for electricity to power our electronics. These high-voltage powerlines criss-cross rural/wilderness areas in a new form of resource colonization.

As John Mohawk asks in his essay *Technology As Enemy: A Short History*, how will this technology shape our society? our planet? our survival? the survival of all our relations? He ties his musings into a conversation with a Hopi guest who saw in the powerline webs of the Niagara Falls generating station a vision of the prophecy from his people when Spider Woman would return to the land near the end of this world and her web would be visible everywhere.

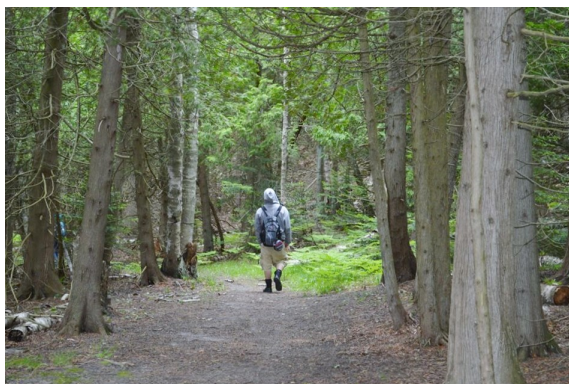
There are many lessons waiting on the Garden and at Fayette. Lessons in Manifest Destiny and its impacts. Lessons in what continues to be valued by the settler society today. Lessons in how the colonization continues.

But more important than those lessons are the lessons not highlighted... lessons of how to live in such a manner that a giizhik can live to be over 1400 years old. Lessons in how to enjoy the beauty of a place such as Snail Shell Harbor and not see, instead, fodder for an industrial furnace. Lessons from a forest that is older than even the

Anishinaabe presence in this area. What can such a forest teach us if we only take the time to understand the murmurs of the moss, to feel the presence of the ancestors, to listen to the

trees? In understanding that we all of us, no matter our genetic origin, are now connected to this forest, we can perhaps come to understand exactly how we can live so that other forests such as this one can come to be once again. As we prepared to

leave from our discussion along the natural harbor, migizi flew over the giizhik-lined cliffs that rose shining in the sun just across the water. What else could be left to say? The Earth shows us the Way.



**Walking among giizhik (cedar) that began growing centuries before Columbus landed - these trees knew our ancestors before colonization. It's hard to describe the feeling there is walking among these elders. Aimée Cree Dunn**

### **NAS 340 Kinomaage: Earth Shows Us the Way still has openings!**

**Join Aimée Cree Dunn  
for five weekends.**

**Saturday, September 6**

**Saturday, September 20**

**Saturday, September 27**

**Saturday, October 4**

**From 10:00 a.m. - 6:00 p.m. ET**

**\*\*September 12 and September 13  
meet at 10:00 a.m. on Friday  
and return to Marquette at  
9:00 p.m. on Saturday**

**\*\*Weekend overnight camping trip  
to Waswagoning (Lac du Flambeau,  
Wisc.). Sign up today!!**

**Questions? Call Native American  
Studies at 906-227-1397.**



## Musicians fall out thanks to antics initiated by Christina Fallin

By Michael Williams

It's tough to say what's worse: the appropriation of Native regalia by (mostly) white people, or the misappropriation of Native regalia by (still) white people combined with geographically inauthentic material. Case and point: Victoria's Secret combining a headdress and war paint with leopard print silk bikinis on the runway. Vanessa Hudgens, Gwen Stefani and a laundry list of other celebrities either want or are willing to appropriate American Indian regalia into their fashion status, the implication being that 'earthy' is earthy no matter what continent you're on.

This is nothing new. White people have been playing Indian for at least as long as cinema has been around. But if blackface is taboo now, probably a result of the Civil Rights movement, when will appropriating American Indian religious material be something to admonish? It will likely take further education to demonstrate that regalia is in fact religious iconography and not just "costume" as mass media depicts.

Indie rock band The Flaming Lips, hailing from (where else) Oklahoma have recently come under scrutiny after defending their friend Christina Fallin, daughter of Oklahoma governor Mary Fallin, for wearing a headdress in a public photo. The controversy, mostly poised between front-man/public diva Wayne Coyne and (now) former drummer Kliph Scurlock, has in many ways shocked the Lips' fans, many of whom can be filed under "liberal" in their superficial Facebook Political Views categories. Coyne, who has gained recognition over two and a half decades for his shock-rock style molded with psychedelic persona and seemingly progressive attitude, fired Scurlock from the band after the drummer criticized Fallin's antics.



Anishinaabe News is honored once again to feature two political cartoons by Marty Two Bulls. The image above was featured in *Indian Country Today* (ICT) on March 9, 2014. The Pharrell image on page 6 was featured in ICT on June 8, 2014. Chi miigwech to Marty Two Bulls for these images.

It may be safe to say that most celebrities who appropriate American Indian regalia are ignorant to the cultural meaning of the garb. In this case, Fallin's anything but ignorant. For one, it's presumable that a major governor's daughter is at least somewhat politically astute. But the photo's caption implies that she was not only aware of the inevitable controversy, but asking for it. The caption read, "Appropriate Culturation." Pretty decent wordplay, in all honesty, but disturbing in its implications. After Scurlock criticized Fallin and her mother's politics on Facebook, a feud broke between him and Coyne. Fallin's band then continued the antics by performing a major concert in mock-regalia. Scurlock supported a peaceful protest of the show. Then, salting the wound, Coyne published a photo on a now debunk Instagram account (see right) of three friends and a dog wearing a headdress.

According to Scurlock's open letter about the charade, this was the moment when, to his

dismay, his dismissal from the Flaming Lips felt like a blessing in disguise.

In many ways, this public argument is a benefit to activists seeking better representation of Native communities. That Scurlock is privy to representative politics and respectful to indigenous communities was an important component in educating the "headdress hipsters" who pay attention to music news. If the Flaming Lips didn't have a member sympathetic to social justice, this charade may have been glanced over by the public and forgotten.

If the old cliché that we shouldn't meet our heroes holds true, then perhaps the internet is a medium to meet the darker sides of those we respect. As a longtime Flaming Lips fan, I now know to not mistake public image with private tendencies. Often appealing to liberal types with psychedelic dispositions, Coyne's antics now hold as a warning to expect the worst from those revered without reason.

It seems that every year wearing a headdress in public (at music events, private parties that then hit tabloids or in photo shoots) becomes a little more controversial and therefore also more desirable. If celebrities must garner attention for success and are in essence competing with each other for public eyes, then shock tactics are strategic ways of keeping their own franchises thriving.





# Commodification of the Sacred: The Appropriation of the Lakota Headdress

By April E. Lindala

"The commodification of difference promotes paradigms of consumption wherein whatever different the Other inhabits is eradicated, via exchange, by a consumer cannibalism that not only displaces the Other but denies the significance of that Other's history through a process of decontextualization."

-- bell hooks, *Black Looks*

On a weekly, if not daily basis, I am short-circuited by discriminatory visual markers that comfortably reside within modern society's culture industry. This could range from the mascot of Washington D.C.'s NFL football team to the advertising blitz for the Johnny Depp film, *The Lone Ranger*, to supermodel and television host, Heidi Klum wearing a replication of a Lakota headdress at a highly publicized karaoke party for the elite. Misrepresenting, commodifying, and thus, marginalizing American Indians within the culture industry is certainly not a new trend (can we say classic westerns?). However, in the past ten years, I've noticed more celebrities and public figures donning a reproduction of what appears to be a Lakota headdress in modern (and disrespectful) contexts: a musical concert, fashion shows; and beauty pageants. Wearing imitation headdresses within such postmodern situations erases the political and spiritual significance of an authentic eagle-feather headdress. No doubt the headdress is a striking item to behold; it makes one pause to take notice. Thus, the choice behind misappropriating the headdress one can safely assume is to make a provocative statement visually by wearing it in such contexts.

Stephanie Key, the daughter of New Zealand's Prime Minister, posted a photo on her personal social media site that reflected this type of misrepresentation. Key, who attends an art school, submitted the image as part of a portfolio assignment. Several individuals (Native and non-Native alike) spoke out about the sexually-charged and provocative image over social media. The carefully constructed self-portrait depicts Key wearing bright pink and white lacy panties, a bright pink star over her right nipple, and what was described by journalist Kirsty Winn as "an elaborate pink, feathered, war headdress" (May 2014). The unnatural colors of bright, nearly-neon pink (used in lighting as well as costuming and make up) with a hint of neon blue (a single feather hanging from the pipe, "war paint" on her cheeks and smoke rising up from the pipe) serve to modernize both the pipe and the headdress. Key is sitting upright

with the front of her body facing the camera. Her legs are spread and a portion of the headdress drapes over her left inner thigh. Key takes agency as both director and subject of the image. She looks directly into the camera matching the gaze of the spectator. In doing so she is commodifying not only herself in this pop-art-meets-soft-porn self-portrait, but also the items she is holding. What is quite disconcerting is her purposeful construction of the erotic with these items. Key's considerations appear to be that of her own (academic) choice; to visually associate her own body as an object of desire furthered by the distinctiveness of items associated with the Other. Key choosing to position her body here with the headdress eradicates the political and spiritual significance of the headdress in relation to an American Indian context.

Considering that this was done within an academic context is quite frustrating. Even scholars do not fully understand what it really means to appropriate an item with such deep spiritual significance. We, in Native American Studies (NAS), must address this gap within scholarly circles as well as in society. But why is the burden solely on the shoulders of NAS? Shouldn't scholars from other areas be talking about this as well?

It is not surprising that Key would lean on such an idea (it's not very original to be honest). One merely has to scan previous decades of pop culture imagery to see how the culture industry around the world has commodified the images of American Indians and objects belonging to American Indians in the areas of fashion, film, television and sports.

Evidence of appropriation of the headdress as pop culture commodity appears in such favorites as Disney's animated 1953 feature film, *Peter Pan*. Movie directors such as John Ford, opted to visually appropriate the look of the Plains tribes (including headdresses) in the popular classic westerns.

The headdress also appears in another thread of the culture industry during the transition to the postmodern era in the 1960s with examples such as the 1910 Fruitgum Company; an album cover photo to features all of the band members dressed up as wannabe-Indian costumes. In 1973, Cher had her second top ten hit with "Half-Breed" on her tenth album of the same name. Cher was featured in a music video singing on horse back in a bikini and full headdress. The music



Wearing an imitation headdresses - not a new trend.

video aired on *The Sonny and Cher Comedy Hour* that same year.

In 1977, the Village People formed what became a popular disco group with one member of the band dressed in an Indian costume with a headdress while other members wore costumes representing various occupations. More examples from this era include WWF wrestler, Joe Scarpa and actor, Espera de Corti (a.k.a. Iron Eyes Cody).

As I noted earlier, within the past ten years I have seen an increase in this behavior as acceptable within the culture industry. Celebrities of all caliber -- super models, beauty queens, pop musicians and film stars -- have appropriated the headdress not only for the purposes of visual spectacle but it must be in some way profitable. Did they come up with these choices on their own or was there a behind-the-scenes constructor building these images?

One complication particularly disturbing is the number of women choosing to engage in this behavior. Scholar Adrienne Keene comments that headdresses, "...are reserved for men in Native communities, and nearly all of these pictures show women sporting headdresses. I can't read it as an act of feminism or subverting the patriarchal society, it's an act of utter disrespect for the origins of the practice." (April 2010) What Keene doesn't specifically mention in this quote is the way that some women are choosing to be portrayed with the headdress. In many cases, practically naked. Examples include the 2004 Miss Universe Pageant contestant from the U.S.A. who wore a floor length white headdress and what appeared to be strategically placed metal medallions about her breasts and other private areas.

*Continued on the next page.*



## Commodification of the Sacred: The Appropriation of the Lakota Headdress

*Continued from the previous page.*

Khloe Kardashian has also been photographed wearing a headdress while in a swimming pool. She, too, appears to be topless. Gisele Bündchen, dubbed “the model of the millennium” by *Vogue* magazine having been featured on more than “500 magazine covers...second only to Diana, Princess of Wales” (Carangi, *Vogue*), has also worn the headdress not once but twice for photo shoots. One of the images captures Bündchen on the runway in a one-piece swimsuit with a headdress and the second image she is featured in an outdoor meadow in which she appears to be topless.

This juxtaposition of the women’s body with the male headdress is a means to, as bell hooks put it, decontextualize the meaning of what the headdress represents. If the spectator is looking at the female body and not the headdress, the discussion of the political and spiritual significance is erased from the minds of the audience. Who is speaking out on behalf of this sacred headdress against such commodification and eroticification?

As a reaction to contestants on “German’s Next Top Model” wearing headdresses and holding sacred objects (such as a pipe), Ruth Hopkins, a tribal judge and writer for *Indian Country Today* and *Last Real Indians* wrote, “Natives haven’t lost touch with what’s sacred...we do not take kindly to ceremonial objects being used to hawk your wares, nor garner publicity for your second rate reality TV show” (April 2014). This idea that these items are sacred seems to be a foreign concept of the culture industry to comprehend and some who have been outspoken have argued that these reproductions are not “real” headdresses. Vi Wahn, who writes the blog, *Sicangu Scribe*, commented, “...it is disrespectful to both the sacred eagle and our ancestors for just anyone to wear a headdress, even when it is fashioned from artificial feathers” (November 2012).

However, the representation is distinct enough to bring us to the discussion of who has power in this situation. Who do they think they are to simply enforce this power; to simply take an object obviously an identifiable visual marker from the Lakota culture and commodify it in such a mangled manner? Visual and cultural markers do have power, but bell hooks asserts that any power these markers might have to bring forth a critical consciousness are “...diffused when they are commodified. Communities of resistance

are replaced by communities of consumption” (1992).

I’ve often said that college students make the best agents of change, but if they embrace this culture of consumption they may be blindly led by the unseen faces of the culture industry and never question the integrity of the visual markers they are looking upon.

Another complication is what do you do when someone you admire puts on the headdress and that someone is also a person of color? This morning I saw a post on Twitter from Ruth Hopkins that Usher has posted a photo on Instagram wearing a headdress (as I write this, the photo has been removed).

Pop sensation Pharrell Williams was on the cover of the July 2014 issue of “UK Elle” magazine wearing a headdress. Scholar Mimi Thi Nguyen comments on such cultural appropriation as playing with “...pieces of cultural significance in ways that would be unacceptable if the group was not already marginalized in American society” (February 2011). In Williams’s case, it would seem that this was a collaborative decision by those involved with the fashion magazine and photo shoot, thus positing it as an exploit of the industry itself rather than a conscious act of the individual. Jacqueline Keeler, a Dakota, commented, “This cultural taking causes great damage to Native people. Our youth have to deal with folks like Pharrell and go through complicated emotions of liking his music, wanting to feel represented by his art and then distanced by his stereotyping of their culture” (June 2014). Because he too is of racialized Other group, this complicates matters even worse. bell hooks comments that the racialized Other could very well be, “seduced by the emphasis on Otherness.” Through the act of commodification whether it be the cover of a magazine or an appearance on the Grammys, the attention is on the marginalized Other and this may offer a “promise of recognition and reconciliation” (1992). Or in the case of Pharrell Williams, a sort of solidarity of Otherness challenging and disrupting the hegemonic ethos.

(Williams made a statement that he has American Indian ancestry after the cover was released. Cher released a similar statement after the release of her video in 1973).

Regardless of ancestry (or claims of), the point is that Lakota and Dakota scholars and activists have repeatedly spoken out that this behavior is unacceptable.

These are sacred items, period. There is no understanding of what is sacred in the world of the culture industry. Decisions are made only to produce capital while embracing this demeaning visual narrative. Because American Indians are erased from the daily fabric of mainstream culture, voices on important matters



are dismissed. American Indians are few in numbers. Allies vocal on these issues are even fewer in numbers.

Hopkins writes, “Native appropriation is proof positive that Native voices have been largely excluded by mainstream media. It’s crucial that the Native media takes center stage in educating the public as to the reality of Native identity. Our truth must be told. The public should want to know our truth, because who we really are and what we have to offer is so much greater and more powerful than what it’s been told” (November 2013).

We hear you, Judge Hopkins. This Native media outlet seeks to do just that.

By the way, when asked about his daughter’s work, Prime Minister John Key stated, “What she considers art, others may consider cultural appropriation and racist stereotyping.” In the end Prime Minister Key was “proud of her” (Wynn, May 2014).

There is a need for more people to articulate their concern about the commodification of the sacred. Education will help others garner those skills. Education can also be the bridge building necessary towards a critical consciousness and ultimately, respect for one another.

*(This is an excerpt from a longer piece on the topic in the works.)*



## 500 KBIC Tribal Citizens Unite and Head to Lansing

KBIC Press release: June 5, 2014

About 500 members of the Keweenaw Bay Indian Community (KBIC) stood united around the importance of keeping their waters clean from contamination associated with sulfide mining on June 3, 2014 at the Michigan Court of Appeals. Oral arguments were heard involving the Eagle Mine, Michigan's first permitted sulfide mine in the Upper Peninsula.

"This is the first time in our generation that the community as a whole came together to fight for true sovereignty and engage in spontaneous government participation. The goal of the new moving-forward tribal Council is to bring transparency and involvement to the Anishinaabeg," said Donald Shalifoe, Sr., KBIC's Ogimaa (Chief).

Many tribal members carpooled and traveled eight hours to line up for the 10:00 a.m. Lansing hearing. KBIC's remarkable presence overwhelmed the Michigan Hall of Justice whose staff reported it was their largest turnout ever for a court hearing.

Tribal leaders and elders observed the hearing from within the court room while hundreds watched and listened to the proceedings in an overflow video conferencing room. Traditional drumming and singing resounded outside the building following the hearing.

KBIC's Vice President Carole LaPointe remarked, "It was a very educational experience for our membership and youth."

The Anishinaabeg band has opposed the Eagle Mine development, located on Treaty of 1842 ceded homeland, since it was first permitted by the Michigan Department of Environmental Quality (MDEQ) in 2006.

Unsettled concerns involved the mining regulatory process, improper permitting, and inadequate assessment of impacts to

the area environment, cultural resources and water quality, including ground-water contamination and the potential for perpetual acid mine drainage upstream from Lake Superior.

Tribal member Jeffery Loman said, "The hearing today is another testimony to the fact that inadequate regulation and collusion between industry and government results in endless litigation."

One aspect of the evolving case questions what qualifies as a "place of worship" under Michigan's sulfide mining statute. An initial ruling by Michigan Administrative Law Judge Richard Patterson recommended mitigation of impacts to an Anishinaabe sacred place, Migi zii wa sin (Eagle Rock), but the MDEQ made a final permit decision asserting only built structures are places of workshop.

Discriminatory enforcement of Michigan law has led to substantial degradation to KBIC's sacred site. This includes obtrusive mine facilities and a decline access ramp into the base of Eagle Rock, non-stop noise and activity, and hindered traditional access and use. Spiritually significant high places like Eagle Rock are used in solitude by the Anishinaabeg for multi-day fasting, vision quest and ceremony.

Despite the passage of the American Indian Religious Freedom Act of 1978, Native people still struggle to protect their remaining sacred places in the face of extractive development agendas. "It is a shame that the United States of America, proudly founded upon values of religious freedom, has trouble guaranteeing this right to all of its nation's first people," said tribal member Jessica Koski.



Photo credit: Nannie Beck. A number of KBIC singers outside of the court house in Lansing.

[KBIC Vice-President Carole LaPointe asked, "What if everyone in the Copper Country or in the U.P. had to put a fence around their church? What if we just said, 'OK, you can go in here at this time, and you have a fence around it and you can only go through the fence this time'? People would have an uprising, and that's exactly what we're doing" [as reported by ABC TV 10 following the hearing].

KBIC anticipates a decision from the Michigan Court of Appeals within six months. The Eagle Mine's timeframe for production start-up is the end of 2014. "While the court deliberates, it is important to remember that regardless of the outcome, we are in the right for standing up for the Yellow Dog Plains. We hope the court understands their decision will have long lasting implications for this place, as well as other areas that are slated for mining," said Emily Whittaker of Big Bay, Michigan who gathered alongside KBIC and other locally affected residents.

The Michigan Court of Appeals ruling will be an important precedent for additional sulfide mining proposals threatening Michigan's Upper Peninsula and waters of the Great Lakes.

Photo credit: KBIC. Ogimaa Shelifoe addresses the 500 tribal citizens on the steps of the court-house in Lansing before the hearing.





## Kinomaage Musings (and Creativity)

By Hillary Brandenburg

During the first NAS 340 Kinomaage class, our instructor, Aimée Cree Dunn, shared an idea with us that involved establishing a baseline for the forests, so we know what healthy woods look and feel like. She showed us dying beeches that were infected with a lethal white fungus, and talked about the emerald ash borer killing ash trees throughout the Upper Peninsula.

The course highlight was a trip to Waswagoning Indian Village, located on the Lac du Flambeau reservation in Northern Wisconsin. This labor of love was built by tribal members Nick and Charlotte Hockings to teach others about traditional Anishinaabe ways. Our tour guide demonstrated how to build a fire with basswood bow and twine and soft cedar tinder.

Our class observed the differences between winter and summer camps, and learned why the Chippewa stored their canoes under water for the winter.

During the tour, I was awed by the level of observation and engineering that was exhibited by these Indigenous people. I would never think to use pitch and



fire to char a tree so I could use my stone axe in a way that would make it easier to push the tree over. This is -- to borrow a term from Potawatomi author and scientist Robin Wall Kimmerer -- a valid science, and I believe these lifeways and traditional ecological knowledge hold vital keys for a sustainable future.

The class expanded my worldview and has helped foster a respect for the personhood of other organisms.

This is not the same as anthropomorphism; these organisms are not human. They are individual plants, animals, insects, microbes and even a lifeweb of mycorrhizae, a symbiotic connection between a plant and fungi.

This class has opened a door wider in my mind. Now I nod to the Ondeg - the crow person, and wonder what mischief he or she is up to. I look gently at the Wawashkesh - the deer person, as it crosses the road.



From Aimée Cree Dunn. "For her final NAS 340 project, Hillary made a paper-mâché doll with a weengashk (sweetgrass) wreath, zhingwaak (white pine) and wiigwaas (birch bark) skirt. She painted her with woad...a dye used by the Celts. Amazing!"

I feel the strength and smell the earthy sweetness of the giizhik- the cedar person, and thank them for their gift. I would recommend taking NAS 101 Anishinaabe Language, Culture and Community with Kenn Pitawanakwat prior to taking Kinomaage, as the Anishinaabe language holds concepts and ideas that English does not hold very well. You don't need any experience with the Anishinaabe language to take Kinomaage, but I felt that I got more out of it by having some knowledge of the language. I would recommend Kinomaage to anyone who is interested in native plants and trees, loves to be in the woods, loves the Upper Peninsula, is interested in Anishinaabe culture, or any combination of the above.

## Dr. Erickson, NMU's new President

Continued from cover page

Erickson received a bachelor's degree in social sciences from Western Michigan University.

The *Anishinaabe News* asked the new NMU president about his plans to reach out to the Upper Peninsula's five tribes and whether or not he will seek Indigenous input in the university's future.

Dr. Erickson responded, "In the weeks and months ahead I look forward to meeting with leaders of five tribes in the Upper Peninsula to learn more about the relationships between NMU and the tribes. It is important for me to learn more about how our campus community can best engage Native communities in supporting the education of all students. This includes finding ways to help every student, tribal and non tribal, find educational success."



In an interview with the managing editor of *The North Wind*, Michael Williams (who, thankfully, is also helping us with *Nish News* this summer), Dr. Erickson commented on the issue of diversity.

"Diversity is really a central point to me both personally and professionally. For me, it means finding ways in which you reach out to broader communities." Later on in the discussion Dr. Erickson stated that he believes, "there are some very specific kinds of things we can do to engage with the Native American community."

To see the entire interview, simply search YouTube using the keywords **North Wind Fritz**. It will be the first video.

Boozhoo/Welcome Dr. Erickson to NMU and to Marquette!



NAS 340 final project. Aimée Cree Dunn states, "Jo (Foley) also used dyes from plants such as blueberries, raspberries, birchbark and more to dye an original batik design. We're thinking of making this into a Kinomaage t-shirt." Jo is on the left. Caitlin Wright is on the right.



NAS 340 final project. Aimée Cree Dunn comments, "Melissa Abshire made a pine tea and birchbark (wiigwaas) canoe with daisies. So beautiful! I wanted one just like this for my living room."



## NMU Alumni Spotlight - Kyle Bladow

*Anishinaabe News* caught up with NMU alum Kyle Bladow at the recent 2014 Native American Indigenous Studies Association annual conference in Austin, Texas where he gave a paper entitled, "Telling Borders and Land that Narrates."

**Nish News: When did you graduate from NMU and with what degree? What was your major/minor?**

I graduated in 2007 with a BA in English (International Studies minor) and in 2009 with an MA in English (literature and creative writing).

**NN: Have you been back to visit your alma mater and if you have been able to, for what occasion?**

I have been back a few times to visit friends and former professors, but it's been a few years now. I can't wait for my planned trip there this fall. One day, I'd love to return for another Indigenous Earth Issues Summit, or to deliver a guest lecture. It would be a dream come true to teach at NMU.

**NN: Where has life taken you since you graduated NMU?**

I've moved to Nevada to pursue my PhD in Literature and the Environment at the University of Nevada, Reno. I never expected to wind up in Reno, and it took awhile to acclimate myself to the high desert, but I've learned to love the mountains, sun, and life out here.

**NN: What is your favorite NMU memory?**

I have fond memories of taking part in one of the first Kinomaage courses taught through the CNAS. I've loved the Upper Peninsula my whole life, and that course gave me the chance to learn more about Anishinaabe understandings of the land. This greatly informed my master's thesis and dissertation work. Courses like this one make great contributions to Native studies programs and to decolonization efforts.

**NN: Do you have any memories tied to Jamrich Hall that you would like to share?**

I have a cherished memory of the start of an ethics class: when the professor stepped out to get some water, another philosophy professor snuck in quickly to shout, "Habermas is all lies!" He then dashed out before the other professor returned. I also have good memories of the Gonzo independent film series being played there.

**NN: Picture yourself as a freshmen at NMU - if you could give yourself advice based on what you know now... what would that advice be?**

I probably would tell myself to stick with my creative writing. I came to NMU with a passion for writing fiction, but I transitioned to writing a lot of literary criticism—I would have liked to have developed more of a habit of continually producing creative pieces.

**NN: Who, at NMU, was influential in your academic or personal choices?**

I have the entire English department to thank, and many professors in other departments. The CNAS faculty/NAS minor faculty were very influential on my studies. I began to learn more about Native critical theories, which deeply informed my interests in environmental justice and literature. And the trip to Minneapolis for the Native American Literature Symposium (NALS) was a great opportunity for me to professionalize and to network with other scholars. I am also extremely grateful to the professors in the Honors Program and for the chance I had to study abroad.

**NN: Where did you study abroad?**

**Do you have specific memories from that?**

I studied abroad with Nell Kupper on a

two-week trip through Amsterdam, Brussels, Paris, and the Loire Valley. I have lots of good memories of that trip. I remember the first thing we did was take a canal tour through Amsterdam, but everyone was so jetlagged that the humming of the boat motor put nearly everyone to sleep. In Paris, we visited the Père Lachaise cemetery, where Oscar Wilde is buried. His tomb is covered with kiss marks from fans; I borrowed another student's lipstick and left my own.

**NN: What advice would you give NMU students today?** Make a commitment to go to at least one event a semester that you know little or nothing about—a practical way to expand your horizons! Take the NAS minor.

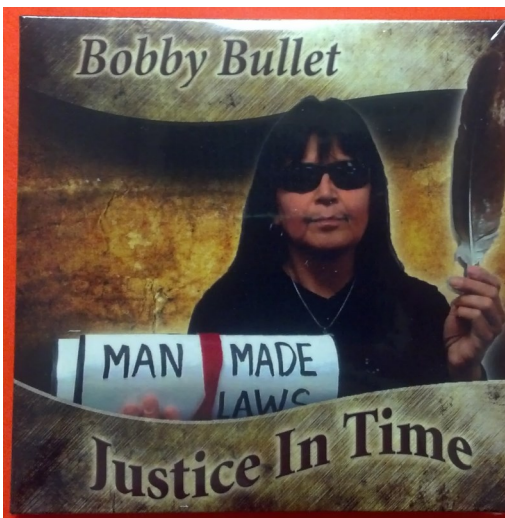
**NN: What advice or insights would you give our new NMU president?**

Continue to help students find ways to avoid crushing debt, and to help them to best prepare for a vastly different future marked by climate change, ocean acidification, and biodiversity loss. Locally, encouraged increased awareness of issues surrounding Lake Superior.

**NN: Is there anything you would like to add?**

Miigwech for the opportunity to reflect on my experiences at NMU!

Native activist and musician, Bobby Bullet, visited the Center for Native American Studies recently. He donated a CD featuring his new music to the resource room. The title of the CD is "Justice in Time." As the title would imply, justice is extremely important to Bullet, whose lyrics often call for change in thinking or a change in policy. Song titles include "Human Brother" (about the wolf), "Penokee Hills", "World's Last Tree", and "The Murder of Suzie Poupart". One can easily see that Bullet uses his musical talent to not only entertain, but also to inform.





## Native Alumni Spotlight - Charlene Brissette

*Anishinaabe News* caught up with NMU alum and former NASA president, Charlene Bressette, at the 2014 Native American Indigenous Studies Association annual conference in Austin, Texas where she is now a graduate student.

**Nish News: When did you graduate from NMU and with what degree? What was your major/minor?**

I graduated in May of 2011 with a Bachelors of Science in Management of Health & Fitness with a minor in Native American Studies.

**NN: Have you been back to visit your alma mater and if you have been able to, for what occasion?**

I have been back a few times, most recently to attend the 21<sup>st</sup> annual "Learning to Walk Together" powwow. It was every bit as wonderful as I remember with many of the same visitors and vendors. That is one of the best things about powwows: getting to see all of your friends and relatives.

**NN: Where has life taken you since you graduated NMU?**

After graduation I took a semester off then moved to San Antonio, Texas because I was accepted to the University of Texas at San Antonio. I was fortunate enough to stay with family until I got on my feet. Then a job change moved me to Austin, Texas.

Currently, I am attending the University of Texas at Austin finishing up my Master's degree in Health Behavior & Health Education, with a Native American and Indigenous Studies portfolio. I will graduate in May 2015. I'm considering applying for the Ph.D. in the same program -- which would be great!

My research examines coping strategies and historical loss in Native communities. My ultimate goal (my "calling") is to incorporate preventative health/health promotion into Native communities. I thought that I would want to be designing and implementing programs; be in the thick of things. However, I noticed my path brought me to opportunities to do research and possibly pursue teaching for a period of time. In the bigger picture I can see how that will work out to benefit me if I would like to do program design/implementation in the future.

It's strange how things work out. Four years ago if someone asked me "Where will you be in four years?" I would not at all have guessed here. And four years from now, I have an idea of where I'd like to be but who knows where I'll end up?

**NN: What is your favorite NMU memory?**

That's a difficult question. I'll give you two. 1) Marquette itself. Going to NMU allowed me to explore Marquette and learn to appreciate the pristine environment -- Presque Isle, The Lakeshore drive, Sugarloaf, fresh water, Portside, Donckers -- these are all things you take for granted until you move across the country. 2) The Native American Student Association, and the people I was lucky enough to meet and the activities I was fortunate enough to take part in; College Prep Medicine Wheel Academy, powwow, Native Heritage Month, and Native American Student Empowerment Initiative workshops.

**NN: Do you have any memories tied to Jamrich Hall you would like to share?**

I remember that Jamrich Hall offered free movies on campus and I went to see one, though now I can't remember which movie. I also remember that the Center for Native American Studies offered a film series for Native Heritage Month and brought former Reverend Kevin Annett to campus. He spoke in Jamrich Hall, and my mom was in town to see his documentary *UNREPENTANT* and him.

**NN: Picture yourself as a freshmen at NMU again, if you could give yourself advice based on what you know now... what would that advice be?**

I don't know that there is anything that I would change about my four years at NMU. Any advice that I would give to my 17-year-old self might change the circumstances, and without all of those experiences I would not have learned and become the person I am now. Wait...Get better grades. That never hurts anyone.

**NN: Who, at NMU, was influential in your academic or personal choices?**

There are a couple of people I would like to thank for the tremendous opportunities and wealth of knowledge they provided for me; even though they might not have realized it at the time. First, April Lindala with CNAS. There are many reasons I look up to her including her strength and leadership as Native woman. Second, Barb Coleman and Patty Hogan with the HPER department. Both of these women were very inspirational in the way they taught and the enthusiasm they had for teaching and guiding their students.

Lastly, Mowey Mowafy whom I know is no longer with NMU. He was a very tough professor but because of that, he made you realize you were capable of more, even if you didn't believe you were.

**NN: What advice would you give NMU students today? 7 things.**

- Don't be lazy. Get outside. Don't settle. Ask questions and find the answers.
- Read and write. Words define us. They are our past, present and future. Read about the past to learn about the future and help you live in the present. Think critically and ask questions. Read, read and read some more. We are in our cognitive prime in our 20s and around the 30s our cognitive abilities begin to decline. The more information we take in earlier the better off we could be. I recommend starting with the books *Strengths Finder 2.0* by Tom Rath and *The Alchemist* by Paulo Coelho.
- Travel. Our education can get us far, but practical skills and embracing experiences can lead to a very fulfilling life. Unfortunately I have not been able to do much of this one up to this point in my life, but I'm determined to see lots of places.
- Through your actions, always try to help others. At the end of your life you will want to look back and know that your life positively affected others.
- Make a bucket list. Doesn't have to be a bucket list, but set goals and update them regularly. Research shows that if people write down goals, and share them with others, they are more likely to accomplish them.
- Say yes a lot, but learn to say no. Also, learn to be comfortable with delayed gratification. I feel that this one is particularly important as technology and information continue to progress at the rate that they do.
- Discover your passion and live it. And spend time discovering yourself.

**NN: Anything you would like to add?**

I am always interested in connecting with others about anything and everything. If readers would like to connect, I can be found on Facebook and LinkedIn. Just search Charlee Brissette.

*Left to right: April Lindala, Charlee Brissette and Kyle Bladow at the Native American Indigenous Studies Association's annual conference.*





## Farewell to NMU faculty

By April E. Lindala

It is time to bid *baamaa pii* (see you later) to multiple NMU faculty who decided to take an early retirement (offered by the NMU Board of Trustees recently). Out of the 36 faculty across the NMU campus who have agreed to this early retirement, several will be missed by the Center for Native American Studies (CNAS).

First, Dr. Michael Loukinen (Sociology/Anthropology) has been the long time director of Up North Films. Many of his works have concentrated on the Anishinaabe people of the upper Great Lakes region. He has one film on Native and Métis fiddlers entitled, *Medicine Fiddle* and six films about the Lac Vieux Desert Band of Lake Superior Chippewa including *Manoomin: Ojibwe Spirit Food*. These works will be used in NAS courses for a long time to come.

Second, Dr. Russell Magnaghi (History) has been packing up his office for some time (he has generously donated books and materials to the CNAS resource room). Dr. Magnaghi created and taught HS 233 History of the American Indian for decades. This course has been part of the NAS minor faculty since its inception in 1991.



Dr. Michael Loukinen



Dr. Russell Magnaghi



Dr. Elda Tate

Third, Dr. Elda Tate (Music) has been teaching at NMU for 45 years surpassing most of her faculty peers, if not all of them. Dr. Tate created and taught the course MU 325 World Music: Native American. This has been an extremely popular class over the years. Students speak very highly of it. They leave with a new skill; to play the Native flute. Her own Native flute performance has been enjoyed by many over the years at NASA's First Nations Food Taster.

Additional retirees who have made an impact on CNAS include the following:

- Dr. Steven DeGoosh (EEGS) served on the CNAS Faculty Affairs Committee (FAC);
- Dr. Don Faust (Math) served on CNAS FAC;
- Dr. Linda Riipi (Clinical Sciences) was part of the College Prep Medicine Wheel Academy;
- Dr. Terrance Seethoff (Math) served as Dean of the College of Arts and Sciences.

Chi miigwech (great thanks) for your service. We will miss you.

## Meet Jamie Kuehn

The Center for Native American Studies is pleased to welcome Jamie Kuehn to the teaching team.

She will be teaching a section of NAS 204 Native American Experience this fall.

Jamie earned her Bachelor's degree in English with a Native American Studies minor from Northern Michigan University in 2002, and her Master's degree in literature from NMU in 2004. Her main areas of emphasis throughout her graduate studies have been in post-colonial and Native American literatures.

Currently, Jamie is a doctoral student of Women's Literature and Spirituality from the California Institute of Integral Studies in San Francisco, where her focus is the sacred dimensions of ancient oral and written traditions.

Jamie's personal interests revolve around her two children: Jessee David and Jasmine Victoria while her academic interests include archetypal mythology, eco-feminism, embodiment practices as pedagogy, and comparative literatures. Jamie has presented research at several national academic conferences and her research has been published.



# Fall Semester Courses in NAS

## NAS 212 Mich./Wis. Tribes, Treaties and Current Issues (4)

Monday and Wednesday mornings with Marty Reinhardt.

## NAS 295 Special Topics: Warrior Games (1)

Friday afternoons with Marty Reinhardt.

Outdoor play required. Meets September 5, 12, 19, 26.

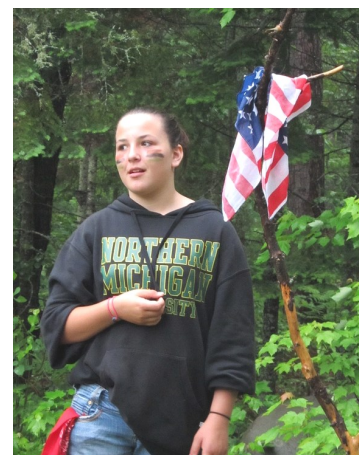
## NAS 340 Kinomaage: Earth Shows Us the Way (4)

Saturdays and one weekend with Aimée Cree Dunn.

Required field trips. Transportation provided.

## NAS 422 American Indian Humor (2)

Tuesday evenings with Grace Chaillier.



Get outside to play Warrior Games (and get credit for it).

**Consider a minor in Native American Studies (NAS)!**

**Many NAS courses meet Liberal Studies and World Cultures graduation requirements.  
For more information, contact the Center for Native American Studies at 906-227-1397.**



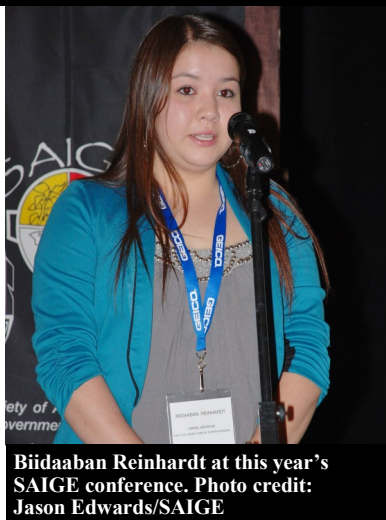
## NMU Ojibwe Student Attends SAIGE Conference

By Biidaaban Reinhardt

Boozhoo! You want to know what I did this past June? I became enlightened. Not in the sense that most people think of; I did not go on a spiritual journey. Instead, I was awarded one of 30 scholarships to attend the Society of American Indian Government Employees (SAIGE) conference in Albuquerque, New Mexico in June and it changed my whole mindset about what is my generation is doing for the future.

The entire process of getting to SAIGE was stressful. I had heard great things about this conference, however, so I made sure to take my time with the essay writing process in order to make it the best I could before turning it in. I received word back a few weeks later that I had been one of those chosen to receive a scholarship. I was ecstatic, and ran around telling everyone! Leading up to the conference was going great until the day before, when it hit me that I would be flying across the country by myself for the first time. This turned out to be the opposite of a problem. It actually helped me practice meeting new people and making connections during my long flights sitting next to strangers.

The first day was by far the best...well for those of us in the Science, Technology, Engineering, and Math (STEM) fields: the Youth Track was granted access to tour Sandia National Laboratories the highlight of my time at the SAIGE conference. It was a long day that included a tour of the solar panels that were located outside in the scorching New Mexico heat. Many of the students at this conference were from the Southwest region, but there were a few of us from the North (absolutely not okay with the heat). Three of the tours concentrated on solar energy and the different ways that they were going about harnessing it, and the other one is what caught my attention: the robotics lab. I could have spent the entire time for the tours in this one session, and in fact my many questions caused us to run out of time for the whole thing. These



Biidaaban Reinhardt at this year's SAIGE conference. Photo credit: Jason Edwards/SAIGE

tours are not open to the public, so I guess I will just have to acquire an internship at Sandia in order to finish my questioning.

One presenter at the SAIGE conference stuck out to me. He went by the name of Chako. His words spoke to me and I carry them today. It was the third day there and we, as the Youth Track, had already sat through and participated in many leadership training courses.

Chako, however, stuck out to me not only because he was near our age group, but because what he said directly applied to thoughts that have been swimming in my head for a very long time that he was able to put into words.

Of the three points that he went over that day, it was his points about mimicry versus creativity that moved me to bring out the video recorder on my phone. What I managed to record and play back later struck a chord with me, *Rather than really being creative, (students) look at the past examples and what everyone thinks they should do. They*



Above: Chako. Photo credit: Jason Edwards/SAIGE

*look at all the examples and try and fit into the mold. That's just how business is and our tribal government leadership. Things just follow the normal route, but what it really takes to be strong leader is that creativity where you are not just trying to go with the flow not just submitting, you are actually thinking. In our tribes, that is how we expect people to think all the time. You don't have to be the chief, you could be just a little person. That's how you are expected to be, you are not expected to just do what you are told. It is up to you to figure it out. Do it and see what works.*

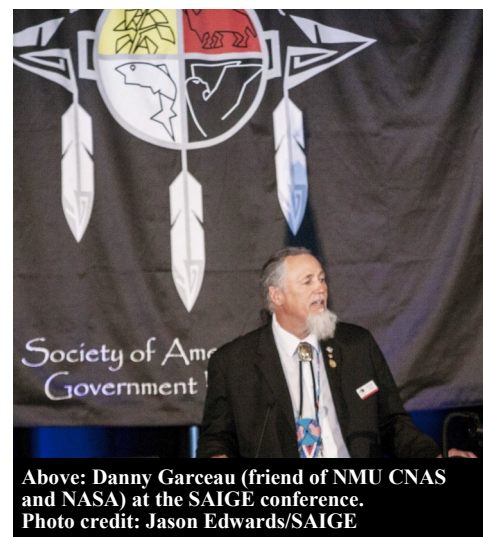
— Chako. SAIGE Presentation. June 11, 2014

I came into the conference with the intention of using the information gained to decide if government work is right for me. As a student pursuing a degree in the field of physics, I found that I would be a



good asset to nearly every branch of the government. Personally, however, I learned that I may not be suited for a job in that particular sector. That was the sole purpose of my going to this conference, and although I decided that I wouldn't be cut out for a job such as that, I learned plenty of other valuable lessons from this conference. One lesson I learned for sure is that connections are important. Every presentation that was given to us stressed the importance of connections in the workplace, both professionally and personally so that one will always have someone to contact whenever they may need it. Getting awarded the opportunity to attend the SAIGE conference was one of the greatest events that could have happened to my mind. It opened my eyes to see that I am not alone in the realm of Native American women in the STEM fields, and there are plenty of us that are striving to better ourselves with higher education while still maintaining a connection to our culture. The people I met at this conference I know would help me out if I ever needed it.

Chi-Miigwech to those on the SAIGE committee and everyone who helped me along on this journey to Albuquerque, New Mexico to attend this SAIGE 2014 conference!



Above: Danny Garceau (friend of NMU CNAS and NASA) at the SAIGE conference. Photo credit: Jason Edwards/SAIGE



## In the Footsteps of Custer - A Native Artist's Journey includes visit to NMU

By April E. Lindala

On July 7, First Nations artist Christopher Olszewski parked his 2005 Pontiac Montana in front of the DeVos Art Museum on the NMU campus and covered it with a vinyl car cover. Professor Olszewski, originally from Detroit is now teaching in Savannah, Georgia at the Savannah College of Art and Design. He has been on a journey retracing General George Custer's life from his childhood home in Monroe, Michigan to his death at the Little Big Horn in Montana. Olszewski presented on his work entitled "In the Footsteps of Custer."

CNAS faculty member Grace Chaillier observed, "A good size group of mostly African American high school students from Detroit joined us for the video slide presentation that Chris uses, along with his on-going humorous verbal commentary and explanation, which held all of his audience's attention."

Through his project, Olszewski explores his theories about cultural identity and contemporary images of Native peoples. Art and Design faculty member Kristine Granger commented on the presentation, "I thought that how he went about explaining these ideas of appropriation and how engrained they are whether it be vehicles or placements or even sports, how that appropriation is there and so easily accepted. Being given those two worlds Chief Pontiac and then Custer and then helping people put them together and understanding how that appropriation works and how it becomes acceptable."

The audience was invited to draw or write on the "skin" or surface of the covering on the vehicle. Audience members were encouraged to reflect on the meaning and history of Pontiac, a leader within the Native community in the Great Lakes region (whose name was later appropriated for the name of a city in Michigan and subsequently appropriated by General Motoes as an automobile icon).

Granger reflected further, "I really liked how he was dealing with this notion of skins, because he called what he covered the car with a skin. To me, I almost had a visceral response to that. It showed me how that term can be used in such different ways because we know historically skins and being skinned and that negativity that really like hits you. But then also understanding this idea of skin and painting the

exterior using it as a canvas. So I liked that dichotomy and how that brought that together still on such a visceral level."

Chaillier commented on drawing on the skin on the vehicle. "As I walked to the vehicle, the Detroit students and others, markers in hand, were already circling the skin-covered van. Kristine [Granger] asked me if I was going to add something and I replied in the affirmative. I explained that I planned to write 'Should we cuss Custer?' I found a perfect open area to add these words and did so in red marker."

When asked how she may incorporate some of Professor Olszewski's message in her classes, Granger responded, "I thought about it immediately. I teach AD 270 Social Aspects in Art and I know I will use this. I speak a lot in the course about ideologies and how we look at those and privilege coming from a place of privilege and accepting those. And then I try to get students to understand that notion of privilege because some don't even think about it."

Granger explained how following the presentation she, Olszewski, and others took part in an art-in-action response. "One thing that has bothered me since I've moved to this community was the use of 'redmen' for the Marquette Senior High School and it is something that I've advocated against. So I thought that was the perfect place to take his vehicle and place



First Nations artist Christopher Olszewski, a professor at the Savannah College of Art and Design. Photo: Chris Olszewski.

underneath the moon. To me that was empowering. To me that was showing the importance of this dichotomy and this disgusting use of appropriation."

Granger further added about the experience, "This is a great way to address...or attack the situation. It needs to be attacked because it is so prolific everywhere within the U.S. right now and other places, but we really need to look at this and change. We need to make change. I think through our conversation and doing this here in Marquette he [Professor Olszewski] said it had

changed his way of how it had opened up for him a new way in which he was going to deal with this."

This presentation was a collaborative effort between the NMU Center for Native American Studies and the DeVos Art Museum on the NMU campus.

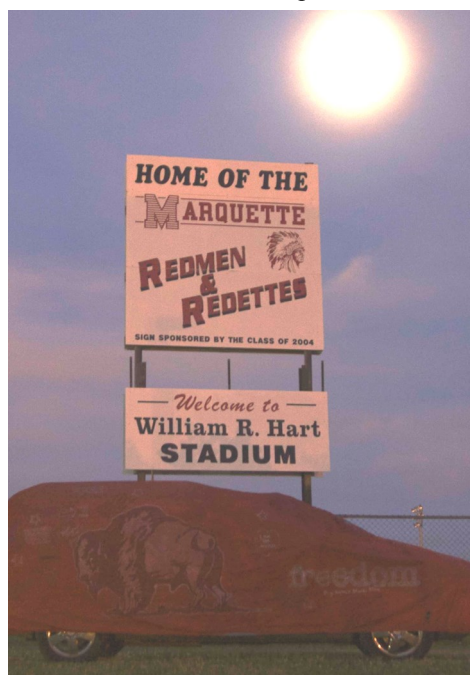


Audience members draw on the skin on Olszewski's vehicle. Photo credit: Candi Inc.



Audience members draw on the skin. Photo credit: Candi Inc.

it next to that. And so we went and we used a truck to illuminate the 'redmen/redette' sign. We took the vehicle and we photographed it





## Mikwendaagozi - To Be Remembered Reception

Anishinaabe News [NN] interviewed Kristine Granger of Rock Street Community Darkroom about the Mikwendaagozi - To Be Remembered reception held on July 11 at the Oasis Gallery in Marquette. Photographs from tribal youth were artfully displayed at the gallery throughout the month of July. Granger, who is also a faculty member at NMU, facilitated the photography lessons for the tribal youth last summer.

### NN: What was your impression of the reception?

Granger: I am extremely proud and happy to have been a part of this project. And I'm so proud of the students. I was extremely excited so many people came to the reception. And to find out that people had come all of the way from Baraga. Friends of other curators brought friends visiting from out of town and one was teaching at Oneida College. It showed me how connected it can be and how powerful it can be. I was really excited to see how proud the students were about their work. They were taking photographs by their work. That is empowerment. They were just so excited. You could just tell. They dressed up and they were so adorable getting their photos taken with family members. They also really enjoyed to see their photographs, not just up on the wall, but each student had a framed photograph. It brought it full circle for them. It was this honoring of their work.

### NN: It was a great turnout then?

Granger: It was one of our highest numbers of people for a reception at the Oasis. It was really well attended. I was very happy to see the City Mayor and manager

come. I keep thinking about the people who traveled from Baraga to be there. Not only the support financially (from the tribe) but the support that I've seen throughout a year later means a lot to me. So I do say miigwech. Things that mean so much to me in my heart, things that are important to me...being able to educate being able to teach art...all around that...to share art, to talk about art...things important for me dear to my heart, I feel honored.

### NN: How valuable is art in relation to social change?

It is invaluable. We are the storytellers, we are the history makers. We tell the history of what it actually is. We give visual evidence, we give oral evidence we give tangible evidence to what existed at that time. Through art, we can change, we can make change. Change is hard. I see it with students, they don't really want to hear and it is difficult for them. They realize they are on sand rather than on solid ground. That sifting change gives way to slip, but it also gives them growth. Even some of the most hesi-

tant in my classes at the end have said thank you.

NN: We thank you, Kristine.



Left to right: Lili Masters, Colin Van, and Alyssa Van. Both young women participated in the photography workshop last year.



Reception guests enjoy the work of Sherri Loonsfoot-Aldred, NMU student and community artist who painted the new sign at Presque Isle Park. The project last summer centered on her creating the painting at the beloved park in Marquette. Books were published featuring the photographs of the youth as well as a brief history of the island. The project was a collaborative effort between the City of Marquette, the Keweenaw Bay Indian Community, the NMU Center for Native American Studies, Moosewood Nature Center and the Rock Street Community Darkroom.

## Woodland Sky Native Dancers featured at Hiawatha Music Fest in Marquette



1

The Woodland Sky Native Dance troupe was recently in Marquette for the annual Hiawatha Traditional Music Festival held at Tourist Park. Enjoy the photo gallery of this amazing dance demonstration.

- #1 - Albany Potts demonstrates the male traditional dance at the youth tent.
- #2 - The dance troupe on the main stage with emcee, Brooks Boyd and singer, Dylan Jennings.
- #3 - Adrian King, a male fancy bustle dancer busts a move at the youth tent.
- #4 - Shane Mitchell and Brevin Boyd, two male traditional dancers perform on the main stage.
- #5 - Michelle Reed and Shane Mitchell start off a two-step in the pines.
- #6 - Summer Cohen and Michelle Reed perform a team jingle dress dance.
- #7 - Shane Mitchell on the main stage. How low can he go?
- #8 - Linda Cohen demonstrates the women's traditional dance at the youth tent.



2



## Woodland Sky Native Dancers Photo Highlights



The Woodland Sky Native Dance Troupe. Members hail from Bad River, Lac du Flambeau, and Crandon, Wis. NMU graduate student, Summer Cohen, was part of the dance troupe.





## Trip to Hannahville powwow for NELI students

By April E. Lindala

On Saturday, June 21, the Center for Native American Studies, the Office of International Programs, and Northern's English Language Institution (NELI) collaborated to make it possible for NMU

students to take a trip to the Hannahville Indian Community for the annual Great Lakes traditional powwow. Only a handful took advantage of the opportunity, but the trip was enjoyable for those who did.

José Andrés Miño (who works in the Dean of Students office as a graduate assistant) commented on the special nature of the day itself, "June 21 is the second most celebrated event by my people in the Andes. In Ecuador, Bolivia, Perú, and parts of Argentina and Chile, the event is called *Inti Raymi* or "the Celebration of the Sun". When it was banned by the colonizers at the time of their invasion the people of the land and elders celebrated it in secret. The religious beliefs of the intruders did not allow them to understand that it was not that the People of the Andes were praising the sun; The European pride and narrowness was blind in seeing that the People were paying respect to "the One behind the sun, the One that sustains the heavens", the "Pachakamac" or universe. The invaders did not care to ask. And if they knew, they did not want to give credit for it. *Inti Raymi* is a celebration of harvest. *Inti Raymi* is a dance and a community reunion to give thanks to the Universe and the Sun for the fruits of the land as well as the spiritual favors." Having the opportunity to take this trip on this day was indeed



special. I shared that some communities with in Anishinaabe territory will hold (non-public) ceremonies during this time as well. As we gathered in the parking lot of Whitman Hall something remarkable happened.

Jose recalls, "As we were sharing thoughts and getting to know each other, a young starling decided to join us. It flew in to my hand, then my shoulder, and even wanted to get in the van, as if he wanted to come with us to the powwow. (see photo above) It was a great start for a day of learning, sharing, eating good food, and experiencing something different."

We left NMU a bit later than expected, but on our drive we saw cranes and other U.P. wildlife. Some of the group hoped to see a moose, but I shared that moose were usually spotted to the west of Marquette (we were going south). We engaged in great conversations and culture sharing while traveling.

Upon arrival we learned that due to the weather, grand entry started at 2 p.m. instead of 1 p.m. This allowed us to walk among the welcoming vendors and talk with them about their items for sale as well as about the culture. We also enjoy some warm wild rice casserole and corn soup (fitting since it was cool for June).

Tiffany Comfort, who helped to plan the trip, commented, "The NELI program enjoyed our cultural experience at the Hannahville powwow! It was interesting to not only see the

various elaborate outfits, watch the dances and listen to the musical presentations, but also understand more about the community. For example, when the eagle feather fell to the ground, the emcee explained the significance, which we then valued through the retrieval ceremony."

NELI students took part in the trip as part of an assignment to help them with their learning of English. However, the experience helped them to see living traditions of the Potawatomi. Tiffany observed, "Trying the delicious food and browsing the vendors' products added to our understanding of and appreciation for the Native American culture."

Jose shared, "The powwow reminded me that our ancient cultures are still alive, and that even after having endured many hardships, there is a strong and dedicated community that wants to keep the ancient traditions alive."

Tiffany further commented, "Most of all, I am delighted to see that traditions are being carried on by new generations." We are as well, Tiffany. A big miigwech to all of those who made the trip to Hannahville. It was a day to remember.



Above left to right: Tiffany Comfort (NELI instructor, Dinara Fisher (NELI instructor), Audrey Mwamba (from the Congo) and April Lindala. Photo above left: José Andrés Miño (from Ecuador) with a new feathered friend.

## NAS 422 American Indian Humor Fall 2014 Semester - Two Credit Course

Course meets Tuesdays from 5:00 p.m. - 6:40 p.m.

Instructor Grace Chaillier

*Prerequisite of NAS 204 or instructor approval.*

Through films, poems, essays, music lyrics and short stories American Indian Humor exists to balance the amusing with more solemn aspects of why joking and comedy are so vital to North American indigenes.



Image from *Raccoon and Crawfish an Oneida Legend*  
<http://www.raccoonandcrawfish.com/>

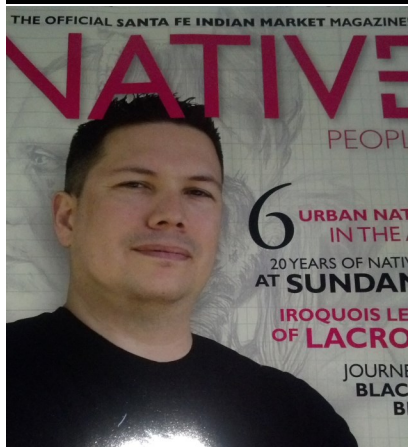
**Contact Native American Studies to learn more about the Fall 2014 semester offerings.**

**Phone 906-227-1397**

**URL [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)**



## In More Art and Creativity News



Some of you may remember American Indian artist **Chris Pappan** (photo left) who visited NMU for the 2013 UNITED Conference last September. Pappan, who currently resides in Chicago, is featured on the cover of the most recent issue of *Native Peoples* magazine! Way to go Chris!

**Amanda Weinert** recently graduated from NMU with a degree in Art and Design and a minor in Native American Studies.

Weinert, who was also employed with the Center for Native American Studies during her years as a student, was often a contributor to the *Anishinaabe News*. Weinert's original creative works (pictured left) were featured at the annual Senior Exhibition for graduating art and design students. The display and reception were at the DeVos Art Museum with the reception held the day prior to graduation. Amanda is pictured above with multiple photos of her artwork to the left. Weinert is now employed with the Marquette Food Co-op. Congratulations Amanda!



Students from the **NAS 224 Native American Beadwork Styles** course handed in their portfolio of work at the end of April. Students were able to make a variety of items, but the capstone project for the course was completion of one moccasin. April Lindala created the course as a way to introduce Native American Studies to students who might not otherwise consider the discipline, but also because she loves the art form. In addition to skills related to beadwork, students learn about issues of identity, laws and policies related to American Indian art, and geographical relationships to beadwork.



*Indian Country Today's* Vincent Schilling recently published a special feature piece entitled, "Rez Puppies! 11 Adorable Rez Pup Photos from All Over Indian Country."

One of the featured rez pups was Copper, a truly adorable beagle (see above) owned by KBIC Associate Judge Violet Friisvall-Ayres and Jason Ayres (CNAS faculty and NMU graduate student respectively)

*ICT* reports that Copper is a 3-year-old rez pup from the L'Anse Indian Reservation (Keweenaw Bay Indian Community) in Zeba, Michigan. *ICT* commented that Copper looked "...pretty distinguished" in his photo. Congratulations to Copper and family for this distinguished recognition.

The *Anishinaabe News* is dedicated to featuring Native American-related news, perspectives, and artwork.

We are soliciting news articles, reviews and sports stories. Additionally we are seeking original artwork, poetry, and flash fiction for publication. We are accepting submissions until Tuesday, October 7 for the first fall issue.

The *Anishinaabe News* is a student-run publication by the Center for Native American Studies at Northern Michigan University.

The paper was founded in 1971.

Visit [www.nmu.edu/nishnews](http://www.nmu.edu/nishnews) to read our submission guidelines, see past issues of *Anishinaabe News*, and to subscribe.

Miigwech (thank you)!

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editorials do not necessarily reflect  
the opinion of *Anishinaabe News*,  
the Center for Native American Studies  
or Northern Michigan University.

When submitting a letter, it must  
be signed with a return address.  
We will consider requests for anonymity.

## Iroquois Nationals Take Bronze Medal

If you visit the Iroquois Nationals team's web page, you will learn that the Iroquois (also known as the Six Nations) are the originators of the modern day game of lacrosse. It is believed that the game has been in existence as early as the 12th century. It was not only a sport, but was played as a spiritual endeavor to give thanks.

The Iroquois Nationals have a lot to be thankful for recently. Since being admitted to the Federation of International Lacrosse World Championships in 1998, this is the first year they stood on the podium to accept the bronze medal after defeating Australia 16-5 at the 2014 World Lacrosse Championship



in Commerce City, Colorado (although, they have come very close several years). This year's championships were held from July 10-19 with a record 38 nations participating in 142 games. Playing against such nation state teams such as the USA, Canada, England, and Australia. The Iroquois Nationals were the only Native Nation on the roster.

According to Denver 9 News, who interviewed team member Zach Miller, the team did not play in the previous tournament, which took place in Manchester, England in 2010, because the country would not recognize the Iroquois Nation passport.

The Iroquois Nationals team still takes the time to bless the field in a traditional way prior to starting their games. Congratulations to the Iroquois Nationals!!

Photo credit: Patrick E. McCarthy/Newday/AP

## Most Valuable Player! Schimmel is Unstoppable.

WNBA rookie, Shoni Schimmel, was voted on to the Eastern Conference All-Star squad and selected for the first team. Schimmel, who plays for the Atlanta Dream helped her team with an amazing victory. The East won in a 125-124 showdown in overtime with Schimmel contributing a total of a record-setting 29 points with seven three-point shots (also a record). Additionally she had eight assists -- more than anyone else during the game. Because of her aggressive playing on the court, Schimmel received the MVP trophy following the All-Star game. Congratulations to Shoni Schimmel.



Photo credit: AP Photo/Matt York.



## John X. Jamrich Hall - The Old and The New.



In addition to the change in leadership and faculty at NMU, there is a significant change in landscape on the NMU campus.

For those of you who have not heard, the John X. Jamrich lecture hall has been torn down following the construction of a new Jamrich Hall (see building with the clock). Here are two photos documenting the change from one Jamrich Hall to another.

*Nish News* wants to hear from students and alumni about these changes on campus. Send your comments to [nishnews.submissions@gmail.com](mailto:nishnews.submissions@gmail.com) by October 17.



## NMU Visits GLIFWC Camp!

April Lindala (Center for Native American Studies) and Susy Ziegler (Earth, Environmental and Geographical Sciences) traveled to Sidnaw, Michigan for the annual Onji-akiing (from the Earth) summer program for youth.

The two were invited by the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) to be part of the Career Day activities. Approximately fifty youth from multiple states were in attendance. Lindala and Ziegler answered multiple questions from several campers.

Ziegler was also able to meet three NMU alumni who now work for GLIFWC (all of whom graduated with the Native American Studies minor). Two of the alumni, Heather Naigus and Holly Berkstresser, graduated with degrees from the EEGS (formerly Geography) department. The third alum, Matt Kniskern, graduated with a degree in Zoology. Lindala and Ziegler were also invited to enjoy a fantastic lunch which included wild rice and fish.

Ziegler commented on how polite the campers were and how they all listened carefully. Lindala was surprised that one youth participant was wearing an NMU hoodie. The camper, who was from Kansas, had Marisa VanZile (recent NMU graduate) for a counselor at last year's GLIFWC program. Marisa gave the camper her NMU hoodie (how sweet!). This year, NMU graduate Amanda Weinert and NMU sophomore Daabii Reinhardt were counselors at Onji-akiing.



In late April, graduating Master of Fine Arts student, Gabe Waskiewicz gave a reading of his original



works as part of his graduating class from the English department. Waskiewicz was the first graduate assistant hired in the NMU Center for Native American Studies with his primary responsibility

being editor of this newsletter.

*Anishinaabe News* caught up with Waskiewicz at the recent Baraga powwow. He is doing well, especially now that his 200+ page thesis has been submitted.

Waskiewicz is credited for introducing the sports section to the *Anishinaabe News*. We look forward to hearing from him as he moves forward with his career. Baamaa pii/ See ya' later Gabe!





## *Anishinaabe News*

c/o Center for Native American Studies  
Northern Michigan University  
1401 Presque Isle Avenue  
Marquette, Michigan 49855

# UNITED Conference 2014

*Uniting Neighbors in the Experience of Diversity*

Sunday, September 28 - Wednesday, October 1, 2014

## Rabbit Island Artists on Sunday, September 28

3:00-4:30 p.m. Great Lakes Rooms, University Center, NMU campus

Reception at 5:00 p.m. DeVos Art Museum, NMU campus

This exhibition includes work by the collaborative group Waboozaki: Dr. Dylan Miner (Metis, East Lansing, Michigan), Dr. Julie Nagam (Anishinaabekwe-Metis, Toronto, Ontario), Dr. Nicholas Brown (Iowa City, Iowa), and Suzanne Morrisette (Cree-Metis, Toronto, Ontario).



## Dr. Jill Doerfler on Tuesday, September 30

10:00-10:40 a.m. Great Lakes Rooms, University Center, NMU campus

Dr. Jill Doerfler joined the Department of American Indian Studies at University of Minnesota-Duluth in the fall of 2008. She grew up on the White Earth reservation in western Minnesota. Earning her B.A. in History from the University of Minnesota-Morris and Ph.D. in American Studies from the University of Minnesota, her areas of focus were literature, historiography, and politics.

For more information visit [www.nmu.edu/united](http://www.nmu.edu/united)





# Anishinaabe News

Fall 2014 Volume 10, Issue 1

## Native Voices at UNITED Conference



NMU recently held its 9th annual UNITED (Uniting Neighbors in the Experience of Diversity) conference. This year's conference planning committee was chaired by Dr. Amy Hamilton (*photo left*) of the NMU English Department. This year, UNITED featured four distinct presentations relating to Native American Studies. In cooperation with the DeVos Art Museum, the UNITED conference kicked off with the Rabbit Island panel presentation. Rabbit Island is located in the Copper Country region of Michigan's Upper Peninsula. This past summer six artists took a residency on the island to further their own artistic endeavors.



Four artists -- Dr. Nicholas Brown, Dr. Dylan Miner (Métis), Suzanne Morrisette (Cree-Métis), and Dr. Julie Nagam (Anishinaabekwe-Métis) -- worked as a "temporary collective known as Waboozaki" in which three First Nations artists and one scholar who teaches in Native American Studies spent time on Rabbit Island together to create a re-mapping of the island from an Indigenous perspective. In addition to creating original art (which was on display at the DeVos Art Museum in September), each one of them had to write about their experience. In the photo above, Dr. Miner is reading from the companion essays featured in a catalog entitled, Rabbit Island 2014 Residency Exhibition (the catalog also includes photos of the artwork from the exhibition).

Dr. Jill Doerfler (White Earth Anishinaabe) is the current director of Native American Studies at the University of Minnesota-Duluth (*see photo right*). Dr. Doerfler's presentation was entitled, "Intersections: Identity and Tribal Citizenship Among the White Earth Anishinaabeg." Her presentation really spoke well to issues of blood quantum, Indian identity and citizenship. She provided many examples of questions posed to individuals as well as their responses (most often the responses were rather clever and humorous). Dr. Doerfler was able to take a tour of the Center for Native American Studies and she commented on how she will work to incorporate some of our ideas (specifically the tribal flags display in Whitman Hall) at Duluth.



Aimée Cree Dunn, of NMU's Center for Native American Studies, presented "Belonging to Land: A Seventh Fire Project Presentation." This multi-media presentation spoke to the tenets found in multiple Indigenous philosophies in relation to the environment. Aimée spoke on the concept of civilization, the practice of consumption and the impact of industrialization. She also spoke of the relationship with the wilderness and included prophecies of the spider web to the Hopi people as told

(continued on page 2)



Levi Warnos

Aanii, my name is Levi Warnos. I'm the new Graduate Assistant at the Center for Native American Studies (CNAS) at Northern Michigan University. I was born in Petoskey, and raised in East Jordan, Mich. It's a small community, always home to say the least; I like to joke that I'm an "Adopt-A-Yooper" by lineage and self-design -- I have family roots to Wakefield and Calumet, though much of my family in the generation above me moved for the Motor City boom. I moved to Marquette after my senior year of high school in 2009. I graduated from NMU in December 2013 with a Bachelor's of Science degree in English and a Native American Studies minor.

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### Inside this Issue

NASA Officers Named

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Student Voices

\*

Michigan Native  
Artist Receives Award

\*

And much more



## Native Voices at UNITED Conference

(continued from front page)

by the late John Mohawk (Haudenosaunee). Her presentation also featured a mix of Indigenous voices on video including the late Walt Bressette, activist John Trudell and Keweenaw Bay Indian Community tribal citizen Charlotte Loonsfoot. Aimee often mentioned that even though these were serious issues, humor could be infused in the conversation and some of the videos presented offered a note of humor and irony.

Dr. Martin Reinhardt (Sault Ste. Marie Tribe of Chippewa Indians), assistant professor at the Center for Native American Studies presented and Tom Biron (Sault Ste. Marie Tribe of Chippewa Indians) performed at the UNITED conference. Their presentation title was

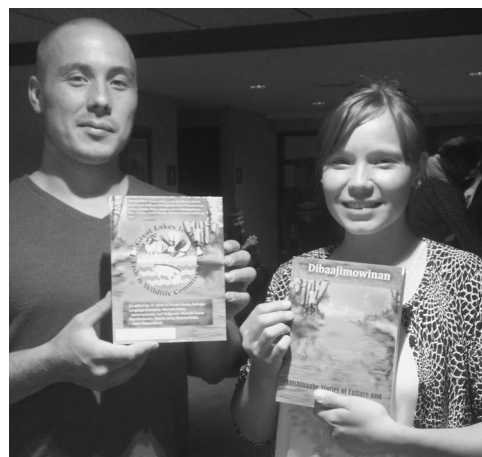


“Nagamowin miinwaa Kinomaagewin: Singing and Teaching about Native American Issues” and featured several original songs composed by Dr. Reinhardt. He shared booklets of his songs with the audience.

Lyrics addressed both historical and contemporary issues of Native America. The audience was encouraged to join in and jam with

Dr. Reinhardt who sang and played the hand drum and Tom, who played the electric guitar.

If you were unable to attend any part of the 2014 UNITED conference, you can view recordings at [www.nmu.edu/UNITED](http://www.nmu.edu/UNITED).

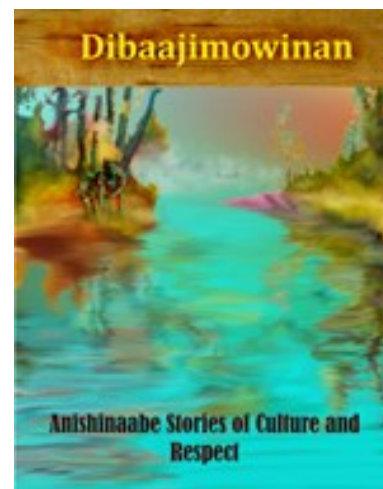


Don't miss the Marquette book release and storytelling session in celebration of *Dibaajimowinan: Anishinaabe Stories of Culture and Respect* published by the Great Lakes Indian Fish and Wildlife Commission (GLIFWC). It will be held on Saturday, November 8 beginning at 6:00 p.m. at the Zero Degrees Gallery, 525 N. Third Street, Marquette.

Siblings Levi Tadgerson and Leora Lancaster (pictured above) were interns on the project at GLIFWC. The book took three years to complete. *Dibaajimowinan* has been released at 11 tribal reservations affiliated with GLIFWC, but has not yet circulated “off-rez.”

Zero Degrees Gallery chose to work with GLIFWC as part of the gallery's **Art Gives Back** fundraising. This partnership celebrates November as Native American Heritage Month.

Stop by and enjoy refreshments, listen to Anishinaabe storytelling and help a great cause by purchasing your own copy of the book.



*“To be born Indian is to be born political.”*

Shoshona from *Digging Roots*

### Winter 2015 Course Offerings in Native American Studies (NAS)

#### NAS 212 Mich./Wis.: Tribes, Treaties and Current Issues

NAS 212 meets the liberal studies requirement for Division IV Social Science and the world cultures graduation requirement. NAS 212 also meets the Public Act 31 requirement necessary to teach in K-12 schools in Wisconsin.

#### NAS 310 Tribal Law and Government

NAS 310 meets the liberal studies requirement for Division IV Social Science.

#### NAS 342 Indigenous Environmental Movements

NAS 342 meets the liberal studies requirement for Division IV Social Science and the world cultures graduation requirement.

#### NAS 486 American Indian Educational Law and Leadership

NAS 486 is an on-line course that meets virtually (over the internet) every other Wednesday during odd weeks (week 1, 3, 5...etc.). NAS 486 is also offered for both undergraduate and graduate level credit and has received an endorsement From the Tribal Education Departments National Assembly (TEDNA). Students will be able to experience real time conversations with professionals working at national levels of American Indian education.

For a full list of NAS courses offered in winter 2015, visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



## Native American Studies Holds Annual Open House

The Center for Native American Studies (CNAS) hosted its annual fall Open House early in the semester. This event is to give new and returning students an opportunity to meet with faculty and employees of the CNAS.

The CNAS once again paired up with the McNair Scholars Program. Director Heather Pickett was on hand to answer questions and to encourage students to sign up.

Former NMU student Joe Masters was a McNair Scholar and recently graduated with a Master's Degree in Social Work from Washington University in St. Louis, MO.

The Open House was open to all of the campus community and guests included team members from the

International Programs Office as well as the dean of Academic Information Services, Dr. Leslie Warren. Marquette area community members were also in attendance.

Also visiting the Open House was Dr. Helen Kahn's SL355-Language Development class, of which all of the students are majors or minors in Speech, Language, and Hearing Sciences.

Kenn Pitawanakwat, NMU Anishinaabe Instructor, spoke to the class (*see photo below*) about the importance of language, hearing, and certain nuances regarding interpretation and integration of Anishinaabe culture.



In front - left to right: Heather Pickett, McNair Scholars Program, talks with Nick Pond, NASA treasurer, and April Lindala, NAS director.

In back - left to right: Larry Croschere, NASA co-president speaks with Dr. Martin Reinhardt, NAS assistant professor.

The CNAS wishes everyone a successful academic year! To keep track of upcoming CNAS programs, visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans) or find the CNAS page on Facebook.



### NASA Officers Elected - Congrats!

Earlier this fall, the Native American Student Association (NASA) held elections.

Pictured from left to right, Hallie Sutton - **Secretary**, Larry Croschere - **Co-President**, Sky Loonsfoot - **Co-President**, Nick Pond - **Treasurer**, Kristina Misegan - **Vice President**.



NASA has been a registered student organization since winter semester of 1992, when it was first known as the Anishinaabe Club. In 1995, the group voted to change its name to the Native American Student Association. This semester, NASA meets Wednesday evenings at 5:30 p.m. in 112 Whitman (following Morning Thunder drum practice). NASA welcomes new members and any interested students (Native or non-Native) to their meetings.

### NASA Potluck

The Native American Student Association (NASA) kicked off the new academic year recently with a potluck gathering. The weather did not cooperate for an outdoor picnic, so NASA members, staff from the Center for Native American Studies, as well as community members gathered at the Marquette Commons. The menu included wild rice, chili, burgers, hot dogs and fish. A game of hacky sack ensued, while NMU student Jim Shelifeo and his brother, Mino, did the grilling and NASA co-president Larry Croschere fried up some fish.





## A Walk in the Woods: TEK Lessons from Waswagoning

By Aimée Cree Dunn

One of the Kinomaage experiences I most treasure is our class field trip to Waswagoning in northern Wisconsin. Not only is the Lac du Flambeau reservation (a.k.a. Wasawagoning or Lake of Torches) in the area where I grew up, but the lessons learned from both the people and the land there make each trip a gem in my personal memories.

One lesson taught on this trip is subtle. It is a lesson from the land. Although just south of our border, the pine and birch, oak and maple forests of northern Wisconsin are rich, deep, and wild – they are older forests I wish our resource extraction companies would leave here more often as well. The striking contrasts between the forests and the economies of Michigan's Upper Peninsula and northern Wisconsin are often commented on by students. For me, these contrasts show that the U.P. and her residents have remained colonized by corporate mining and logging interests from downstate, out of state, and out of country. In other words, when the U.S. signed treaties with the Anishinaabeg in the mid-1800s, the American goal was to open up the land for lumber and mining companies. With little political clout throughout its 150+ year history, the U.P. remains a resource colony for these corporate interests. And those of us who live here remain the colonized minions. A demoralized landscape creates demoralized inhabitants.

Northern Wisconsin, in contrast, is known for its spirit and successful fights to protect Mother Earth. One of the veterans of these environmental battles is Lac du Flambeau resident Charlotte Hockings. Although such heroes are not honored on Veteran's Day because their fights were not part of the U.S. military and its wars, I believe their praises should be loudly sung. With her husband, Nick Hockings, Charlotte was a major figure in the struggle that ensued over the court recognition of Ojibwe treaty rights to hunt and fish off-reservation on ceded territories. For those who know them, it is obvious that for Charlotte and Nick, the struggle has been about protecting a way of living with the Earth and about teaching others the lessons of this lifeway.

As a means to teaching others, the Hockings created Waswagoning Traditional Village. Although Nick passed away recently, Charlotte continues the



Left to right: NAS 340 Kinomaage instructor Aimée Cree Dunn with respected culture bearer Charlotte Hockings.

lessons at through educational tours of their traditional village and TEK (Traditional Ecological Knowledge) workshops. On tour at Waswagoning, there is simply so much to discover I feel as if I learn something new with

each visit. The first stop at the summer village included brief lessons on summer-oriented knowledge.

Traditional sports were discussed, including the game that inspired today's lacrosse. Charlotte taught about how this challenging game was used for both recreation and as a means to resolving conflicts as an alternative to war. She also demonstrated the manner in which traditional fish traps were used, how sphagnum moss and birchbark made good diapers, and how food gathered over the summer would be prepared and cached for the winter.

Additional stops at the wild ricing camp and the Arrowmaker's Lodge covered such topics as dancing the rice, the making of arrowheads and the straightening of arrows, and the war lance as coup stick wherein touching one's enemy and leaving him alive was considered the bravest act one could do.

Throughout the tour, Charlotte emphasized that peaceful resolutions were much preferred to violent ones; peaceful resolution, she mentioned, was not only a moral goal but also a practical one – if men are injured or killed during war, their families and villages lose people upon whom they depend for survival.

Each stop along the tour continues its seasonal themes with valuable lessons at each. For example, how many people knew winter wigwams were built with double-layered insulation and central floor heating? Are many people today learned in the skill of snaring? Do we today have rites of passage that celebrate the change to adulthood while also challenging a young person to prove their maturity and responsibility?

On this Fall 2014 visit to Lac du Flambeau, students were treated not only to a tour of Waswagoning but also to a birchbark workshop with renowned Ojibwe artist Biskakone (Greg Johnson), and a firemaking workshop with Adam of Waswagoning.



Although it was rainy and cold, we joyfully tromped out into the woods with Biskakone to harvest what he called "winter bark." Biskakone (pictured above in the tree) shared that even some elders had doubted him when he talked about this type of birchbark harvesting, but it is a valid form of harvesting. The winter bark of the wigwaasitig (birch tree) is thick and more difficult to both harvest and to work within basketmaking. However, it offers an unparalleled artistic possibility: birch bark etching. Many students took his lessons on etching to heart. After aptly following his teachings on how to make baskets (often using the lighter weight summer bark), many added etching decorations to their baskets making works of art of which they all were rightfully proud.

All three of the teachers we had gave of themselves in ways I don't think any of us will forget. From the vast knowledge and gentle philosophies of Charlotte, to the lessons of the need for a balance of strength and gentleness with Adam's fire making, to Biskakone and his teachings leaving us feeling dipped in the magic of the woods and the many gifts it offers, we each left with valuable lessons not only in practical skills but also in philosophies of how to live with the land, how to learn from the Earth.



NAS 340 student, Trevor Marquardt completes multiple birchbark etching projects.

For more photos from the Waswagoning trip, visit pages 8 and 9.



## Those Who Stood With Us

The Center for Native American Studies (CNAS) is hosting a farewell celebration to honor the scholarship and service of notable NMU faculty who have announced their retirement: Dr. Elda Tate, Dr. Russell Magnaghi, and Dr. Michael Loukinen.

The Gaa-bi-aasibwe-taage-jig celebration is to recognize the numerous contributions to Native American Studies at Northern Michigan University by these faculty.

Gaa-bi-aasibwe-taage-jig translates from Anishinaabe to "those who stood with us."

This event is free and open to the public and will take place on Thursday, November 13 at 7:30 p.m. in the Peter White Lounge of the Don H. Bottom University Center.

Each honoree will be sharing their talents and wisdom. Dr. Russell Magnaghi has agreed to share his historical writings on regional tribes.

Dr. Michael Loukinen will show an

excerpt from one of his films focusing on the Anishinaabe communities in this region. Dr. Elda Tate will perform on the Native flute.

In addition to the significant academic contributions to the discipline of Native American Studies at NMU, each one of these retirees have all been supportive of NMU Native American students, the Native American Student Association and Native American cultural programs on campus throughout the years.

Kenn Pitawanakwat gave advice on the naming of this event -- because each in their own way has done just that for Native peoples at NMU. The CNAS is especially grateful that they were continuously so willing to engage Native America in multiple ways on campus and within the surrounding communities.

*Read interviews with Dr. Tate and Dr. Loukinen later in this issue.*

*Culturally-based experiences combined  
with active learning experiences.*

## Winter 2015 Course Offerings in Native American Studies (NAS)

### NAS 207b Winter Season: Anishinaabe Language

**The skills necessary for speaking Anishinaabe through experiential opportunities, cultural outdoor activities as well as classroom activity and group work during fall, winter or spring experiences that emphasize Indigenous traditional knowledge.**

***Applies toward the division V liberal studies requirement.***

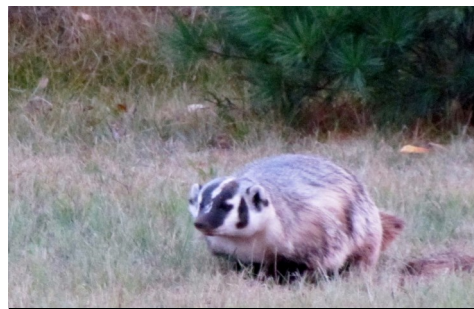
### NAS 424 American Indian Activism and Cultural Expression

**NEW COURSE! Investigate the relationship between Indian artists and contemporary Indian activism movements in the U.S. and Canada through the analysis of cultural expression as well as the skill of creating activist rhetoric through a creative process.**

### NAS 488 Native American Service Learning Project

**Students will complete multiple individual and group service learning projects targeted towards American Indian communities. *This course is designated as an official Academic Service Learning course. This will be reflected this designation on the student's transcript.***

For a full list of NAS courses offered in winter 2015,  
visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



**Tina Moses and Marty Reinhardt watched from their front yard, while a fox hole was made into a new den for this miisa'gaak-koka-jiish (bitter/terrible troublemaker) - the badger.**

**Translation provided by Kenn Pitawanakwat; adapted from the online English-Ojibwe Dictionary and <http://ojibwe.lib.umn.edu>.**

*(Levi Warnos - continued from front page)*

This is my first semester in the Masters of Arts program via the English department, dual tracking in pedagogy and creative writing. This city, university, and community have continued to buoy me through all manner of life experiences; I am forever changing, adapting, trying to soak it all in.

I was the Student Coordinator for the first ever TEK (Traditional Ecological Knowledge) Day Camp. I am also co-editor of the *Anishinaabe News*. I am currently enrolled in two classes – Flash Non-Fiction and Poetry.

I will soon be managing at ToGo's in Harvey weekend nights. I've been making subs there since 2012. I don't currently foresee moving off until I finish my second degree, leastwise from a job filled with a lot of supportive, awesome friends and co-workers.

I plan to continue writing to attempt to break cycles of normalcy and perception, preserving that which calls out to me, actively moving apart from stereotypes, displacement, hatred, shaded politics or egos. I choose to surround myself with positive energies, enjoy talking way too much, unraveling theories, topics, and feelings that resonate in me, in the world, and in those around me that intrigue, motivate, and/or inspire me.

I primarily write non-fiction, and am slowly adjusting and becoming more practiced in poetry. My overarching goal is to teach composition at the collegiate level; it takes a special individual to work with various age groups. Ideally I would love to teach 200-300 level composition, it was a unique point in my journey.

I enjoy board-sports, photography, singing, playing flute, woodworking, quoting films, cliff jumping, and the quiet found only under the water. I also have a soft spot for young adult literature by authors such as Garth Nix and Brian Jacques, and highly recommend *Shantaram* to everyone.



## CNAS Hosts a Traditional Ecological Knowledge Day Camp

By Tina Moses

A long time ago, the Anishinaabe were taught survival skills and how to live in a natural way. Our lives were immersed on a daily basis to use these skills and they were passed down through oral traditions and storytelling.

Today our people lost those skills due to a breakdown in how we are taught. It has a lot to do with the assimilation and relocation that our people suffered.

With the ecological crisis facing the world and the concern over a catastrophe, how many people would know how to survive without the market economy? People have become dependent on the market for their food, clothing, and shelter. How many could survive a northern Michigan winter? With that in mind, we wanted to figure out how to reintroduce those skills to the Native youth in the local area.

The Decolonizing Diet Project (DDP) was a research project from a few years ago that made people aware of the Indigenous foods in the Great Lakes Region. It provided many offshoots, including the idea for a TEK Day Camp geared towards high school students. TEK stands for traditional ecological knowledge, or the skills and ideas utilized by all our ancestors. It is a knowledge that has been forgotten or underutilized because of the market economy. The lessons learned from the DDP included looking at the very basics of survival from an Anishinaabe perspective.

Six K-12 students, four NMU students, and a small number of staff took part of the two-day event, which included six workshops focusing on those basic survival skills.

Dr. Martin Reinhardt, CNAS faculty, taught them how to identify stones that would endure the pressure and pounding of a hammer and how to make knives with local quartzite. Scott Wyzlic, NMU alumnus, worked with everyone on how to make fire without use of

matches, a lighter, or any type of metal material. They first tried using different types of wood to create friction and then struck two rocks – marcasite and flint – together to create a spark. Kimber Shelafoe, Gwinn schools, was the only student to spark a flame!

Aimee Cree Dunn, CNAS faculty, took everyone into the local woods and bog to identify plants and find those that were edible and which ones held drinkable water.

Reinhardt then showed students how to cook over the fire without pots and pans. Wyzlic also took them into the local woods to find maple saplings and jack pine roots to make a wigwam. The hammer stones were used to pound the poles into the ground. Amanda Weinert, NMU alumnus, worked with students to create artwork using only Indigenous resources. She also shared traditional stories about plants and animals.

The entire two days were focused on ecological knowledge. The lunches consisted of recipes from the DDP. Venison, duck eggs, pumpkin, turkey, wild rice, and cranberries were some of the foods. Each participant also received a

dish bag – a bag containing all items used for eating. This was an important component because it allowed each participant to reuse their dishes rather than having paper plates and what-not.

Students created some things to take home such as the artwork and some were just for the knowledge and memories of the experience. Reinhardt would like to have an event like this every year, but in the summer.

He has already received a couple phone calls from Detroit and southern Ontario to bring this type of camp to their area. ABC 10 and TV6 were on hand to record parts of the event.

(To learn more about the DDP, visit <http://decolonizingdietproject.blogspot.com/>)



Fire starting was one of six different workshops at the TEK Day Camp.



Above: Staff and participants of the TEK Day Camp work together to build the frame of a wigwam. Two days were focused on ecological knowledge. Lunches consisted of recipes from the Decolonizing Diet Project.

*More thoughts on the TEK Day Camp  
by Levi Warnos*

Even after minoring in Native American Studies, I had yet to start a fire with nothing but my hands, a wooden spindle, and a small bored hole with a little birch bark for tinder. It took Marty Reinhardt, Larry Croschere, and myself approximately thirty five minutes; my once-bruised blisters have since healed.

High school, middle school, and college students alike partook in various traditional means of foraging, creating, sharing, and understanding precisely how difficult it would have been to survive and carry on with minimal necessities. Such methodologies and teachings are still wholly relevant in terms of preserving a culture, gaining perspective, and opening various avenues of communication and collaboration within our modern world.

Student surveys often noted a fondness for constructing the framing of a soon-to-be fully functional wigwam.



Dr. Martin Reinhardt, CNAS faculty, cooks over an open fire.



## Native American Language and Culture Club

Caitlyn Wright is the current president of the Native American Language and Culture Club. *Nish News (NN)* had an opportunity to ask her a few questions recently about this relatively new group on the NMU campus.

**NN:** Tell me about the club you're involved with? What are you doing? When do you meet?

**Wright:** The club I'm involved with is the Native American

Language and Culture Club. We meet every Thursday in room 321 of the library at 6 pm and it's a really cool group of people. It's a mixture of people who have taken language classes with Kenn here on campus, and people who maybe wanted to but weren't able to, so they've taken other culture courses such as the 204s and the 207 classes.

**NN:** Nice.

**Wright:** Yeah, we get together and we not only talk about the language, but we've also been discussing some community service projects that we can do around the area.

**NN:** Have you decided on any community service projects?

**Wright:** We decided that we really want to get involved with the school in Canada; they've been asking for help. So, we've been brainstorming ideas of ways that we can help them out, and we're going to try and get in contact to see what they specifically need, and sponsor them.

**NN:** Can you tell me how did this group start and when did it start?

**Wright:** It started last semester with Sedona, she really just took the reins. And it started because we were all sitting in Kenn's 102 class, which really is the meatier of the two language classes he does. The first class you know, we get to learn some vocabulary, but you're really just dipping your toes into the language. But the 102 class, you get so much more information, so much grammar, and just all of these different rules that you learn and how to write it. We found that our class period just wasn't long enough. We wanted more, we were thirsting for it. So we decided to meet outside of class to continue studying with each other, and Kenn, whenever he was able to make it to the meetings



would come with us, and show us how to write, and be our walking, talking encyclopedia and it's grown from that, we couldn't stop.

**NN:** Other than the community service, what other things do you do? How many members do you have? Are you seeking new members?

**Wright:** Always seeking new members. Right now, we're kind of small. We usually have about five people on

the regular come every week. It's consistent and it's a really welcoming environment. We get together, we talk about what some of the students have been doing in his language classes, the 101s and 102s. And every week we try to focus on a certain vocabulary, like ways to say how you're feeling that day, or maybe some body part. The first week we focused on how to say your eyebrows and eyelashes. We try to find a way to incorporate that vocab every single week and build on it...and then we come back to it.

**NN:** Why is it important to have this class here and why should students take the class?

**Wright:** Oh my. Well, it's one of the few classes in the U.P. that you can take where you can learn language and culture all in one, especially the language. And it's so few people now, even just as a first language, it's getting to the point where it's endangered. And we just can't have that. We're trying to make sure that this culture and this language that goes along with it doesn't go by the wayside. And it's so important to the people here in the area, you know, we do have a large community of Ojibwa people and it's really important. It's a way to get involved on campus, and also off campus, in the community.

**NN:** Is there anything else you'd like to add... a closing thought?

**Wright:** I guess it's always a little scary for new people to come by or even sign up for his classes. And it might even be scarier to come to a club, it sounds so official, right? But we're casual, and we're also very dedicated. Stop by and we will be happy to just chat!

**NN:** Thank you so much.

## Diversity Common Book Reader Event

The NMU President's Committee on Diversity has overseen an interactive, interdisciplinary book club event called the Diversity Common Book Reader Event in recent years. For this year, the planning committee chose *Braiding Sweetgrass* by Professor Robin Wall Kimmerer.

According to [milkweed.org](http://milkweed.org), Robin Wall Kimmerer is a mother, scientist, decorated professor, and enrolled member of the Citizen Potawatomi Nation. Her first book, *Gathering Moss*, was awarded the John Burroughs Medal for outstanding nature writing. Her writings have appeared in *Orion*, *Whole Terrain*, and numerous scientific journals. She lives in Fabius, New York, where she is a SUNY Distinguished Teaching Professor of Environmental Biology, and the founder and director of the Center for Native Peoples and the Environment.

Susan Morgan, Diversity Reader committee chair, wrote that the committee chose "the 2015 book with a purposeful mind toward encouraging discussion of First Nation and Native American cultures and topical currents."

NAS faculty member Aimée Cree Dunn already uses the book in her classes (and students love it), but for those students who haven't read it and would like to, a limited number of copies will be available at a book launch (for students) during MLK week in January.

An entire week of events and discussions around the book will follow later in the winter semester.

Read *Nish News* for more updates.



BRAIDING  
SWEETGRASS  
INDIGENOUS WISDOM, SCIENTIFIC KNOWLEDGE,  
AND THE TEACHINGS OF PLANTS



ROBIN WALL KIMMERER



## Student Voices: NAS 204 Native American Experience

### On the Side of the Victims

by Jessica Beard

In a country with a rich history of motion pictures, it has been uncommon for a film which claims to be about Native Americans to depict the historical or contemporary people or culture accurately. *Road to Paloma* (2014) is a recent film which seems to have achieved just that. From filming with the support of a Native American tribe to speaking their actual language in multiple scenes, the makers of *Road to Paloma* seemed to do whatever they could to create a representation worthy of modern Native America. Even more than that, the film highlighted an important contemporary Native issue, which is rarely heard of outside of reservations, in an intricate and heart-breaking story of a man on the run from the law. *Road to Paloma* uses powerful and haunting scenes to give the audience a glance into the lives and culture of a modern Native American family and to personally involve the audience in a disturbing issue which still plagues Native America today.

After having spent much of the movie getting only bits of information concerning what exactly has occurred with the family of Robert Wolf, the main character, a full explanation is finally given in one of the most powerful scenes of the film. Wolf has just saved a young woman on a reservation after she was raped, and carried her to the local tribal police. Wolf then confesses to his companion that his mother was raped and beaten so badly that she was put on life-support. His father, a tribal officer, arrested the man, but since he was not Native he had to be tried in federal court. The court then declined the case because it was not serious enough, but held the man for a year in prison before ultimately releasing him.

This situation exactly describes an issue that is apparently a common modern day occurrence. As stated in *Native American Voices: A Reader*, more than 1 in 3 Native American women will be raped at least once in their lifetime, and often the men are not properly reprimanded, as in the case of Wolf's mother. This lack of justice was what led Wolf to eventually track down the man who raped his mother and kill him, thereby condemning himself to a life on the run from the federal government.

The final scene of the film creates a heart-

breaking climax that had been hinted at throughout the story. The FBI agent who has been hunting Wolf finally catches up with his family and it is clearly demonstrated exactly how far a United States federal agent will go to find justice for a white man, regardless of what that man has done.



This agent in particular is fully prepared to rip Wolf's family apart in a scene which forces the audience into a position of deep sympathy for Native America in general. There is no doubt that what strikes the audience most in this scene is the aggression showed by the FBI agent toward Wolf's family, and the apathy he shows for the lack of justice served to this family for their own tragedy. Finally, the agent is led to Wolf during a peaceful ceremony in which he is

spreading his mother's ashes where his people believe life began. Showing a historically accurate white-settler attitude toward Native American culture, the agent tragically interrupts Wolf's ceremony and forces him into a situation which is far from the happy ending the audience has hoped for.

While many non-Native people may find the idea of Wolf's situation being a common occurrence in the United States a difficult one to believe, the final notes of the film definitely leave an impression. Empathetic viewers want to learn more about the topic, if for no other reason than to find proof that it is not true. Of course, this is not something that they will find because Wolf's story is very common and therefore very believable, in which case *Road to Paloma* will at least have educated its audience on a very important Native topic.

It is important to note also that in the beginning of the film, the FBI agent who even-

tually finds Wolf is originally put on the case because the agent who has been working on it has lived among the Mojave people, Wolf's tribe, and was therefore "too close" to the case. As the film progresses, the question as to how that agent could be too close to the case is answered as they are shown that the agent seems to have compassion for the Mojave people, and even for Wolf. This provides further evidence for the audience of the federal government's apathy toward Native people and their rights, which makes the basis of Wolf's story even more believable.

The tragedy experienced by Wolf's family, and many other Native families in the United States, is one which clearly demonstrates the presence of institutionalized racism on the part of the federal government. If a Caucasian woman had been raped and beaten, and the man was caught it is certain that he would have served a lengthy sentence in prison at least; however, because many of these cases concern Native American women as victims, they are very often declined in the courts for not being serious enough, therefore implying somehow that Native American women are not as human or do not have the same rights as Caucasian women do. This racism and lack of cultural respect is also illustrated in the scene of the FBI agent viciously interrogating Wolf's family and interrupting his spiritual ceremony to be arrested, effectively relating to the audience the kind of mistreatment Native people often suffer at the hands of the federal government. These and other powerful scenes and the messages they communicate to the audience have all contributed to the creation of a film which has had a lasting effect on me and likely on other viewers as well. While it may be rare for a film to accurately represent the Native American community, it would appear that *Road to Paloma* is one that has not only achieved that goal but has hopefully also helped to set an example for films in the future.

Jessica Beard is in Grace Chaillier's NAS 204 class.

### NMU Fall Fest

Faculty and staff representing the Center for Native American Studies (CNAS) and students representing the Native American Student Association (NASA) enjoyed a shaded spot outside the University Center at the annual Fall Fest. The event takes place on the first day of school every academic year. This is the chance for businesses, student organizations, and even academic departments, to greet new and returning students to the NMU campus.

Larry Croschere (photo right), NASA co-president greeted those who passed by.





## Student Voices: NAS 204 Native American Experience

### "Redskins": Is It Offensive To You?

By Aaron M. Andres

Let's look at the Washington Redskins football team and the current controversy between the NFL and Native American people in regard to the offensive nature that the team name and logo have on them. I have recently been taking a Native American culture class at Northern Michigan University. In this class, we talk about the history, culture, political identity, and the triumphs and tragedies of Native American people. Among these topics, honor and respect are of highest regard.

The "Redskin" term was originally regarded with respect but became derogatory as colonization became more pronounced. Native Americans were soon treated as animals to be hunted as evidenced by the Phips Proclamation in 1755 declaring Penobscot Indians to be "Enemies, Rebels, and Traitors" to King George II. Indian scalps were referred to as "redskins" and then collected for bounty (Holmes, 2014).

Therefore, Native Americans may tend to feel offended when this term is used in modern day, especially when it is used for



an NFL football team that provides entertainment for millions of individuals across the country. The owner of the Redskins, Dan Snyder, renounced claims of the offensive nature of the term "Redskin." In an interview with Snyder (Levine, 2014), Snyder doesn't talk about the offensive nature but how fans of the football team are proud to be considered Redskins. Most of the

fans aren't aware of the history behind the name.

The Trademark Trial and Appeal Board are still currently going through the courts (Keim, 2014). This controversy between the NFL and the Native American community goes beyond entertainment and derogatory labels. It dates back to the ongoing issues between the United States and the Native American people.

In conclusion, if the name "Redskin" is offensive to Native American people, the NFL should consider changing the name to repair relationships with the Native American community and give the Native American community some closure in regard to this situation.

*Aaron M. Andres is a student in Martin Reinhardt's NAS 204 class.*



### Should We Have to Educate the Educators?

By Elizabeth Wayne

Not long ago my son came home and told me a story about Father Marquette. He was taught at school that day that Father Marquette was the original founder of Marquette and one of the first people here. I reminded him of our culture and explained Native Americans were the first people to live on this land. He then asked me "Mom, then why are my teachers lying to me?"

American Indian history is not being taught in schools. The truth behind our history does not best exemplify our government. Instead of telling the history of Native Americans, it is completely omitted. The only time the topic comes up is at Thanksgiving, when children come home with feather headdresses on and talk about making a turkey picture. To me this is a great injustice. Instead of teaching our kids the truth, we instill feelings of shame and embarrassment.

As a parent, I feel my role is to provide my children with an accurate account of United States history. This creates a problem because my kids don't know whether they should believe me or their teachers. I want my children to trust their teachers and value their education, but how can they when they feel they have been lied to. I approached my son's teacher about the lack of history. She offered me a chance to go in and talk to the students about what it means to be an American Indian.

I was excited about the opportunity to share my culture with young students but then it hit me, she was brushing me off.

*(continued on page 14)*

### Tribes Fight Against Mine in Wisconsin

By Flor Brewster

Over the past four years, the Bad River Tribe and other tribes, have been trying to stop the opening of Gogebic Taconite Mine. The mine would be located in the Peno-kee Mountains, which is on the edge of the Bad River Ojibwe Reservation, in Ashland and Iron River counties. In May, tribes wrote a letter to the Environmental Protection Agency (EPA) asking the officials to invoke Section 404c of the Clean Water Act which protects treaty rights, aquatic resources, fisheries, and wildlife, subsistence and public uses of public waterways. (Indian Country Today, n.d.) This would prevent the mining of the Peno-kee Mountains and the drainage of chemical that would affect the environ-



ment. In 2013, the state of Wisconsin rewrote the Iron mining legislation, which was passed by Republican legislators and signed by Governor Scott Walker. The passing of this bill brought a lot of controversy to the tribes and those who are against mining. This bill would allow Gogebic to open the mine that could become one of the largest mines in North America and in the world. Before the passing of this law, Marcia Bjornerud, a geology professor at Lawrence University in Appleton, Wis. had taken samples from the mine site. The samples uncover the presence of sulfides. When exposed to air and water, sulfides oxidize and turn water acidic.

*(continued on page 14)*



## Photo Gallery of Events from Late Summer and Early Fall

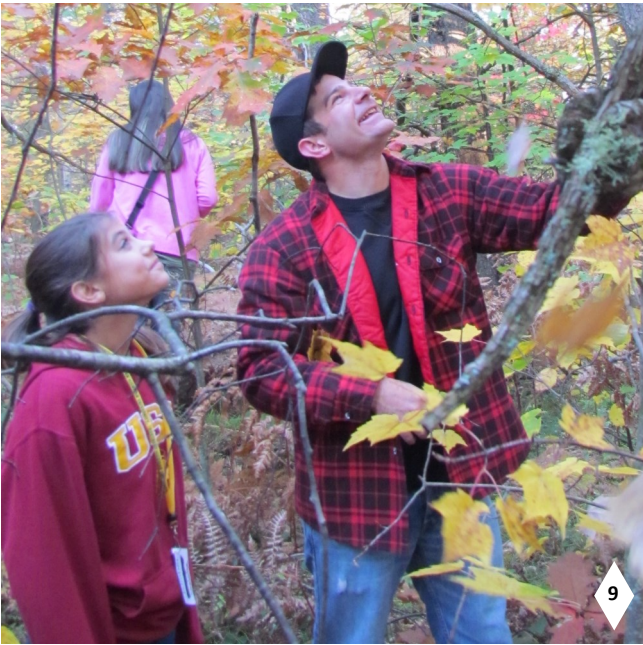


See page 15 for photo explanations. If you would like to be a photographer for *Nish News*, let us know!





## Photo Gallery of Events from Early Fall





## Those who stood with us: Music Professor Dr. Elda Tate

Dr. Elda Tate is a professor of Music and a she has been a faculty member at Northern Michigan University since 1986 (*the tumultuous times*, she jokes). Dr. Tate taught MU325 World Music: Native America and graciously performed several times for NASA's annual First Nations Food Taster held in November. Dr. Tate has recently announced her retirement. She will be recognized at the Gaa-bi-aasibwe-taage-jig/Those Who Stood With Us celebration in mid-November.

### Nish News (NN): Name something most people don't already know about you?

*Tate:* For 5 years before coming to NMU, I studied flute and played in NYC. At times I had to work outside of music and during those times I worked for Pinkerton International as an undercover operative. (My Identification was X-330—and I liked to call it X-double three- oh). My flute teacher thought my job was hilarious and the people at Pinkerton thought playing the flute was far out.

### NN: What are some challenges you have faced in your position?

*Tate:* The most challenging parts were scheduling—keeping up with performance practicing while balancing all teaching areas including development of expertise in historical and theoretical areas that are individually deserving of all my time.

At the same time, the university structure demands that faculty prove themselves in other areas deemed as Service and Professional Development - along with teaching.

This is reasonable to a degree, but university (administrative) organized “activities” are usually already conceived, time consuming, and not worth the time and effort. They are too often busy work to give the impression that faculty have a part of the decision making process (frequently when things are already decided!).

### NN: Best or favorite compliment you've received over the years?

*Tate:* The compliments that I have taken seriously (and with humbleness) have been from my teachers. Otherwise, while appreciative, I do not greatly value compliments.

### NN: Is there any musical artist/band/genre in particular that you've been playing more than others as of late?

*Tate:* I finally have had the time to get an audio system correctly installed with my TV and I have a season ticket to the Berlin Philharmonic (broadcasts). I can watch/hear any concerts from several seasons as well as current live ones. This orchestra is outstanding, is organized and run correctly. I know of no other orchestra that is!

### NN: Did you have a person, idea, or con-

### struct that inspired you from a younger age?

*Tate:* In my “elementary years” I was influenced by my aunts and certainly because of them I am an individual, curious (but wary), love adventure, love being around “adults”! Their methods are not allowed today, as they focused on teasing of the highest order (telling me we were about to drive off the ferry or bridge, or that they would drown me if I told where we had been . . .).

Beginning in my teen years, I was most influenced by music teachers, particularly my chamber music teacher at the University of Texas, my university flute teachers and my flute teachers at New York City Opera and the Metropolitan Opera. My aunts are now gone, but I still have the same friend from my hometown—a pianist, and am still very good friends with the people I performed with in college. With continuous relationships (an extended musical family), I do not change much.

### NN: As this is a transitional phase, how might you adjust to the schedule change?

*Tate:* I have exercised and practiced everyday and otherwise flow from one idea to another, since I made the decision to retire. Therefore, a schedule still exists but I do not lose time for things I consider to be a waste.

### NN: Retirement is another phase; what will you remain a part of?

*Tate:* I am one who is basically learning at all times! When the opportunity arose to suddenly retire, I began a schedule of exercising and practicing the flute because I felt that I had not had the time to do this! The first requirements were to arrange insurance and financial matters, as well as a lot of organization. The last two years were too busy since we were down a faculty member in my department. Since I had not been planning retirement, this was a fast shift in planning. I need to read, to play for myself, and develop an order for things I wish to do. There are a number of things I wish to do with Native culture and the Native flute. I was recently visited by a family from Germany. The woman is a minister and wanted to use the



Native flute in healing so I was asked to help her with her on playing the flute.

### NN: Was there a defining moment in your experience that helped you realign - find direction or decide to take advantage of an opportunity you might not have otherwise?

*Tate:* I found that life periodically presents a fork in the road

that requires a decision to take one or the other and that decision calls for “courage”. One example is when I was almost finished with a Masters degree I played an audition for the American Wind Symphony. Winning the position meant that following the tour I could return to the familiar, or I could pursue a different unknown path. I chose to scramble and finish my degree rather than returning; and following the tour would move to NYC (on my own) to work and study flute.

### NN: In terms of community, outside of work, how do you spend your “free time”?

*Tate:* Most importantly—I am free! I can begin to employ the Asian concept of time --- flowing instead of methodically and mechanically ticking. I intend to flow from one aspect of creativity to another.

### NN: Are there any political or social issues or areas you feel passionate about or invested in?

*Tate:* I will continue interest in the culture and issues involving the Native Americans and other politically suppressed peoples.

### NN: What are some hobbies/interests you hope to (or already have) indulged in, or new skills you'd like to try your hand at?

*Tate:* I intend to return to writing and art.

(Last year I enjoyed creating Trash Art as a mental outlet) to encourage student performance. I look forward to adding these things back into my life.

### NN: Anything else you'd like to add?

*Tate:* I love teaching, particularly when students learn and grow. The other aspects of the position—when the administrative arena takes on the mantle and jargon of business, sports, and politics it is sad. There are things to be learned from any area, but the blatant copying is absurd. A university should be the place where originality exists and new ideas emerge!



Dr. Tate performing at the 2013 First Nations Food Taster.



## Those who stood with us: Sociology Professor and Filmmaker Dr. Michael Loukinen

Dr. Michael Loukinen is a professor of Sociology the director of Up North Films. He has been a faculty member at Northern Michigan University since 1985. Dr. Loukinen has recently announced his retirement. He will be recognized at the Gaa-bi-aasibwe-taage-jig/Those Who Stood With Us celebration in mid-November.

### **Nish News (NN): Name something most people don't already know about you?**

*Loukinen:* I am of Sami-Finnish ancestry although I did not know this until I was 40 and I was living in Finland for almost a year. "Loukinen" is the name of a river in far northern Finland where my paternal ancestors lived. The name means 'place of the gull or gull clan.' Unaware that his grandmother was Sami or the gull connection, my father would nevertheless yell a weird, ancient call that brought gulls seemingly from everywhere. I was talking about this with a fishing buddy in Montana while we were on the Big Hole River in dry, almost desert like area. He said there are no gulls around. I yelled out the call and a single gull flew right over to us and landed. He could not believe it. (Nor could I.)

### **NN: What are some challenges you have faced in your position?**

*Loukinen:* Being a square peg in a place with a lot of round holes. I'm a documentary filmmaker focusing on the traditional culture and history of the Upper Midwest, primarily the U.P. However, I have not been able to teach documentary filmmaking because that is done in another department, hence the administration would not in general support my equipment needs because it would not be for teaching. Nor do I teach about the content of my films but about aging in different societies and social change on a multicultural global scale that deals with Africa, Finland, Brazil, and Canada. So my teaching has not been connected to my scholarly production. There has been a bureaucratic wall separating the two.

### **NN: Best or favorite compliment you've received over the years?**

*Loukinen:* My wife, Elaine Foster, a retired army officer said, "You really know how to love." (She is not always so sweet to me.) One student wrote Loukinen is like Jim Morrison (The Doors), if you listen to him for a while, he will really take you on a journey."

### **NN: Did you have a person, idea, or construct that inspired you from a younger age?**

*Loukinen:* Yes, several but in terms of my career it would be my college pal Richard

Ford who showed me how to study with a disciplined focus, every night, during my sophomore and junior year of undergraduate work at Michigan State University. He ultimately became a world famous author.

Also, I had two great mentors in graduate school: Professor Fred Waisanen who lead me into the social psychology of Finnish Americans and Bo Anderson who taught me to think theoretically and in terms of cultural diversity.

### **NN: Was there a defining moment in your experience that helped you realign - find direction or decide to take advantage of an opportunity you might not have otherwise?**

*Loukinen:* Your have forced me to think about several key transition points in my career. In graduate school, I recall dropping a paper off at the home of Professor Bo Anderson and saying that "I was really ready to learn." I must have said it in an especially emotional and serious way because from that point on we had long, continuing conversations about what we had read and observed and he taught me to a great extent in a Socratic method - question, answer, discussion from then on. Then there is filmmaking. In about 1979 I had a crazy idea about making a documentary about Finnish Americans (Finnish American Lives, 1982) and filmmakers Tom Davenport (VA), Deborah Dickson (NYC), Kathleen Laughlin (MN) and Miroslav Janek (Czech Republic) taught me a great deal about 16mm filmmaking.

Making film documentaries became so expensive that I was ready to quit. Then I met Grant Guston (now Broadcast Engineer WNMU TV/FM) and he patiently worked with me and taught me about digital cinema. We have worked on documentaries for over 12 years. I learned by hands-on, boots-on-the-ground, actually making documentaries with extremely good filmmakers.

I transitioned from making films about Finnish Americans to focusing on the Anishinaabe. While making a documentary (Good Man in the Woods, 1988), I met an Anishinaabe lumberjack fiddler, Coleman Trudeau, originally from Manatoulin Island, Ontario. He led me on a journey into Anishinaabe spirituality and this led to making several documentaries about the heritage of the Lac Vieux Desert Ojibwe (Watersmeet, Mich). I experienced some deep learning from spiritual teachers Archie McGeshick Sr. and Jim Williams Jr.



### **NN: How do you spend "free time"?**

*Loukinen:* I hope to spend more "free time" time with my lovely wife, Elaine. She has edited all of my publications and grant proposals and has patiently listened to my, at times, difficult choices and she has endured my absence while I have been on the achievement path. She has been the key unseen

force behind my achievement. It is time for me to do what she wants. Her mother, a saintly, giving person is 88 years old and needs caregiving. Elaine is doing most of this and I will help. In my personal FREE time, I will read anthropology, history, and fiction. And, I will be waving my fly rod trying to catch trout.

### **NN: What are some hobbies/interests you hope to indulge in?**

*Loukinen:* I want to hike in the woods, learn Tai Chi and Yoga and resume dancing. We used to dance a lot but we had gradually stopped. I'd like to learn step-dancing, Irish jigging and Appalachian clogging.

### **NN: Is there any musical artist/band/genre in particular that you've been playing more than others as of late?**

*Loukinen:* I love folk music, Native American drumming and singing, Sami Joik, Irish and Métis fiddling, Blue Grass, old traditional Appalachian (Scots-Irish) singing, some Jazz and classical.

### **NN: Are there any political or social issues or areas you feel passionate about or invested in?**

*Loukinen:* I am concerned that our government is controlled by corporate money thanks to the *Citizens United* Supreme Court Decision. I am troubled that conservatives are so successful in promoting, with corporate funds, climate change denial, anti-environmentalism and even anti-science. I am dismayed that the very rich are getting so much richer than the rest of us and that they can use this wealth to control the political system to their advantage.

### **NN: Do you have plans to travel?**

*Loukinen:* I have been fortunate to have travelled to Finland, Russia, Thailand (twice), Vietnam, China, Turkey, Israel, Mexico and Canada.

Elaine and I are looking forward to living for a while in Panama, Costa Rica and Venezuela. And we want to visit some friends in Austria and Finland.

**NN: Safe journeys to you, Dr. Loukinen.**



## Student Voices from various NAS courses

### Will Tribes Develop a Forum [To Resolve Disputes]?

By Leslie Watson

Government cannot sue governments. The Supreme Court (2014) decision *Michigan vs. Bay Mills Indian Community* upheld tribal sovereign immunity. Sovereign immunity is “a judicial doctrine that prevents the government or its political subdivisions, departments, and agencies from being sued without its consent.” (West Law) This is a legal conundrum for every tribe and state in this country. How can this be resolved?

Native Americans can set the rules and provide the forum. However, it is complicated because there are over 566 federally-recognized tribal nations with different laws and customs. Are there existing methods for dealing with disputes? It may help to draw upon past resolutions.

*The Indian Intercourse Act of 1790* regulates trade with Native nations using treaties as a means to acquiring land. Land could not be taken from the Indigenous people or their nations without an agreement. Today, most of society understands when someone violates the law they are held responsible. If they cause harm, they are held responsible for the cost of damages and must restore what was lost.

“Under Section 16 of the Wheeler-Howard Act, 1934, the ‘powers vested in any Indian tribe or tribal council by existing law’ are those powers of local self-government which have never been terminated by law or waived by treaty.” Michigan’s Supreme Court decision in 1890 affirmed Indian tribal laws and customs are superior to U.S. law in *Charlotte Kobogum [Kawbawgam], et al., v. The Jackson Iron Company*. (Michigan S. Court, 1890) Michigan tribes have their laws and customs and their right to build their nations. They provide for their citizens and shouldn’t be hindered by the state.

Michigan goes beyond their legal capacity when they seek to control tribal activities or rights using the courts. The rule of law

(Continued on page 18)



Adam demonstrates friction fire by bow

### NAS 340 Trip to Waswagoning

By Matthew Korody

Our trip [NAS 340] to Waswagoning (To spear fish at night using the torch) was met by cold, rainy weather and a “play-it-by-ear” itinerary. We were unable to camp in the village due to poor weather conditions, but we were able to partake in a complete tour and fire-making workshop once the weather had cleared.

We met our fire-making instructor, Adam, (photo above) and he guided us with a complete kit consisting of a hardwood sapling bow, basswood board and spindle, a palm sized rock, and basswood and cedar kindling to catch the ember.

Adam shared with us his experiences and history of how he came to be a member of the Waswagoning Village team and proceeded to demonstrate the ancient art of friction fire by bow.

We assumed a kneeling stance with our left foot on the board and our backs straight. Our left hand grasped the rock and held the spindle in place while our right arm moved the bow steadily back and forth. The coordination of this process took some patience, but the students in the class were all very driven to learn and successfully did so.

It was very difficult to get the entire process down but with some effort we all managed to ignite our kindling.

I highly recommend this class to complement any student’s experience at Northern Michigan University. In short, this class is the essence of why I decided to travel to NMU from Ypsilanti, Mich.

Matthew Korody is a senior in Environmental Studies and Sustainability. He was in Aimée Cree Dunn’s NAS 340 Kinomaage class.

*Tribes fight continued from page 9*

(New York Times, n.d.) This discovery is one of the many concerns the tribes have because this could affect their lives and the supplies of fresh water like Lake Superior. The Bad River tribe and many other tribes argue that the State has no right to allow the mining of this site without them agreeing, since the site is part of the “ceded territory.” Even though there is a treaty in place it seems like the State of Wisconsin legislators don’t care, and are doing everything in their power for this mine to open. The chairman of Bad River, Mike Wiggins, said that he believes state lawmakers ignored the tribe’s concerns when passing an iron mining bill, which he said ties the hands of the State Department of Natural Resources. He said it’s clear the state isn’t interested in working with the tribe, so they’re moving on. He also hopes the tribe will get more cooperation from the federal government. (Wisconsin Public Radio, n.d.) Wiggins and five other tribal leaders wrote a letter to the president hoping for his intervention, until this day they are still waiting for his response. The affected tribes will keep fighting to stop the opening of the Gogebic Taconite mine. Many tribes around the USA are facing the same problems as the Bad River Tribe, but the U.S. government still has done nothing to alleviate this kind of situation.

Flor Brewster is in Marty Reinhardt’s NAS 204 class.

*Educate Educators continued from page 9*

Teachers should have the proper education to teach children themselves. Not just teachers, administrators should also be held accountable for the lack of history in the current school curriculum. I would have been satisfied if the teacher would have taken the time to learn American Indian history herself then pass it on to the students. More needs to be done about the education our kids are receiving in public schools. They are our future and they deserve to know our past.

Elizabeth Wayne is in Marty Reinhardt’s NAS 212 class.

From the editor: We agree Elizabeth! The CNAS offers a certification in American Indian Education to help emerging and experienced teachers alike. Call 906-227-1397 to learn more about this!



## A Tribe Called Red 'calls out' human rights museum

Reported by CBC News -

**A Tribe Called Red** recently retracted support for the Canadian Museum for Human Rights' (CMRH) opening festivities, highlighting concerns about how precisely the museum portrays aboriginal issues.

Museum representatives publicly announced that the group, which was supposed to perform for RightsFest, "has elected not to participate over concern around the way Indigenous issues are presented in the Museum," and that, "We know that building dialogue and earning trust is a long-term process, and we hope this will again be an opportunity for respectful conversation on issues that historically haven't been easy to talk about."

A Tribe Called Red released a follow-up statement reading: "Human rights are great for society. We appreciate the work the museum has been doing to bring attention to global issues. Unfortunately, we feel it was necessary to cancel our performance because of the museum's misrepresentation and downplay of the genocide that was experienced by Indigenous people in Canada by refusing to name it genocide. Until this is rectified, we'll support the museum from a distance."



J.C. Campbell, another aboriginal country and blues singer remained on the schedule for the weekend, but publicly supported A Tribe Called Red's decision. As it is important for well recognized acts/groups to make change-worthy statements, it is a grey area: it certainly remains important at such an event to have a Native presence. Campbell planned on presenting songs such as one called Residential School Pain.

In a parallel vein, Don Amero, a Métis singer-songwriter, said he understood the reasoning behind A Tribe Called Red's decision, but hasn't yet to peruse the museum, wishing to see it firsthand before deciding for himself. The Museum extended an open invitation for the band tour the CMHR at their convenience to take in the fullness

of exhibits and subsequent content regarding Indigenous motifs and perspectives.

Museum officials noted that input and community engagement with Indigenous Peoples across Canada is constant and far reaching, the end goal to become a widely representative and accessible public resource on Indigenous issues. Such perspectives, struggles, and themes are included on every floor of the building, as well as reflected in the Museum's architecture.

"Cultivating trust and understanding is an essential part of the CMHR's mandate," the museum said, "which will be achieved through continued discussion and dialogue."

### Photo Gallery (page 10 and 11) explanations

1. From left to right: CNAS director, April Lindala with visiting Rabbit Island artists Dr. Julie Nagam (Anishinaabekwe-Métis) and Suzanne Morrisette (Cree-Métis).
2. DeVos Art Museum director Melissa Matuscak introduces the Rabbit Island Artist Residency Panel Discussion at the UNITED Conference.
3. UNITED Conference kicks off with a panel discussion with the Rabbit Island Artists and Residency founders. *Left to right:* Dr. Dylan Miner (Métis), Elvia Wilk, Andrew Ranville, Rob Gorski, Dr. Nicholas Brown, and *(not pictured)* Nich Hance.
4. NMU student Nim Reinhardt participates in the TEK Day Camp.
5. From left to right: Native American Language and Culture Club members Caitlyn Wright and Cam Monty greet students on the first day of school at Fall Fest.
6. Members of the Native American Student Association line up for the annual Homecoming parade.
7. Some of us are worried that the NASA co-president Larry Croschere is experiencing an identity crisis here in the U.P. *Juss sayin'!*
8. NAS faculty member Grace Chaillier at the CNAS Open House (just had to be placed next to Larry's photo! Can't you hear her teasing him?).
9. Larry Croschere works with TEK Day Camp participant Kimber Shelafoe.
10. Students from NAS 340 Kinomaage class at the Waswagoning Traditional Village with Charlotte Hockings.
11. Charlotte Hockings talks about traditional games at Waswagoning Village.
12. Ojibwe artist Biskakone, teaches the NAS 340 class how to make birch bark baskets with etchings.
13. NAS Anishinaabemowin instructor Kenn Pitawanakwat greets Danny (SAIGE) and Diane Garceau.
14. Evan Dunbar of NAS 340 with his completed birch bark basket from Biskakone's workshop.
15. Lynnette Carrick of NAS 340 with her completed birch bark basket from Biskakone's workshop.



## Yvonne Walker Keshick Receives National Award

Yvonne Walker Keshick must be happy this time of year. Her Anishinaabe name is Falling Leaf because she was born in autumn. In addition to the season, Keshick has even more to smile about. Her skill and talent as a basket maker and quillwork artist has been recognized with the nation's highest honor for folk and traditional arts.

Keshick, a tribal citizen of the Little Traverse Bay Band of Odawa who lives in Petoskey, was recently inducted as a National Heritage Fellow by the National Endowment for the Arts at the Library of Congress in Washington, D.C. Her nomination for this honor came from the Michigan State University Museum, which is home to the Michigan Traditional Arts Program.

The NEA National Heritage website reports that while Keshick began learning the art from teacher and artist Susan Kiogima Shagonaby, she is a relative of

notable early 20th century quillwork artists Anna Odei'min: Keshick's aunt.

Keshick has followed in those footsteps of her aunt by becoming a notable artist herself, but she is purposefully blazing a trail for others to follow.

The NEA also reports that Keshick has worked to develop resources for instruction to ensure that this art form is passed down to others.

The NEA comments that Keshick chooses not to use dyes and her work is known for its technical craftsmanship - the quality of material used, the uniformity of sewing, and the accuracy of the forms and fits of boxes and covers.

The NEA also mentions that Keshick is knowledgeable in the stories and traditions associated with her culture. She also played an active role in the successful efforts of her tribe's federal recognitions in the 1980s. Congratulations Yvonne Walker Keshick!



Above: Yvonne Walker Keshick, 2014 NEA National Heritage Fellow. Photo Credit: Emmett County, Michigan

## NASA's School Supply Drive

By Levi Warnos

At the beginning of the school year, the NMU Center for Native American Studies received an urgent letter from former NMU graduate student Lorraine Pitawanakwat (and wife of Anishinaabemowin Instructor Kenn Pitawanakwat). Lorraine is currently the acting principal of Mary Ann Aganash Memorial Elementary School in Kingfisher Lake, Ontario. She shared with the CNAS that their school supplies faced an 'administrative problem.'

Unfortunately, an order was not paid in full due to cut backs. Pitawanakwat, who also teaches 3rd and 4th grades, commented that this left elementary school students with no lined paper, markers, erasers, pencils, and other basic supplies. Additionally, approximately 100 of the students did not have backpacks.

The Kingfisher Lake First Nation local store (tribal band owned) does not readily stock school supplies. Simply put -- there was no quick drive to the nearest Walmart to fix the problem -- this is a fly-in community (no roads), shipping is routed via small planes and as such, costs are often high.

Her plea was shared over e-mail and Facebook. Feedback to her request for help was almost immediate! The Native American Student's Association (NASA) held a donation drive and along with several other concerned students, faculty, and community members NASA was able to ship numerous backpacks, reams of paper, markers, three-ring binders, and other necessities to the remote northern Ontario village.

Way to go, NASA!

Top right photo: NASA members organize, sort and pack up boxes for shipping.

Bottom right photo: NASA members with the donated goods ready to be packed and shipped to northern Ontario. Best wishes to the Mary Ann Aganash students! Thanks to all who donated and CNAS for helping with shipping.





## NASA Student Spotlight - Daraka McLeod

**Nish News recently caught up with NMU student Daraka McLeod.**

**NN: Daraka, you are a new transfer student.**

*Daraka:* Yeah, I got here in Winter 2014.

**NN: Tell us a little bit about yourself.**

*Daraka:* I grew up in Bay Mills, Michigan, and transferred here from Bay Mills Community College, I'm studying education, and I am going to be a special ed. teacher, probably elementary special ed.

**NN: What drew you to that field?**

*Daraka:* I have been around autistic children my whole life. In my junior and senior year of high school, I was observing and volunteering in a special ed classroom. I loved it. I loved the children. I think I'll be really good at it.

**NN: How about some fun questions? What is your favorite ice cream flavor?**

*Daraka:* Oreo cookie.

**NN: How about music, do you have a favorite band or type of music you like to listen to?**

*Daraka:* My favorite band is Edward Sharpe and the Medics House.

**NN: What type of music is that?**

*Daraka:* It's like, hippie love music. They're really peaceful and sweet.

**NN: How about a recent movie that you really enjoyed?**

*Daraka:* There is this really cute movie called Moonrise Kingdom, it's about this little quirky boy who loves this other quirky girl and they run off together. It's just really cute.

**NN: What are you looking forward to here at NMU?**

*Daraka:* I'm excited to have a new job (at the Center for Native American Studies) planning events. I'm really excited that I'm in the language class. I've wanted to learn the language. I'm actually really excited to get into Methods (in the School of Education) and start to get further into



my program, and start observing in the classroom.

**NN: I bet, that's the meat...the nitty gritty stuff. So, what are some things you do to occupy your time, when away from campus?**

*Daraka:* I play intermural volleyball, and I try to get home as much as possible, and hang out with my family.

**NN: You sing on a drum?**

*Daraka:* Yes, when in Bay Mills I sang with Aabizii and Waabshkaa-bishikii-anakwad, and now here we sing with a drum called Morning Thunder (at NMU). My little brother is singing with us, too.

**NN: What's his name and what is he studying?**

*Daraka:* Dre McLeod. Environmental Science.

**NN: That's a good program. Do you dance as well?**

*Daraka:* Yeah, I'm a fancy shawl dancer.

**NN: How long have you been dancing?**

*Daraka:* Since I was 7.

**NN: What are some of your favorite powwows in the area?**

*Daraka:* My favorite powwow is the Sugar Island powwow. My family goes and it's a really small, good traditional powwow. I also love Bay Mills powwow because that's where I grew up. I think those are my two favorites.

**NN: You were part of the College Prep Medicine Wheel Academy (held a few years ago). What was that like as coming for that a few years ago, and now being a student?**

*Daraka:* It was an excellent program. It was my first time touring a campus, I hadn't even toured LSSU, or BMCC yet. I was able to see what it would be like living in the dorms. You hear a lot of things and it either seems small and dirty,

or wild. But I actually experienced it and there is nothing wrong with it. And I met other people and I just fell in love with Northern. I think that's one of the best opportunities I've ever had. It made me realize that I do want to go to Northern.

**NN: Great, and now that you are here, what do you think?**

*Daraka:* I love it. I think this is the best choice I ever made. I love where I grew up and I love my reservation, but I feel like here there are just more different kinds of people. I'm surrounded by people who have similar goals; they are going to school. This is the best decision I ever made.

**NN: Good. What would you tell someone back home who was thinking about going to college, kind of on that line of what should I do next. What would you tell them?**

*Daraka:* Try it. Just go for it. Move away, home is still going to be there, you can go home as much as you want. Get out and experience it. You'll love it.

**NN: Great, thanks!**

The *Anishinaabe News* is dedicated to featuring Native American-related news, perspectives, and artwork.

We are soliciting news articles, reviews and sports stories. Additionally we are seeking original artwork, poetry, and flash fiction for publication.

We will accept submissions until 5:00 p.m. ET on Tuesday, November 18 for the second fall issue.

The *Anishinaabe News* is a student-run publication distributed by the Center for Native American Studies at Northern Michigan University. The paper was founded in 1971.

Visit [www.nmu.edu/nishnews](http://www.nmu.edu/nishnews) to read our submission guidelines, see past issues of *Anishinaabe News*, and to subscribe.

Miigwech (thank you)!

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Letters to the Editor and guest editorials do not necessarily reflect the opinion of *Anishinaabe News*, the Center for Native American Studies or Northern Michigan University.

When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.

## Student Voices cont'd.

*Forum for Disputes continued from page 14*

is violated when a government exceeds its legal authority according to West Law.

"The rule of law requires that government impose liability only insofar as the law will allow." (West Law)

Although law suits against governments are not permitted because of sovereign immunity, the Tort Claims Act (1946) does provide the right to sue the government or those responsible for the unfair loss or harm they have caused.

In final analysis, another agreement with tribal governments in order to resolve disputes.

MSU Law School professor Matthew L. Fletcher (2013) advises: "Tribes in the act of nation building should make careful decisions about providing a dispute resolution forum and about what the law of that forum should be. Just as a lack of immunity can undermine tribal governance, immunity without limitation can—and does—stunt nation building." When any person takes a bitter and hostile stance toward other people, this may further racism and argumentative stances that end up in court.

*Leslie Watson is a student in Martin Reinhardt's NAS 212 class.*

## NAS 295 Special Topics: Warrior Games

*By Levi Warnos*

For those who have never heard of or observed Dr. Martin Reinhardt's favorite game, it is an awesome experience. The sense of comradery, as compared to organized high school sports, seems to emanate tenfold, as does the competition.

The basic premise is essentially three layered rounds of "Capture the Flag." To win, the defending team must retrieve each opponent's one life, their spirit represented by a handkerchief carefully tucked in a pocket (no need for broken digits). On the opposite side, the *Ogimaa* or 'War' Chief of the attacking team is the only person who can snare the defending team's base flag to end the game. A new War Chief is picked for each new round.

No matter the skill, energy level, body type, or personality, a fair amount of skirmishes are far from predictable. The class was lucky to have favorable weather; the last 45 minutes or so, the class adjourns from the heart of the Marquette Fit-Strip to just outside Whitman Hall near Norway Street to accept or deny challenges, and settle friendly rivalries.

NAS 295 Special Topics: Warrior Games was offered as a 1-credit class in early fall. The games are really more fun when you have a number of people playing (seriously, up to 40 people is amazing!). The CNAS would like to offer this course again on a regular basis, but we need to know if students, *enough* students, are interested. Please email [cnas@nmu.edu](mailto:cnas@nmu.edu) to let us know! Chi mi-gwech!



Left to right: Daabii Reinhardt shakes hands with David Pitawanakwat just before sparring.



Friends no more. David and Daabii get their game on and battle for each other's flags. The goal is to get as many flags as possible.



Aaron Prisk (left) took the crown for the semester, winning every time. Here he spars with Donny Stolp.



## Glenn Beck thinks wearing a headdress “works” for him

By April  
Lindala

You may remember from the summer 2014 issue of *Anishinaabe News*, we spent a few pages on the discussion surrounding

the Lakota headdress. No sooner do I stop typing another sentence on the subject and some other media personality is donning a headdress for the cameras.

Quite recently Glenn Beck (mockingly) proclaimed on the air that wearing a headdress “works” for him during a radio segment in which he was promoting his “Miracles and Massacres Museum Tours” in Dallas, Texas at his Mercury One Studios. (Nice name.)

With two other broadcasters and a film crew recording, Beck begins to talk about Seattle’s decision to replace Columbus Day with Indigenous Peoples’ Day.

While the discussion is going on, Beck is pulling a headdress out of a plastic bag and a second broadcaster says that the headdress isn’t going to survive him pulling that headdress out of the bag. (laughter) The headdress is, according to Beck, a piece from the Mercury History Museum. He states that “some of these are going to be on display this week” while holding the headdress.

As the camera captures Beck putting on the headdress, he says, “This is an Indian headdress and I think this is absolutely incredible.” One of the other broadcasters chimes in, “You don’t know where that’s been and you just put it on your head.”

Beck responds by saying, “I think it works on me.” The third broadcaster replies, “We know where its been.”



Beck starts to say, “So it is an Indian headdress and ah..” (laughter). “It works for you.” concedes the other broadcaster. Still more laughing and then Beck says, “You just feel more important when you’re wearing a headdress,” and in the next few exchanges Beck

can hardly finish a sentence because he is laughing. One other broadcaster suggests, “You should wear that at meetings.”

Beck points to the headdress and says, “This is how politically correct we’ve become.”

It was challenging to sit through the segment. Beck’s behavior reinforces Bell Hooks’ point about decontextualizing the issue and symbolism. First, through Beck’s laughter (what a silly thing I have on my head!) and then the resurrection of the Tea Party (let’s ignore the fact that even early colonialists dressed up and played Indian for political purposes -- how courageous to dump a bunch a tea to prove a point but dress up as someone else to do it), and finally, by bringing it back around to political correctness.

This isn’t an uphill battle. This is a growing mountain that simply will not go away. These media personalities know the power that they have using the media for their message.

As I noted in the last issue of *Nish News* others see this behavior via the media and conclude it is societally acceptable so they mimic it...and indeed they do...some even engage in this behavior for homework assignments which, at any rate, should be marked down for plagiarism (as well as racism) because it’s *so not* original.



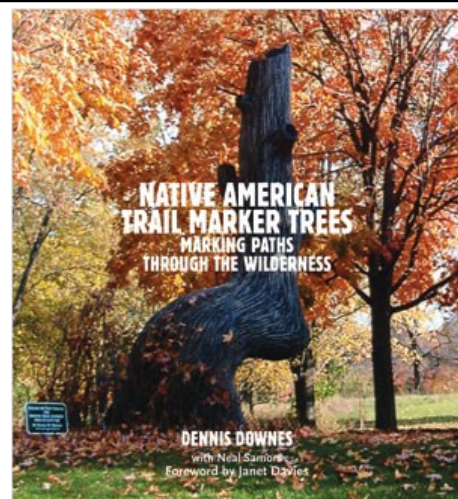
Top photo: Kimber Shelafae is the winner! The only student to ignite fire using traditional methods at TEK Day Camp. Joe Biron and Paula Vincent look on.

Bottom photo: students explore the local area to identify plants under the instruction of Aimee Cree Dunn at the TEK Day Camp.

## The Marquette Regional History Center presents Dennis Downes, founder and president of Great Lakes Trail Marker Tree Society on Wednesday, November 5 at 7:00 pm

Trail Marker Trees were a form of land and water navigational aids for Native peoples, as well as a marking system to denote areas of significant importance. Dennis Downes has spent nearly three decades documenting these special trees. He seeks to propel the stories of such historic markers to a larger community audience. The hope is that events like this will increase awareness to locate and protect them. Two such trees have been found in the U.P. Downes has authored “Native American Trail Marker Trees: Marking Paths Through the Wilderness.” A book signing will take place following the program.

For more information visit, [www.marquettehistory.org/events.html](http://www.marquettehistory.org/events.html)







*Anishinaabe News*

c/o Center for Native American Studies  
Northern Michigan University  
1401 Presque Isle Avenue  
Marquette, Michigan 49855

The NMU Native American Student Association presents the  
**14th annual First Nations Food Taster**

Friday, November 7 from 5-7 p.m.  
D.J. Jacobetti Complex on the NMU campus

\$5 advance tickets for NMU Students w/ID and Elders

\$12 advance tickets for General Public



This is a fundraiser for the annual  
“Learning to Walk Together” traditional powwow  
to be held in March 2015.

For more information or to volunteer, call 906-227-1397.  
Special thanks to the Center for Native American Studies  
and Chef Chris Kibit and the Hospitality Management Program





# Anishinaabe News

Fall 2014 Volume 10, Issue 2

## NMU Student wins competitive national award

Congratulations to NMU sophomore Biidaaban 'Daabii' Reinhardt. Reinhardt was recently recognized as one of thirty national recipients of an award from the American Indian Science and Engineering Society (AISES).

*Lighting the Pathways* for Natives in the STEM fields (Science, Technology, Engineering and Mathematics) is funded by the National Science Foundation. The purpose of the grant is to increase AISES numbers, especially those seeking to pursue faculty career positions in STEM related disciplines at United States colleges and universities.

Reinhardt, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians, is studying physics and is also the President of the AISES chapter at NMU. She is also an active member of the Native American Student Association and is the volunteer coordinator for the annual powwow. Alongside other NMU AISES members, Reinhardt worked hard to raise funds to attend the national AISES conference in Orlando, Florida.



Biidaaban 'Daabii' Reinhardt is one of AISES newest scholarship recipients.

Photo right credit: Kristi Evans, NMU News Bureau.

## NMU AISES chapter travels to national conference in Orlando, Florida

Two unexpected snow days in early November may have slowed down some, but not members of the NMU chapter of AISES. Once the group of four learned that their flight out of Marquette was canceled, they piled in a vehicle and powered their way south to Green Bay, where they caught their connecting flight to Chicago, and eventually landed in Orlando, Florida where the AISES national conference was being held.

AISES stands for the American Indian Science and Engineering Society and its mission is to increase the representation of American Indians and Alaskan Natives in science, technology, engineering, and math (STEM) studies and careers. The conference is the organization's largest annual event. Larry Croschere, Daabii Reinhardt, Kristina Misegan and Waylind Willis-Carroll spent most of the semester raising funds to make the trek to Florida to experience the event.

The theme of this year's AISES three-day conference was



NMU AISES members meet the first Native American astronaut. From left to right: Larry Croschere, Daabii Reinhardt, Chickasaw astronaut John Herrington, Kristina Misegan and Waylind Willis-Carroll.

TRANSCEND. As noted on the conference call for proposals this was defined as: *to rise above or go beyond the limits of.*

NMU AISES members attended presentations and the largest career fair for American Indians. They heard from notable speakers such as John Herrington (see picture, left). They learned about networking and engaged with their peers, including some from Michigan State University.

Larry Croschere, who attended last year's AISES conference, also went on the NASA (National Aeronautics and Space Administration) bus tour along with NMU freshman Kristina

Misegan. The four were also able to enjoy some of the other local attractions.

Shortly after their return home, the four students presented on their experience at an event hosted by the Center for Native American Studies.

For more information about the NMU AISES chapter, visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans).

### Inside this Issue

NASA Food Taster

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Those Who Stood With Us

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Student Voices

\*

And much more



## NASA's 14th annual First Nations Food Taster

The 14th annual First Nations Food Taster, spearheaded by the Native American Student Association (NASA), was held on Friday, Nov. 7 in the D.J. Jacobetti Complex.

Approximately a dozen campus departments and more than double that of local businesses contributed to the event.

All proceeds raised by the annual fundraiser will go towards NASA's annual "Learning to Walk Together" traditional powwow held in March.

Throughout the weeks leading up to the Food Taster, a large whiteboard stood in the Center for Native American Studies bearing names of volunteers. The white board quickly filled up with the names of student and community volunteers.

Attendees of the First Nations Food Taster were encouraged to bring a "dish bag" - a set of reusable plates, bowls, silverware, and drinking container - to reduce waste. Those who did had their name placed in a raffle for a wide range of door prizes donated by local businesses.

Eagle Radio's Mitch Bolo was the event's official emcee. Mitch shared announcements and interviewed special invited guest, Dr. Elda Tate, who performed on the Native flute.

Attendees of the Food Taster were really there for the food! They were able to enjoy a wide variety of dishes in which many ingredients could have been eaten by Indigenous peoples of the Great Lakes region prior to European contact. The event was described as Decolonizing Diet Project (DDP) inspired.

The menu included new recipes and old favorites. There was roasted goose, venison/bison meatloaf, three sisters casserole, bison stew, maple encrusted pecans, pumpkin cornbread, sunbutter cookies, and drinks such as sweet water. More than 300 tickets were sold this year. NMU President Fritz Erickson and



his wife, Jan were spotted amongst the crowd, as well as Marquette County's Indian Outreach worker T.J. Derwin (see interview on pg. 4), and a delegation of exchange students from

Puerta, Mexico.

Notably, this was another year without frybread. NASA provided short tidbits of information on each table regarding the disparities of health and obesity statistics in relation to American Indian communities and the fact that frybread is *not* a traditional Native food.

Over one hundred volunteers helped prepare or serve food. They also helped with setup, clean up, and tear down.

Chi-miigwech (great thanks) to Chef Chris Kibit and the amazing staff in Hospitality Management, as well as



the other generous campus departments, the local community, and steadfast volunteers. This event would not be possible without many hands contributing to the success.

See the photo gallery center spread and the Center for Native American Studies' Flickr account for more event photos.

**Photo above, left: Volunteers help to serve at one of the two food lines at the D.J. Jacobetti Complex**

**Photo above right: A volunteer preps behind the scenes in the kitchen.**

**Photo left: Ana Fernandez employs the belief of "happy thoughts while cooking." Miigwech to Ana and the many volunteers who helped to make NASA's First Nations Food Taster another success!**

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The *Anishinaabe News* is distributed by the Center for Native American Studies at Northern Michigan University. The paper was founded in 1971.

Visit [www.nmu.edu/nishnews](http://www.nmu.edu/nishnews) to read our submission guidelines, see past issues of *Anishinaabe News*, and to subscribe.

Miigwech (thank you)!

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## Gaa-bi-aasibwi-taage-jig: Those Who Stood With Us

The Center for Native American Studies recently hosted an honoring ceremony recognizing the careers of three retiring NMU faculty members. The event, which was held on Thursday, November 13, was given the Anishinaabe title Gaa-bi-aasibwi-taage-jig which translates to 'those who stood with us'.

These scholars, Dr. Michael Loukinen, Dr. Russ Magnaghi and Dr. Elda Tate,



have all been instrumental in contributing to Native American Studies as a discipline and supportive of American Indian students and programming on the NMU campus.

The Gaa-bi-aasibwi-taage-jig included a Showcase of Scholarship which gave each recognized retiree an opportunity to share some of their scholarship in relation to the discipline of Native American Studies.

Dr. Martin Reinhardt, assistant professor of Native American Studies, acknowledged at the beginning of the evening that within the Anishinaabe way of life, becoming an elder is simply a transition to a new phase of one's life.

Dr. Magnaghi spoke first, giving a reflection of Native American programs at

NMU. He spoke about the start of the Anishinaabe News and commented on the growing number of courses at NMU which was led by his introduction of History of the American Indian decades ago. He stated how he always attempt-

ed to present Native American history in a positive light so that "both Native and non-Native students would understand and appreciate their American history."

Dr. Tate, shared the story about studying with world-renowned musician, R. Carlos Nakai. Dr. Tate also performed a number of songs and told stories about each song and described what was happening with the melody of each piece.

Dr. Loukinen showed an excerpt from his film, *Ojibwe Drum Songs* which featured traditional stories and focused on tribal citizens of the Lac Vieux Desert Band of Lake Superior Chippewa.

Each one of the retirees was gifted a Pendleton blanket and the Four Thunders singers sang honor songs in recognition of the work these individuals have contributed to Native American Studies and to the Native community.

In a follow up letter after the event, Dr. Loukinen



wrote, "Life seems to flow through mirrors. You honored me for documenting Anishinaabe traditional culture, but I was the one who was receiving the spiritual gifts throughout."

**Photo above, left to right: Dr. Michael Loukinen (sociology/anthropology), Dr. Russ Magnaghi (history), and Dr. Elda Tate (music).**

**Photo far left: Dr. Michael Loukinen talks about his experiences working on films.**

**Photo below, left to right: NMU student Daraka McLeod assists with placing a blanket on Dr. Elda Tate.**

**Also helping is CNAS Principal Secretary, Tina Moses.**



The Diversity Common Reader Program  
Coming to NMU in March 2015  
*featuring the book*

# BRAIDING SWEETGRASS



ROBIN WALL KIMMERER



## Community Spotlight - T.J. Derwin

*T.J. Derwin works for the Michigan Department of Human Services as the Indian Outreach Worker (IOW) for Marquette County.*

**NN: What would you say define years of dedication and achievement, all the memories and paths forged prior to accepting this position?**

**Derwin:** I never got into the human services field through any notions of changing the world. I never had this sense that I was called to help people or any of those kind of typical, professional ideas of social-work. I went to Grand Valley State University and majored in Political Science with the mentality of “know your enemy”. I was going to be a revolutionary in the Indian rights movement. But, even when I was growing up in Negaunee, I was always told that I was pretty easy to talk to and people tended to open up to me quickly. And I liked listening to other people’s stories. Nothing has ever really shocked me and I’ve done a good job of never judging anyone. That mentality has, above any schooling or training, helped me be an effective worker. I know that I’ll never completely relate to every person, because we all kind of walk our own paths and experience things in different ways, but I’ve never met someone who I can’t relate to on some level. We all share this journey together, even though we take different ways. I’m just really interested in the stories of others.

**NN: What has been a challenging aspect leading up to or at your new position?**

**Derwin:** It’s been a challenge at times to be taken seriously as a professional. I understand it to a certain level...I’ve got a shaved head, a big bushy beard, lots and lots of tattoos, darker skin tone, and I don’t wear a suit very well. Sometimes, others in the professional community disregard me because of appearances, but I’ve seen a change in perceptions during the past several years. People are much more accepting of differences now but there’s still a long way to go, especially for diversity as a whole. But I’d like to think I’m helping move the dialogue in a more positive direction.

**NN: What inspired you when you were younger**

**Derwin:** Around Christmas 1993, I was just turning 15; I saw the video for “Freedom” from Rage Against the Ma-

chine. The video was all about the injustice that happened to Leonard Peltier. That video, and the rest of Rage’s lyrics and social stances gave me the push to go to college and study political science. Plus, my mom has always taught us about the struggles of Native people throughout North America and encouraged us to do something about it. My revolutionary spirit has shifted throughout the years from outright rebellion to a more collaborative and educational thought process. I want to do my part to end ignorance.

**NN: Are there any issues you feel passionate about?**

**Derwin:** Domestic violence has been a big topic since the whole botched-NFL issues, but that’s been a big issue for me for a while. When I was working for the Sault Tribe, I ran a batterer’s group for men. Running that group really made me explore how I had personally used male privilege and power and control in my own life. Like most other issues, domestic violence becomes a generational issue. Fathers need to teach young men how to respect their partners and they also need to teach young women how to be stronger and have higher expectations of their future partners. I know my daughters will learn about relationships by watching how their mother and I interact and if I want them to be in a safe and loving relationship when they get older, I have to model appropriate behavior. Every man needs to realize that they can do better.

**NN: What do you feel worthy of spending time analyzing, sharing, growing from?**

**Derwin:** I am constantly learning how to be a better Anishinaabe man. Every day, something happens to me that humbles me and it’s my responsibility to learn the lesson and apply it. That doesn’t always happen, but I like to think that I try. I get my biggest life lessons when I’m in a sweat lodge and get a lot of good teachings that way.

**NN: Thoughts, on any level?**



**Derwin:** The Redskins issue is just amazingly frustrating. It draws into the conversation the issues of race, ignorance, shame, class elitism, privilege and power. These are all issues that should

be addressed and discussed, but it just seems so obvious to me that it is reprehensible to be that blatantly racist. I’m glad it is being talked about nationally, but we can bring it back to right here in our local community with the Redman name at Marquette High School. They have a Native American logo with the mascot “Redman.” To me, being a human and viewed as a mascot, is just unacceptable. I support the protest displayed by the defensive backs of the Washington team and I will protest right alongside them even if they chose not to support our own protest of the name change. I remember going to see Spike Lee speak at NMU (in 1993) when I was in high school and someone asked him about the Native American team logo issue and the African American athlete’s responsibility and he said something to the effect of “it’s hard to take a stand against the people signing your paycheck” and he didn’t think that it was the responsibility of the players. I disagree and believe that if we see injustice against anyone, we have an obligation to point it out and call for that injustice to end.

**NN: How might your position as IOW help NMU students?**

**Derwin:** I could help students by being another advocate or even by just being a person who will listen and point them in the right direction. I remember being a freshman and feeling kind of lost sometimes. But I had a mentor who was always there when I needed. I can be one of those people who will help support those students who might want or need a little push.

**NN: Anything else you’d like to add?**

**Derwin:** To the students: become involved. Find something to have a passion for. Try new experiences. Meet new people. Sleep in as much as possible but when you’re awake, be fully awake! Go out into the woods or into Lake Superior at least every week. Volunteer in your local community and don’t isolate yourself to campus.



## Author Speaks at Regional History Center

### American Indian Mapping: An Evening of Trail Marker Trees by Grace Chaillier

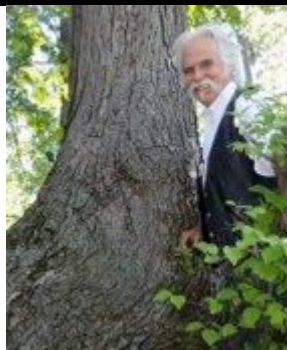
On Wednesday, November 5, Dennis Downes, who authored *Native American Trail Marker Trees: Marking Paths through the Wilderness*, spoke on the subject at The Marquette Regional History Center in Marquette. A group of local citizens, sprinkled with a few American Indians, were in attendance. Downes displayed and explained many images, discussed his three decades of tracking and identifying Native American trail marker trees, and told his audience that he had initially thought that traveling to and identifying the trees as legitimate trail marker trees set by American Indians, rather than trees that had a naturally bent growth aspect might have been a ten-year project. After thirty years and thousands of miles, he is still journeying to unusual tree growth sites and making determinations whether or not certain trees are ancient road signs set by Aboriginal peoples or not. He now sees these efforts as a large part his ongoing life's work.

Downes asked Keweenaw Bay Indian Community elder and educator, Earl Otchingwanigan, to speak as part of the presentation. Otchingwanigan, who is known for his book *A Concise Dictionary of Minnesota Ojibwe*, his traditional birchbark canoe making, and his storytell-

ing provided a local Native perspective on the tree markers along trails as Indian people have used them since time immemorial. As usual, Otchingwanigan's ever-present sense of humor was a welcome addition to his generous words as a recognized and respected Ojibwe culture bearer.

Downes and Otchingwanigan have an established relationship of mutual respect for one another's accomplishments that grew from their shared interest in the living cultural landmarks that are Native American trail marker trees. The process of creating the waymarks is believed to have originated among First Peoples in the Great Lakes region hundreds of years ago.

According to both men, the presence of a trail marker tree alerted passersby to a nearby land feature that was off the trail. Those who understood this knew from the presence of an altered tree or, in some rare cases, a pair of trees, that they might peruse the immediate vicinity for that signified landform or physical feature, such as a fresh water spring or an exposed mineral deposit. The trees, bent and staked to be permanently shaped in an arch during their early growth years, produced several recognizable growth habits through a process of ongoing prun-



ing that eventually produced a mature tree that was recognized and used by American Indian travelers and, later, settler society journeyers as navigational and travel aids. They often pointed in a direction that was meant to be tracked. In some cases they were particularly useful in negotiating long distances.

Many trail marker trees have died naturally over the years and more have been lost to commercial development, while a few have been cut, preserved, and relocated to staging sites where they can be publically viewed. Many are also now located on what has become private property and some of these are being deliberately preserved. Chicago television personality Janet Davies, who has a trail marker tree on her property in Illinois, wrote the Foreword for a book on the subject produced by Downes.

Downes's richly illustrated, 256 page volume was published in 2011 by Chicago's Books Press, an independent press whose primary focus is Chicago neighborhoods and some of its residents. The book is available on Amazon.com and more information on trail marker trees can be accessed at:

[greatlakestrailtreesociety.org](http://greatlakestrailtreesociety.org)

## Two Snow Days. One Author. One Book. One Resilient Community.

by April E. Lindala

Yoopers are resilient. Recently, I was reminded, Detroiters are too.

On Wednesday, November 12, NMU had called its second unexpected inclement weather day. The amount of snow was mindboggling this early in the season.

Like many others in the Marquette area, I had been waiting for one of the most famous Detroiters and Pulitzer Prize-winning author, Charlie LeDuff, to speak on campus that evening. The One Book, One Community (OBOC) committee had this special event planned for months. Would LeDuff even be able to drive to Marquette in this weather?

Originally, I had purchased LeDuff's now notable book, *Detroit: An American Autopsy*, because I grew up in and around the Detroit area and was curious. LeDuff, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians, was now only experiencing excellent book sales; friends of mine within the community were talking about the book or wanting to borrow my copy. There was definitely a distinct and constant buzz around LeDuff's book and his visit to NMU.

I consider myself very fortunate to be one of a handful of people invited to have dinner with him that evening. Guests at the dinner included our featured author, NMU students, OBOC committee members and me. It was here that I learned that LeDuff made the trip north just fine. He had carpooled with a pal of his who had a large truck. The two talked about the drive as if they negotiated U.P. winters all of their lives. (OK. I should have known better.)

Just as LeDuff was quite gracious in speaking with us (and especially the students) at dinner. He was equally as generous with his time following his unorthodox reading and presentation (which by the way, filled the University Center's Great Lakes rooms).

Snowy roads? No problem for Yoopers. Certainly no problem for our guest either.





## NAS 310 Class visits Keweenaw Bay Indian Community Council Meeting

By Lani Burdette

The Keweenaw Bay Indian Community Tribal Council meeting started off with a traditional song by Four Thunders. After this, roll call was taken and the tribal council began. The majority of the meeting consisted of business that included matters that had to do with funding from the tribe.

The first observation I found interesting during the tribal council was how the President, Donald Shalfoe Sr., Ogimaa ran the tribal council. During the council meeting, when a council member would bring forward an idea or motion, then the president was in charge of asking everyone on the council whether they agree or disagreed. If the majority of the council approved the motion, then the president would say that the motion was passed, and then move on to the next concern. Everyone on the council and all the people at the meeting seemed to have a lot of respect for him.

According to William Canby, the chairman's responsibility is to watch over the tribal council, and then grant varying degrees of executive authority, which is exactly what was done at this meeting.

It was nice to be able to see this tribal council in action because it further made me understand the importance of tribal sovereignty. In one of the class readings from Canby, I learned about the Indian Reorganization Act (Wheeler-Howard), and how it gave the tribe the ability to adopt their own constitution and by-laws, which significantly contributed to tribal sovereignty. Although this specific act gave Indians more independence in their own governing, there are still many things that we learned about in class that are controlled by the federal



government. An example of this was the Major Crimes Act 1885. In this situation, an Indian named Crow Dog killed another Indian by the name of Spotted Tail. The tribes decided that Crow Dog's punishment would be to support Spotted Tail's family, but the non-natives of

the area were appalled at the decision the tribal court had made. The Supreme Court decided that this decision was the tribe's responsibility to make, but when Congress got involved, they reacted by passing the Major Crimes Act. The Major Crimes Act, according to Canby, declared that murder and other serious crimes that are committed by an Indian, on the reservation or not, are offenses that will be handled in federal court.

The second observation I found interesting is the way the tribal council was also in control of the tribe's funds. There were several people that spoke about charity donations; one person who spoke was April Lindala, director of the Center for Native American Studies at Northern Michigan University. I think that the university's involvement in learning about the local tribes is a great opportunity to educate people around the area on the importance of tribal sovereignty and culture. The more people that are introduced and exposed to tribal experiences, the more support the tribes will get from the surrounding communities. More support and awareness from the community could lead to better doctors, educators, and services for the tribe. These improved services can then allow tribal

members to become more educated, which can then lead to even more benefits to the tribe. One KBIC tribal citizen came in asking for money to help pay for the rest of her surgery. The tribes now control these types of funds, and are able to help the tribal people more efficiently through means of medical aid, social services and even education. According to Justin Richland, in 1975, the Indian Self-Determination and Education Assistance Act gave significant control of funds to the tribes, so they can manage their own service agencies and providers. According to Richland, these funds include money for tribal courts, social services, counseling services, and even hospitals. This act was an improvement from the act that we learned about in class, the General Allotment act of 1887. This act did the exact opposite of the previous act that I discussed by taking away from tribal sovereignty.

According to Richland, this act aimed to divide and distribute collective land holdings of tribal nations and was passed at the same time that the first boarding school was opened.

This act attempted to assimilate Indians into European, Christian culture by taking their children, and many parts of their culture away from them. According to Richland, in 1992, the Merriam Report was written stating the fault and failure of Indian administration during this time period.

This field trip was extremely helpful in introducing the class to how a tribal court is run. It was very interesting to observe the different positions on the tribal council, and to observe the different concerns from different people from the tribe. Overall I believe this trip was a great experience.

*Lani Burnette is a student in Violet Friisvall's NAS 310 Tribal Law and Government class.*



## Walking On...

The NMU Center for Native American Studies and the *Anishinaabe News* would like to remember Dr. Raymond Ventre, the department head of English at NMU. Ray was a huge advocate for Native American Studies and he often advised students to take NAS courses, specifically Anishinaabemowin. Also, thanks to Ray's efforts, the CNAS now has a graduate assistant position for English graduate students, primarily dedicated to the creation of this newsletter. For those who didn't know Ray, he was a thunderous force in the classroom. He was not only knowledgeable in his field, but he had a memorable way of telling stories and creating an atmosphere of engagement and community. Ray passed away unexpectedly in November at the age of 66.



## Congratulations NMU December graduates!

**\*Christine A. Awonohopay**

Katherine Biang

Jennifer Campbell

Edward Brooks

Jacob Durant

Haley Krull

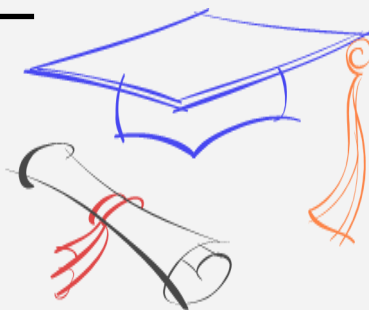
Francis LaPointe

Mario Marana

Seth Miller

Michelle Moore

Christopher Paquin



Frances Shepley

**\*Alice E. Snively**

Joseph Spruce

Jennifer Swanson

**\*Jarred L. Winchester**

*\*indicates graduating with a Native American Studies minor*

## Easter Island Study

*By Levi Warnos*

Easter Island is perhaps most famous for the iconic stone statues. In fact, there are 900 dotting the island, some weighing as much as 82 tons.

According to new research, Easter Islanders, remotely pinpointed in the middle of the Pacific ocean, crossed paths with Native Americans earlier than scientists originally upheld.

A genetic study published in *Current Biology* reports that islanders had “significant contact with Native American populations hundreds of years before the first Westerners reached the island in 1722.”

According to Anna-Sapfo Malaspinas, a representative of the Natural History Museum of Denmark’s Centre for GeoGenetics, “early human populations extensively explored the planet,” and that, “textbook versions of human colonization events - the peopling of the Americas, for example - need to be re-evaluated utilizing genomic data.”

Archaeological evidence indicates that the inhabitants first landed on Easter Island around 1200 AD and the presence of crops native to the Americas in Polynesia slighted that these seafarers had contact with the world at large.

Researchers conducted a genome analysis of 27 native Rapanui. Results flagged significant markers suggesting contact between the island people and Native Americans between approximately 1300 and 1500 AD.

“We found evidence of gene flow between this population and Native American populations, suggesting an ancient ocean migration route between Polynesia and the Americas,” Malaspinas told Reuters.

Overall, the ancestry of the Rapanui today is 76% Polynesian, 8% Native American, and 16% European.

## “To be born Indian is to be born political.”

Quote from Shoshona of the group, *Digging Roots*

## Winter 2015 Course Offerings in Native American Studies (NAS)

### NAS 486 American Indian Educational Law and Leadership

NAS 486 is an on-line course that meets virtually (over the internet) every other Wednesday during odd weeks (week 1, 3, 5...etc.). NAS 486 is also offered for both undergraduate and graduate level credit and has received an endorsement from the Tribal Education Departments National Assembly (TEDNA). Students will be able to experience real time conversations with professionals working at national levels of American Indian education. This course is a required course in the certification in American Indian Education.

### NAS 488 Native American Service Learning Project

NAS 488 will engage students in multiple academic service learning projects in conjunction with community partners. Meets Mondays and Wednesdays from 3:00 - 4:40 p.m. This course is a required course in the certification in American Indian Education.

For a full list of NAS courses offered in winter 2015  
visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)





## Photo Gallery of Events





## Photo Gallery of Events

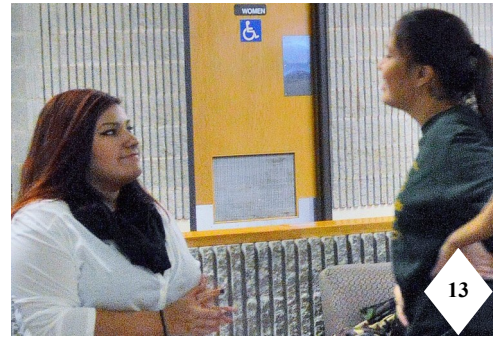
See page 10 for photo captions. If you would like to be a photographer for *Nish News*, let us know!



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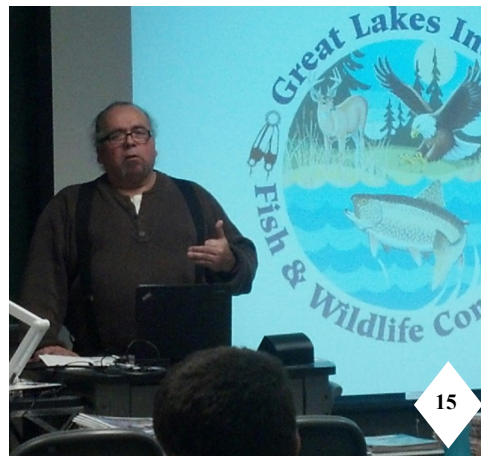
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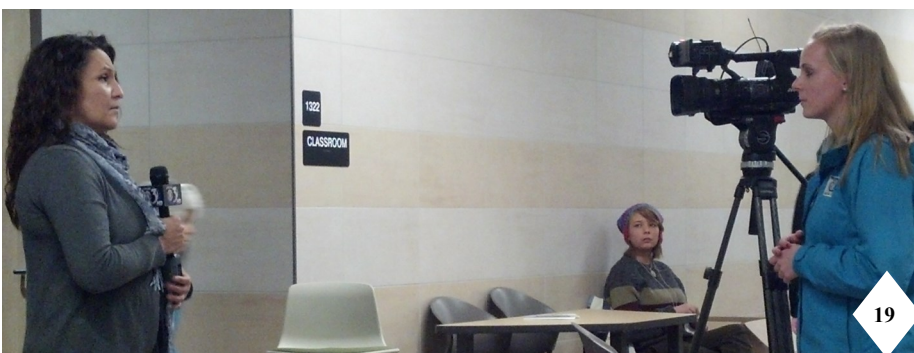
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## An Olympian's final resting place: who gets to decide?

By April Lindala and Levi Warnos

The family of Jim Thorpe has been engaged in a longstanding legal battle over the final resting place of the Olympic Gold Medalist. Thorpe (Sac and Fox Nation), who grew up in Oklahoma, became notably one of the world's greatest athletes of the modern day having won gold medals for multiple events in the 1912 Olympics. He was dubbed "the athlete of the century."

According to the LATimes.com, upon Thorpe's death in 1953, his children were holding a traditional funeral in Oklahoma when "Thorpe's widow, Patsy Thorpe, barged in. Accompanied by state troopers and a funeral hearse, she seized the body and drove away."

Pennsylvania is now home to the borough named Jim Thorpe, where the athlete's remains are currently laid to rest. The name change was part of a deal made between city officials and Patsy Thorpe, Jim's third wife.

Recently, a U.S. Court of Appeals for the Third Circuit decision overturned a 2013 U.S. District Court ruling that could have



Photo: www.OKhistory.org

resulted in the relocation of Thorpe's remains from Pennsylvania to Oklahoma.

Thorpe's sons from his second wife, William and Richard, have been seeking to move the body to Sac and Fox land in the state where he was born, saying their father wished to be buried there.

The 2013 U.S. District Court decision was based

upon the 1990 federal law known as the Native American Graves Protection and Repatriation Act or NAGPRA.

As noted by Reuters.com, "U.S. District Judge A. Richard Caputo found that the Borough of Jim Thorpe was a "museum" under NAGPRA. As such, it was required to return Thorpe's remains if a lineal descendant asked for them."

The recent opinion from the U.S. Court of Appeals states, "We find that applying NAGPRA to Thorpe's burial in the borough is such a clearly absurd result and so contrary to Congress's intent to protect Native American burial sites that the borough cannot be held to

the requirements imposed on a museum under these circumstances."

Dr. Gabe Logan, associate professor of history at NMU commented, "Thorpe was an enigmatic athlete and individual. His life and his remains reflect the duality he engendered in society."

Logan (pictured below), who teaches HS 233 Native American History and is a member of the North American Society for Sport History, further observed, "Even today we see how the International Olympic Committee reinstated his 1912 gold medals posthumously. Likewise, Oklahoma initially refused to financially support the Sac and Fox nation's request to return his remains to Oklahoma but now are on board to support the effort. It seems Thorpe was ahead of his time and society is still trying to catch him."

Indian Country Today Media Network shared part of a statement from the Sac and Fox Nation on their website. It reads, "The decision of the Third Circuit regarding these protections is both shocking and disappointing for our Nation, as it fails to give credence to the religious funeral rites and practices we express as a Nation."



## Photo Gallery Captions

1. Mike Lownsbery, NASA member, takes notes at the meeting with guest, Sumair Sheikh, sitting in the background.
2. NASA students busy stuffing envelopes for the First Nations Food Taster (FNFT).
3. Grace Chaillier, CNAS faculty, looking studious at the Gaa-bi-aasibwi-taage-jig "Those Who Stood With Us" event
4. NASA co-president, Larry Croschere, and volunteer, Pam Vincent prepare squash at the FNFT.
5. FNFT volunteer, Leann Collins in charge of baking detail.
6. FNFT volunteers happily cut up crabapples.
7. The International Program Office brought a delegation of exchange students from Puerto, Mexico to the FNFT.
8. Culinary Arts students have fun while prepping for the FNFT
9. CNAS director April Lindala and CNAS faculty member Martin Reinhardt are photobombed.
10. CNAS faculty member Shirley Brozzo, and NASA member Eva Lind prepare sweetwater at the FNFT.
11. Waylind Willis-Carroll, AISES member, looks professional at the AISES conference in Orlando, Florida.
12. AISES member, Larry Croschere tours NASA's Kennedy Space Center and Apollo/Saturn V Center as part of the AISES National

Conference trip.

13. NASA co-president, Sky Loonsfoot and vice-president, Kristina Misegan discuss door prizes at the Food Taster.
14. Daabii Reinhardt with a celebratory cake upon receiving news of her scholarship.
15. Jim St. Arnold, Great Lakes Indian Fish and Wildlife Commission, speaks in Violet Friisvall's NAS 310 class.
16. Tina Moses, shares important information with Tanner Parish, CNAS student worker.
17. Chi-miigwech Jeffrey's Restaurant for supporting NASA with their Tanka Bar sales. Proceeds go towards the annual traditional pow wow.
18. James R. Bittorf, Oneida Nation attorney speaks to Violet Friisvall's NAS 310 Tribal Law and Government class.
19. Liana Loonsfoot, Keweenaw Bay Indian Community, is interviewed by the media after her presentation in Jamie Kuehn's NAS 204 Native American Experience class as part of an academic service learning project.
20. CNAS student workers Lisa Fuqua, Daraka McLeod and Tanner Parish brave the snow.
21. An AISES group selfie while enjoying down time from the National Conference.



## McNair Scholars Celebrated

The *Anishinaabe News* recently spoke to staff and students affiliated with the McNair Scholars Program at a recent event celebrating new graduates of the program and new scholars.

McNair Scholar Katherine “Katie” Biang is graduating with a degree in Psychology Behavior Analysis. Biang, a tribal citizen of the Sault Ste. Marie Tribe of Chippewa Indians, did her research on conflict resolution and moral development in early childhood.

Regarding her McNair Scholar experience Biang reflected, “It helped me prepare applications, I got to meet a lot of resources at conferences, a lot of networking opportunities. They just provide so much for me.” Biang shared her thoughts on applying for the program, “Everything is going to be really intimidating... you are going to doubt yourself and think that you are not going to be able to get into a grad school but you have just as much ambition as anyone else.”

Biang is applying to graduate schools and is seeking a Master’s Degree in Applied Behavior Analysis.

Heather Pickett, the program director, explained the program’s mission. “The McNair Scholars Program is for first generation, low income, or underrepresented minority students who are interested in getting involved in research and ultimately going on to graduate school and hopefully Ph.D. programs.

NMU Junior Nim Reinhardt, who recently took part in the white coat ceremony in the School of Nursing, was selected to be a new McNair Scholar. “I hope to really uti-



From left to right: Kathleen ‘Nim’ Reinhardt, Sara Sutherland, Willow Grosz, Katherine ‘Katie’ Biang, and McNair Scholars Program director, Heather Pickett.

lize everything that they have to offer, as far as getting into graduate school, doing research and getting to network with people.”

When asked about her re-

search interest, Reinhardt commented, “I am looking at different tribal health programs and hospitals in the area.”

Reflecting on the advice of graduating McNair scholars, Reinhardt had this to say, “It sounds like they really enjoy their time and that they really appreciate everything that McNair did for them.”

Pickett reflected on working with the scholars, “It’s really exciting to be a part of their educational journey.”

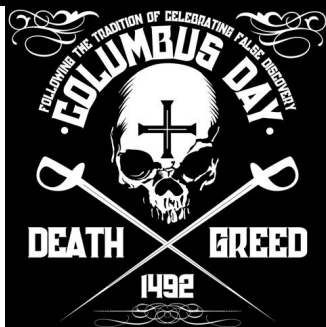
## Artist brings vision to Indigenous Peoples’ Day

Gregg Deal (Pyramid Lake Paiute) is an activist and multi-faceted artist who has been featured on *Totally Biased with W. Kamau Bell* and *The Daily Show* with Jon Stewart.

In an interview with the National Endowment for the Arts

(NEA), Deal describes his art: “...a lot of my work is exploring the ideas and the philosophies behind being indigenous in the modern day, which equates to activism, because I side on the side of indigenous people to be able to assert their own identity.”

Deal recently spoke at the National Museum of the American Indian (NMAI). On NMAI’s website it explains that Deal uses “multiple mediums such as street art, visual arts, and thought-provoking performance

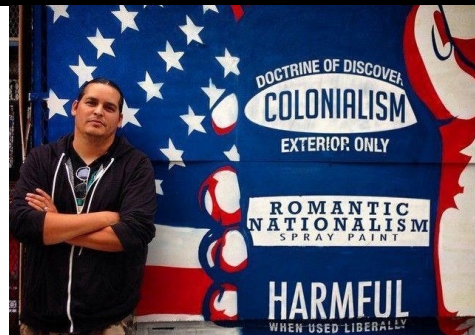


art.” The NMAI is located in Washington, D.C., where Deal resides.

In October, *Indian Country Today Media Network* featured several of Deal’s images in response to Columbus Day. Deal is quoted, “Coming off the heels of significant change in Seattle in changing ‘Columbus Day’ to ‘Indigenous Peoples’ Day’ marks change in the right direction to what Columbus

means to Indigenous people as well as to the history and legacy of America.” Visit the ICTMN article online to download and share Deal’s images.

Most recently, Deal created a series of paintings that he collectively entitled “the EMPOWERMENT SERIES.” These pieces combined words, typography and images. In the interview with the NEA, he further talks about his work. “I’m in a constant state of looking at pop culture and exploring the



various philosophies of colonialism and indigenous people and pop culture and consumerism and all of the isms that are in there.”

Deal has been published in numerous media outlets, specifically *Washington Post*, *Huffington Post*, *High Country News*, *Washington City Paper*, and *Indian Country Today*.



HAPPY  
HOLIDAYS  
from everyone  
at the NMU  
Center for  
Native  
American  
Studies.





## Is Native Language Dead?

By Ashley Crowe

“Language loss means you lose your identity,” said Loretta Jackson-Kelly, a historic preservation officer for the Hualapai Tribe of Arizona. The loss of Native language is a growing problem in American Indian culture. Prior to European settlement in North America, 600 indigenous languages were spoken in the United States and Canada. It is predicted that up to 90 percent of the 180 Native American languages spoken in North America will disappear within the next century. Out of these 180 languages, 150 are no longer children’s first learned language.

In the 19<sup>th</sup> Century, the Bureau of Indian Affairs authorized Native Ameri-



can students to attend boarding schools. Boarding schools assimilated the Native American students and immersed them in the English language and Euro-American customs. Native languages were seen as “primitive” and no longer useful in the modern world. This ideology potentially caused elders to cease passing down their languages. Unfortunately, failure to learn from the dwindling population of fluent speakers can cause a language to become extinct.

In 2006, Congress passed the Esther Martinez Native American Languages Preservation Act to provide funding for immersion and restoration courses. Immersion courses, such as summer camps, contribute to the survival of native languages by teaching children the

value of their native language through various activities.

At an immersion camp in Arizona, eighty children camp, hike, learn native games, and experience language learning sessions. Throughout these activities, children are asked to describe their actions in their native language. Teaching children their native language helps improve their self-concept. When children have a good self-concept, they are proud of who they are and what they stand for.

Native children who understand their culture will be more likely to see the importance of speaking their language, therefore passing their language onto future generations.

*Ashley Crowe is a student in Martin Reinhardt’s NAS 204 Native American Experience class.*

## Love Water Not Oil

By Jessica Mattocks

In the past few months, Minnesota has been locked in a huge dilemma that could change their future more than ever regarding oil. An environmental group called Honor the Earth, established by Winona LaDuke (photo below) and Indigo Girls Amy Ray and Emily Saliers in 1993, addressed the two primary needs of the Native environmental movement: the need to break the geographic and political isolation of Native communities and the need to increase financial resources for organizing and change.

Recently, an oil company called Enbridge Energy is proposing to put in a 616-mile-long pipeline which would carry approximately 225,000 gallons of crude oil per day from the Bakken oil-field in western North Dakota to refineries in Superior, Wisconsin. From

there, the oil would be transported via other pipelines to refineries in the southern and eastern regions of the United States, as well as eastern Canada.

Why is there such a concern against Honor the Earth? Could it plausibly ruin precious waters and crops but it also is impeding on their native lands and reservations, which could potentially betray treaties created between Native Americans and the government.

Greg Chester, an Honor the Earth member, said people need to be aware of the dangers a pipeline can pose to the environment. “They’re threatening our water,” he said. “If we lose our water, then there’s no place here for our children, our grandchildren, or future generations.”

Honor The Earth suggests that the money going into this oil pipeline should be used for renewable energy resources rather than have a possible risk of ruining precious land. Becky



Haase, a spokeswoman for Enbridge, issued a statement regarding the protest events. “Enbridge recognizes the rights of people to express their views legally and peacefully and discuss Enbridge’s business and projects,” Haase wrote. “We encourage active discussions on our projects; as long as there is no danger to our pipelines or anyone’s safety. Enbridge will continue to actively engage in dialogue with communities and individuals in areas where we have operations.”

If you would like to learn more or help Honor the Earth and Winona LaDuke’s work, log on to [Honorthetheearth.org](http://Honorthetheearth.org). You can learn all about the group, sign the pipeline petition, or even volunteer if you’re in the area.

*Jessica Mattocks is a student in Martin Reinhardt’s NAS 204 Native American Experience class.*



Photo Credit: Todd Cooper



## Native American Language and Culture Club, “Help still greatly needed!”

The Native American Language and Culture Club at NMU wants you to know that the Kingfisher Lake First Nation’s Mary Ann Aganash Memorial School (MAAMS) is still in need of winter clothes, boots, and various donations for their students. School teachers support 101 children from kindergarten to 8th grade. The fly-in community in northern Ontario is currently facing financial issues; school supplies such as crayons/colored pencils/pens, rulers, pencil sharpeners, white-out, erasers, storage containers for the latter, notebooks, binders, paper, even backpacks are all graciously accepted. If you would like to send supplies, mail to the following address:

**Lorraine Pitawanakwat**  
**Mary Ann Aganash Memorial School**  
**P.O. Box 43**  
**Kingfisher Lake, ON P0V1Z0**  
**Canada**



The NMU Native American Student Association received a thank you note from Pitawanakwat on behalf of her students and the school. She shared photos of the students with their school supplies and also sent photos of students engaged in various school and community activities.

## Community Art Project

*By Jacob Mick*

There is a new art project on the White Earth Reservation in Minnesota that’s making people ask themselves, ‘What do I want to do with my life before I die?’ The “Before I Die” project is an interactive public piece of work where people can share their life goals on the walls of certain public places.

The wall says ‘Before I Die I want to \_\_\_\_\_’ in which people can write their life goals in chalk and then draw whatever they would like on the wall. “The project could change the face of what is traditionally thought of as Native American Art.”

The person in charge of this project is Terri LaDuke. She has played an important role in the revitalization of Native culture within her community. LaDuke got the idea from Candy Chang who created the original wall on an abandoned house in New Orleans. After a week of her original art being there, the wall was covered with all sorts of chalk, pictures, stories, and dreams.

LaDuke says that this project is one step closer to a new, better future. The project is designed to serve the public. The first wall in the White Earth Reservation was already in-



stalled, and the rest will follow, spreading throughout the reservation.

The wall is already filled with inspirational goals like “promote healthy soil”, and “see my children powwow dance”. This project is a great way for the White Earth Reservation community to come together and share their goals and hopes for the world.

If anyone would like to see pictures from the project you can go to their blog at:

**werebeforeidie.tumblr.com**

*Jacob Mick is a student in Martin Reinhardt’s NAS 204 Native American Experience class.*

## Special Guest Visits NASA

Sumair Sheikh, the Community Program Assistance with the Center of American Indian and Minority Health (CAIMH) at the University of Minnesota-Duluth, recently visited the Native American Student Association at NMU to promote the 2015 Summer programs for Native Americans interested in going in to medicine at UMD. NMU student, Larry Crosciere, participated in the summer program a few years ago. The CAIMH provides support, encouragement, and opportunities to Native students interested in learning more about health careers. For more information about this opportunity, visit

**[caimh.umn.edu](http://caimh.umn.edu)**



**Photo: Sumair Sheikh speaks to NASA as Nick Pond listens in.**



## Should Michigan Schools Ban American Indian Mascots?

By Jolee Johnson

In 2003, the state education board adopted a resolution to eliminate the American Indian mascots and names that are in school districts in Michigan. The Michigan Department of Civil Rights (MDCR) says that the imagery harms the students with American Indian descent. In 2010, the resolution that was adopted, was reiterated. Catherine Criswell, director of the US Department of Education's Office of Civil Rights dismissed the letter of complaint by saying: "[it] is not sufficient for the OCR to infer that racial discrimination has occurred or is occurring."

The complaint, which listed K-12



schools only, suggested that Native American mascots marginalize the groups' history. According to the article by Rebecca Klein:

"Students in an American school who call themselves 'Redskins,' dress up like Indians, cheer using 'war chants,' or wear uniforms emblazoned with cartoon Indians may not intend to disavow history, but it

certainly suggests they don't know much about the Dawes Act, or the Indian Removal Act, or the Trail of Tears, or Wounded Knee, or Indian boarding schools," the complaint read.

School districts decide on a mascot and imagery to show respect for the community and the community's histo-

ry, not to cause harm on anyone. If the resolution was passed, what would happen? All 35 schools in the school district, plus all the other schools nationwide, would be affected. It wouldn't be just a Michigan problem – it would be the whole United States' problem. Certain Republican lawmakers want to make the MDCR pay the schools that have to drop their already *set in stone* mascots. The funding should be focusing on the education of the children in the classroom. Vicki Levengood, spokeswoman for the MDCR, says the plan would be modeled after the one used in Oregon, which banned the use of Indian imagery in 2012, and it gave schools five years to make the change.

*Jolee Johnson is a student in Martin Reinhardt's NAS 204 Native American Experience class.*

## Face-Value

By Biidaaban Reinhardt

Cultural appropriation. Do you know what that is? For most people, it is an unknown subject, for others it is something they live with every day. It is defined as "taking intellectual property, cultural, expressions, or artifacts from someone else's culture without permission." In Native Country, this is extremely apparent in the mascot issues, the "poca-hotties" costume(s), and the ever present headdress as a fashion statement. For some Native people, these images are something they have come to ignore, because they live with them every day. I am not one of those people.

As I have grown up, my hyper sensitivity has heightened immensely to these types of images. Normally, I would simply shy away from contact with this negative imagery in the media because I am well aware of how heated I can personally get from it.

Then there is Facebook, the social media site that will give you a glimpse into the lives of all your friends, let you

see all they post, which would include art projects...with headdresses.

It started with a post, a post with a picture of a short blonde woman wearing a crop top with a wooded background...wearing a headdress and war paint.

The image startled me, I could not believe that I was seeing this on my news feed. I recognized the girl beneath the makeup. She was my friend, we had gone on road trips, shared secrets, made plans and yet here she was pictured in a stereotypical Native costume right on the screen in front of me. Naturally, I confronted her about it and waited to hear her side of the story. She let me know that it was for an art project, that "art is subjective", and that I was insensitive for not appreciating her work. I rebutted with facts about what headdresses are used for, educating her about the negative imagery she had been a part of in this project, and asking if she would take down the pic-



ture. She refused, which started a 12-hour back and forth confrontation between us, and ended with her unfriending and blocking me.

This is an issue close to home with me, and I share this experience so people see that this is not something that we can continue to turn a blind eye to.

Constantly seeing headdresses as fashion statements in the media, as well as the "stoic Indian" on mascots around the country tends to desensitize people to the fact that this is offensive to the culture that it comes from. Cultural appropriation is rampant across the world, including on our own campus at NMU. It is still possible to end the offensive nature of cultural appropriation, by moving towards educating and appreciating each other's cultures and thinking before you post a questionable image.

*Daabii Reinhardt is a student in Martin Reinhardt's NAS 204 Native American Experience class.*



## Udall 2015 Internships and Scholarships

The Udall Foundation is pleased to announce our 2015 internship and scholarship program opportunities for American Indian and Alaska Native students.



***Would you like to learn an insider's view of federal Indian policy?***

Consider the Udall Washington Internship:

The Native American Congressional Internship program is a fully-funded, ten-week summer internship in Washington, D.C., for American Indian and Alaska Native undergraduate, graduate and law students. Interns work in congressional and agency offices where they have opportunities to research legislative issues important to tribal communities, network with public officials and experience an insider's view of the federal government. The Foundation provides airfare, housing, per diem, and a \$1200 educational stipend.

**The application deadline is January 31, 2015.**

***Are you working towards positive solutions to environmental challenges or to issues impacting Indian Country?***

Consider the Udall Scholarship:

The Udall Scholarship program awards \$5000 merit-based scholarships for college sophomores and juniors seeking a career in tribal health, tribal public policy, or the environment. Two- and four-year college students are encouraged to apply. Scholars participate in a five-day orientation in Tucson, Arizona to learn from and network with experts, their peers, and members of the Udall family. The award includes life-time membership in the Udall alumni community, a vibrant community offering job and internship opportunities, support for public service initiatives, and intellectual discussion. Applications must be submitted through a Udall faculty representative at the students college or university (NMU's representative is April E. Lindala, director of the Center for Native American Studies). **The application deadline is March 4, 2015.**

Visit the Udall website at [www.udall.gov](http://www.udall.gov) and join the Facebook group [Native Education @ Udall Foundation]. There, you'll find alumni profiles, tips for the applications and more.

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Letters to the Editor and guest editorials do not necessarily reflect the opinion of *Anishinaabe News*, the Center for Native American Studies or Northern Michigan University.

When submitting a letter, it must be signed with a return address. We will consider requests for anonymity.





*Anishinaabe News*

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# NMU POWWOW

The NMU Native American Student Association invites you to the  
22nd annual “Learning to Walk Together” traditional powwow



**SATURDAY, MARCH 14, 2015**  
**VANDAMENT ARENA**

**Can you volunteer? Need more info?**

Call: 906-227-1397

E-mail: [nasa@nmu.edu](mailto:nasa@nmu.edu)

[www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)



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Michigan  
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# Anishinaabe News

Spring 2015 Volume 10, Issue 3

Readers, we hope you enjoy this extended issue of *Anishinaabe News*. The winter semester was so busy and some of us are grateful the blanket of snow has faded. Time for ziigwan or spring.

It has been said that spring is represented by the spirit of a young woman who approaches her seasonal time with caution and humility. She waits patiently for the season of winter, represented by an elder grandfather, to be done with his work and only until then does she make her appearance.

As such it is fitting that the theme for this issue is **dabaadendiziwin** or humility. This is one of the seven grandfather teachings of the Anishinaabe. This can be a difficult teaching to understand because it reminds us that we are but a small part of creation and we should walk softly among all of our relatives upon the earth.

To know **dabaadendiziwin** is to recognize the magnitude of the world around us and what we have yet to learn. When we approach each day with **dabaadendiziwin** we are better equipped to respect others who call earth home: the winged beings, water beings, four-legged beings, the plant beings, forest beings, the desert beings, the elements, and of course, all of the two-legged beings.

First thunders have arrived to this place and with them is a great awakening among all of creation; the start of spring brings new life and new beginnings. Thunders bring the cleansing rains so we too can awake ourselves again after a long winter. This time of year is the Anishinaabe 'new' year.

May you all enjoy a beautiful spring and may we all walk softly among all of our relatives with humility.

-- April E. Lindala, director  
NMU Center for Native American Studies

## 22nd annual traditional NASA powwow at NMU

The Native American Student Association (NASA) hosted the 22<sup>nd</sup> annual "Learning to Walk Together" traditional powwow on Saturday, March 14 at the Vandament Arena on the NMU campus. NASA invited dancers, singers, and artists from all over the Great Lakes region to participate. The event was open to the campus community and to the public.

The event began at a sunrise ceremony with the striking of the fire which was cared for throughout the gathering by Sam Doyle. The first grand entry was at noon and the host drum, Wazijaci from northern Wisconsin, sang a special song to bring the dancers in. Rodney Loonsfoot from Keweenaw Bay Indian Community, the Head Veteran Dancer, and the KBIC Color Guard led the procession of dancers. The head female dancer (photo right) was Summer Sky Cohen. Cohen from Lac du Flambeau is a NMU alumnus and the former president of NASA. The head male dancer was Shane Mitchell from Lac du Flambeau, Wisc. Following these individuals were community royalty followed by all dancers in regalia.

The emcees for this year's event were Bucko Teeple from Bay Mills Indian Community and NMU student Mitch Bolo from Keweenaw Bay Indian Community. The arena director was Robert Blackdeer from Lac Courte Oreilles Band of Lake Superior Chippewa out of northwest Wisconsin.

NMU President Fritz Erickson said a few words of welcome in the early afternoon. Soon after Dr. Erickson's address there was a special event that has never taken place before this year. March 14 is also the one day of the year that the mathematical sequence of numbers referred to as *pi* is celebrated. To commemorate this mathematical occasion, the American Indian Science and Engineering Society (AISES) handed out slices of pie to those in attendance at 3:14 p.m. eastern time.

(continued on page 6)



Head female dancer and NMU alumnus Summer Sky Cohen.

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**NMU's First ever  
Elders-in-Residence Visit**

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**Anishinaabe artist  
and author  
Cheryl Minnema visits NMU**

\*

**Potawatomi author  
and scientist  
Dr. Robin Wall Kimmerer  
visits NMU**

\*

**And much more**



## Elders-in-Residence: Community Comes to the Academy

By Rachel McCaffrey

Nbwaakaawin is the Anishinaabe word for wisdom. The medicine wheel teachings of the Anishinaabe teach us that the north is the direction of our elders and these are the ones who the community turns to for teachings. These are the grandparents who have lived a long and purposeful life.

NMU is a place for learning...but who are our academic elders? This is an interesting question that has been raised. How can the Center for Native American Studies (Center) honor the wisdom of elders within this learning environment while at the same time reflect the cultural teachings of the Anishinaabe.

As a response to these questions, the Center presented the first-ever Elders-in-Residence program. The program, which was supported by the College of Arts and Sciences, invited Anishinaabe elders Leonard and Elizabeth Kimewon to stay on campus for four days. The two of them visited a number of Native American Studies classes, they interacted with students and they facilitated a workshop.

Just prior to their arrival, Melissa Matuscak, director/curator of the DeVos Art Museum, had reached out to April Lindala, director of the Center, with questions about porcupine quill work: how are quills harvested; and how are quill boxes constructed?

Lindala recalls telling Matuscak, "I am so not your gal...but I know who *can* help you." Lindala informed Matuscak about Elizabeth Kimewon and her experience with making birch bark and porcupine quill items.

"The timing was perfect," Lindala



Elizabeth and Leonard Kimewon visit the DeVos Art Museum to discuss porcupine quill baskets.

said. "Melissa contacted me about two weeks before Elizabeth's arrival."

Matuscak commented, "She [Lindala] offered to bring them [Kimewons] to the museum as part of their visit to help answer my questions. April also said she would like to include a group of students in a Native American Studies

course."

Lindala stated, "Once I was able to figure out schedules, we arranged for Jamie Kuehn's NAS 204 Native American Experience students to be able to join us and witness the exchange between Melissa and the Kimewons."

As part of the visit to the DeVos museum, the NAS 204 students were also able to see the boxes that are part of the permanent collection at the DeVos Art Museum. Elizabeth and Leonard Kimewon answered about an hour's worth of Melissa's questions and also took questions from the students and a former art and design faculty member and DeVos Art Museum volunteer, Diane Kordich.

Matuscak shared, "Personally I was

affected a great deal by having the amazing opportunity to talk with a quill worker firsthand, and have her see work in the collection. I was able to ask questions and learned a great deal - much more than I would have only reading about the history or process."

Lindala further shared, "It was a win-win-win situation to see these elders answer Melissa's questions and comment on traditional methods of collection as well as designs on the quill boxes, to have the students there, and to have the experience filmed. Now there is something documented that others can see as well. Miigwech to the DeVos team for putting this together."

The Kimewons also visited the NAS

101 Anishinaabe Language Culture and Community course team-taught by Dr. Martin Reinhardt and Leora Lancaster. In this class, the elders witnessed students engaging with the language. Additionally, they gained insight and heard stories in the language from the Kimewons.

Elizabeth and Leonard also visited Aimée

Cree Dunn's NAS 204 and NAS 342 Indigenous Environmental movements courses as well as Grace Chaillier's NAS 204 courses.

At the end of the week, Elizabeth and Leonard facilitated an all-day workshop where several students learned how to make birch bark and porcupine quill picture frames.

The Center for Native American Studies is grateful to the College of Arts and Sciences for the support in hosting the first-ever Elders-in-Residence program. Lindala comments, "This support demonstrates a commitment by the university to recognize multiple ways of teaching and learning. Having these elders interact with students in this way underlines the recognition of Native American voices as vital to the discipline of Native American studies."



A student from NAS 204 investigates a sweetgrass basket from the NMU permanent collection. The lid of the basket has intricate porcupine quill designs.



Students from Jamie Kuehn's NAS 204 Native American Experience class observe an interview between DeVos Art Museum director and Elizabeth and Leonard Kimewon, the first-ever Elders-in-Residence at NMU.



## NAS Classes Take a Trip to the KBIC Sugar Bush

By Chip Neuman

On March 21, NMU students traveled to the Keweenaw Bay Indian Community (KBIC) reservation in L'Anse, Mich., with Jerry Jondreau, KBIC tribal forester, to assist with the annual sugar bush. Dr. Martin Reinhardt, associate professor of Native American Studies, organized the trip so students could immerse themselves in the Anishinaabe culture and language beyond the walls of the traditional classroom.

Students from NAS 101 Anishinaabe Language, Culture and Community class (taught by Reinhardt and Leora Lancaster), NAS 310 Tribal Law and Government class (taught by Violet Friisvall-Ayres) and NAS 488 Native American Service Learning Project (taught by Reinhardt) headed out to the sugar bush to learn about Anishinaabe culture from the source and to get a different perspective than from a classroom setting.

Anishinaabe culture is not something that is meant to be learned from a class lecture but from story and traditions passed down orally from the elders. For many students, this was their first time to be out on the reservation and to be a

part of the sugar bush. Students were put to work collecting the sap and hauling it back to the camp. They learned a traditional story about the sugar bush and why it needs to be boiled.

NMU senior Rachel McCaffrey reflected that "It was an incredible learning opportunity. It was fun mixed with hard work and at the end of the day I felt like I really accomplished something. I could see all of our effort in all of the sap that we collected." McCaffrey, who is a student in Dr. Reinhardt's NAS 488 class also commented, "It was nice to be in the woods experiencing a different culture instead of reading about it in class"

Jondreau commented that "The boil went very well and we appreciated the



Chip Neuman from the NAS 488 class helps collect sap at the KBIC Sugar Bush.

help from the Northern students collecting the sap." Jondreau continued, "The good weather, good people and good feelings and vibes made for a great time out at camp."

Jondreau had 200 taps placed this year that produced over 600 gallons of maple sap and over that weekend boiled it down to 15 gallons of syrup.

This sugar bush camp is an annual event that takes place out by Lost Lake. It is organized by the

KBIC Forestry Department and they are always looking for volunteers. If anyone is interested in participating next year contact Jerry Jondreau at the KBIC Forestry Department at 906-353-4591 or email him directly at [gjondreau@kbic-nsn.gov](mailto:gjondreau@kbic-nsn.gov) To read more about the KBIC Sugar Bush experience, visit page 20.

## Native American Studies: Combat the Stereotypes!

*"Stereotyping saves time and requires little effort and helps make sense of the unknown. We notice traits and selectively choose images to fill in the rest of the picture.' After centuries in which the word "Indian" has been part of our written and spoken languages, it is almost impossible to encounter the word without envisioning specific mental images."*

-- Selene Phillips, Ph.D.

**NAS 204 Native American Experience\***

**NAS 320 American Indians: Identity and Media Images\***

**NAS 484 Native American Inclusion in the Classroom**

**NAS 485 American Indian Education**

*\*This course meets a liberal studies requirement and/or a world cultures graduation requirement.*

**For a full list of NAS courses offered in Fall 2015  
visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)**



## Activism at the Mackinac Bridge

By Eric Heiserman

Those entering and leaving the Upper Peninsula over the days of March 27-29 witnessed a demonstration in St. Ignace by Michigan residents. This protest focused on multiple concerns about mismanagement of “public lands and resources” by the Michigan Department of Natural Resources (MDNR). Among the concerns was an action by MDNR Director Keith Creagh, where he agreed to sell 10,178 acres of public land to Graymont Inc., a Canadian mineral company.

Graymont submitted its plans to the state to purchase this public land for the purpose of surface and underground limestone mining. As reported in the *Soo Evening News* on March 20 following the approval of the land transaction, Creagh stated “This project balances the public interest in natural resources and economic development in the Upper Peninsula. By moving forward with this transaction, we are providing the opportunity for the development of a limestone mine in an area that has a long history of mining, and we are also ensuring that recreational opportunities continue on these lands.”

A letter of opposition to the mining proposal was signed and submitted by Michigan tribes, environmental groups, sportsmen, religious institutions, and others. These groups have come together to oppose the mismanagement of public land, especially for the profit of foreign companies.

Environmentalists and scientists point to the impending destruction of alvars located on the land in the proposal. Alvars are rare biological environments characterized by limestone plains with thin layers of soil. Rare native plants and animal species live in these environments and would be destroyed by mining.

Tribal communities see potential adverse effects to their reserved hunting, fishing, and gathering rights guaranteed by the Treaty of 1836. NMU Native American Studies associate professor and Sault Ste. Marie Tribe of Chippewa Indians citizen Dr. Martin Reinhardt

asserted that “This decision to allow Graymont to open a mine near Rexton was highly irresponsible on the part of Director Creagh and the Natural Resources Commission. It really exemplifies how the State of Michigan is mismanaging public lands in violation of Anishinaabe treaty rights and human rights in general. You can get short-term economic gains through these types of actions, but it will have severe repercussions for future generations. Our Anishinaabe ancestors warned us about this path of destruction, and it is up to us to stop it before it is too late.”

Approximately 150 people joined in



Eric Heiserman is a student in NAS 488 Native American Service Learning Project.

the demonstration throughout the weekend. Protestors included tribal officials and citizens, local property owners, and college students. One group of college students spent a cold night in a tent so they could be on hand to wave signs and banners the next day. When asked why they thought it was important to participate in this protest, NMU junior Ryan Johnsen suggested that

“Our elected leaders should not have the authority to sell public lands and resources, especially when they are shared with the tribes.”

A future protest is planned for September 6 to coincide with the proposed “Michigan Mining Day.” This is the day before the annual Labor Day Bridge Walk.

**The *Anishinaabe News* is distributed by the Northern Michigan University Center for Native American Studies. The paper was originally founded in 1971.**

**The *Anishinaabe News* is dedicated to featuring Native American-related news, perspectives, and artwork. We are always soliciting news articles, reviews and sports stories. Additionally we are seeking original artwork, poetry, and flash fiction relevant to Indian country. Send your work to [nishnews.submissions@gmail.com](mailto:nishnews.submissions@gmail.com) for consideration.**

**Visit [www.nmu.edu/nishnews](http://www.nmu.edu/nishnews) to read our submission guidelines, see past issues of *Anishinaabe News*, and to subscribe.**

**Miigwech/Nia:wen/Thank you!**

**April E. Lindala, advisor  
*Anishinaabe News*  
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## Mille Lacs Artist and Author Cheryl Minnema

By Rachel McCaffrey

On March 17, the NMU Olson Library held a dedication in honor of their K-12/children's literature section. SaraJane Tompkins, Olson Library reference librarian, invited Mille Lacs Band of Ojibwe author and artist Cheryl Minnema to be an honored guest for the dedication.

Tompkins commented, "I chose Cheryl because I had reviewed her book, *Hungry Johnny*, for the Native American Library Association newsletter. She was regional and the book was wonderful; that joined with her many talents and being a Band member created positive possibilities."

Minnema authored the book, which features illustrations from artist and Great



Artist and author Cheryl Minnema with her book, *Hungry Johnny*.

Lakes Indian Fish and Wildlife Commission employee Wesley Ballinger (Mille Lacs Band of Ojibwe).

*Hungry Johnny* was published by the Minnesota Historical Society Press. Minnema shared that the story was inspired by one of her family members.

During Minnema's time at NMU, she visited two sections of ED 306 Children's

Literature taught by Justina L. Hautamaki and Sandy Imdieke.

Elementary Education major Olivia Steil spoke with Minnema after her class. "She read her book to the class and I really enjoyed it. As someone who wants to be a children's author one day it was very

inspiring to meet a published author. I told her I wanted to be a writer and she quickly told me if I write I am a writer. That put things in perspective for me."

Minnema also visited the NAS 488 Native American Service Learning course taught by Dr. Martin Reinhardt. Minnema talked about her bead art and showed the class her bandolier bags (traditionally worn to carry medicines and other objects during travel).

Minnema's designs on her bandolier bags depict nature and colors of the seasons. Minnema shared with the NAS 488 class how some pieces are currently housed in museums.

Minnema also facilitated a beading workshop on March 18. The workshop was hosted by the NMU Center for Native American Studies and was open to NMU students. Workshop participants learned how to do a single needle overlay appliqué stitch.

## Virtual Class Visit by Chairman Aaron Payment

By Rachel McCaffrey

Aaron Payment, Chairman of the Sault Ste. Marie Tribe of Chippewa Indians, joined course instructor Dr. Martin Reinhardt and the students of the NAS 486 American Indian Educational Law and Leadership class for a two-hour live online chat in February regarding tribal leadership and American Indian education. "Chairman Payment took time out of his busy schedule at the National Congress of American Indians legislative summit to interact with students about the serious issues he faces as a tribal leader regarding Indian education" said Dr. Reinhardt "for that we are grateful."

Payment explained that he grew up in Sault Ste. Marie, Mich., and that his family lived in a part of town that didn't have indoor plumbing. Payment revealed he dropped out of high school at 15; something he and Reinhardt have in common. Both have now gone on to get advanced degrees, and Payment will soon be completing a doctoral degree in educational leadership at Central Michigan University, where his dissertation is focused on retention of Native students in high school and college. Payment is an alumnus of NMU with three master's degrees and a bachelor's degree.

Payment went on to explain as chairman, and as a board member for the National

Congress of American Indians (NCAI), he gets to interact with policy makers regarding American Indian education. "Just before logging in to the live chat," he said, "I listened to a speech by Secretary of the Interior Sally Jewel about Indian education reform." He was encouraged by what they are doing to promote educational self-determination for tribes at the Bureau of Indian Affairs (BIA) and the Bureau of Indian Education (BIE).

Payment spoke about the success his Tribe has had with the Joseph K. Lumsden Bahweting Anishnabe Public School Academy, which receives tribal, federal, and state funding. The school is located near the Sault Tribe reservation and currently enrolls about 458 Native and non-Native students in kindergarten through 8<sup>th</sup> grade.

According to Payment, one of the highlights of the tribal school is the promotion of learning through Anishinaabe language and culture. "This is something that we have always known would help our students learn and help with our tribal revitalization efforts" Payment said. "Now we can do this in our own school."

Payment said that one the most difficult tribal educational issues he deals with is getting the state to live up to its obligations for Indian education. Although the Tribe



has had some success with "getting the State to recognize our certification process for our own Native language," he said that he is dedicated to holding the State responsible for upholding the law as written. Payment said he is also "working on getting full funding for the

[Michigan Indian Tuition Waiver] program, which would equate to about \$400,000 in obligated funds for Northern Michigan University." Payment was also concerned about NMU's additional Degree Granting Status (DGS) restriction on the program, which requires that students be enrolled in a degree granting program in order to use the MITW. This means that otherwise eligible Indian people who are not ready or willing to enter into a program cannot take courses using the MITW.

Larry Croschere, a student in the NAS 486, said "After our time with Chairmen Payment, I realized how much hard work is being accomplished on the tribal, state, and federal levels to continue to uphold and progress the laws surrounding the dynamic issues of American Indian Education."

Photo above: Courtesy of Chairman Payment



**22nd annual traditional NASA powwow at NMU cont'd***(continued from front page)*

At 4:00 p.m. the traditional feast was held at the D.J. Jacobetti Complex. Once again, Chef Chris Kibit and his students helped to make this feast a success. The menu included turkey, mashed potatoes, green beans, corn bread, salad, lemon bars, an assortment of pies and drinks.

During the feast, Rodney Loonsfoot helped organize the popular hand drum contest.

There were three groups competing. Five judges listened to two songs from each group and handed out points on multiple categories. The winner of the hand drum contest was Crazy Boy from Hannahville Indian Community.

The second grand entry was held at 6:00 p.m. At the end of the powwow, NASA held a giveaway for everyone who participated in any way.



**A male grass dancer from this year's powwow at NMU.**

Those who have never been to a powwow receive a program at the entrance so they can learn about the different styles of dances and songs.

Those who volunteer are asked to attend an orientation prior to the event so that they know what to expect. They also gain some insight to the cultural significance of the gathering and why powwows are so im-

portant to American Indians. NASA appreciates all of the work from the volunteers, most of whom are NMU students.

To see more powwow photos, check out the photo gallery within this issue or visit the Native American Studies Flickr site found through the Center for Native American Studies website: [nmu.edu/nativeamericans](http://nmu.edu/nativeamericans).

**It is powwow time! Here is a sample list of Great Lakes region gatherings. Please double check with the host community about specifics. Safe travels out there.**

**June 26 - 28** Bay Mills Indian Community 24th annual "Honoring our Veterans" competition pow wow in Brimley, Mich.

**July 7 - 12** 34th annual Sault Tribe Traditional Powwow and Summer Gathering in Sault Ste. Marie, Mich.

**July 10 - 12** 33rd annual Bear River powwow in Lac du Flambeau, Wisc.

**July 11-12** Match-e-be-nash-she-wish Sweetgrass Moon traditional pow wow in Hopkins, Mich.

**July 17 - 19** 19th annual Sugar Island powwow

**July 24 - 26** 37th annual Keweenaw Bay Maawanjiiding "Honoring the Ogitchidaag" powwow in Baraga, Mich.

**August 8 - 9** Lac Vieux Desert's The Place Where Eagles Dance annual traditional powwow near Watersmeet, Mich.

**August 14 - 16** 22nd annual Gathering of the Eagles Hessel powwow

**August 15 - 16** Peshawbestown Jingtamok Honoring Past, Present and Future

**August 21-23** Rendezvous at the Straits St. Ignace powwow



## Native American Studies: Learn History and Language!

*"One of the greatest hindrances to the reestablishment of tribal religions is the failure of Indian people to understand their own history. The period of cultural oppression in its severest form (1887-1934) served to create a collective amnesia in contemporary people."*

-- Vine Deloria Jr. (Lakota)

**NAS 101 Anishinaabe Language, Culture and Community I\***

**NAS 212 Michigan/Wisconsin: Tribes, Treaties and Current Issues\***

**NAS 315 History of Indian Boarding School Education\***

**NAS 414 First Nations Women**

*\*This course meets a liberal studies requirement and/or a world cultures graduation requirement.*

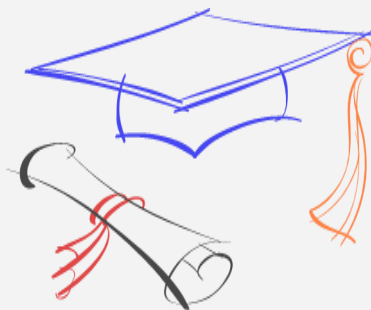
**For a full list of NAS courses offered in Fall 2015  
visit [www.nmu.edu/nativeamericans](http://www.nmu.edu/nativeamericans)**



# Congratulations NMU May graduates!

## Winter 2015 Graduates

Steven Abbott  
 Sarah Bryer  
 Sam Erickson\*  
 Spencer Fraley\*\*  
 Mallory Huizenga\*  
 Joseph Ison  
 Christina Kelly  
 Liz Kinnart  
 Tyler LaPlaunt  
 Brigitte LaPointe-Tolonen



Heather McDaniel  
 McHenna McGeshick  
 John Nolan  
 Roy Owensby  
 Kathleen Reinhardt  
 Shane Shalifoe  
 Ian Shaw  
 Natalie Still  
 Wade Wiartalla  
 Matthew Williams

\*indicates graduating with a Native American studies minor

\*\*indicates graduating with an Individually Created Program in Native American studies

## Baby Moccasin Workshop Held at NMU

By Rachel McCaffrey

The Native American Student Empowerment Initiative (NASEI) hosted a baby moccasin making workshop with Lac Vieux Desert Band of Lake Superior Chippewa tribal citizen Roger LaBine on February 20 and 21.

LaBine continually works to revitalize Anishinaabe cultural traditions and lifestyles. *Anishinaabe News* readers may remember that LaBine cohosts an annual wild rice camp in the fall. He has been making moccasins, doing beadwork, and tanning hides since he was 25. His grandparents were his teachers.

Participants commented that LaBine made the workshop experience extremely enjoyable; his constant jokes kept a light mood in the air. LaBine gave everyone squares of buckskin leather and sinew for thread



Roger LaBine gives instruction to NMU student Rachel McCaffrey.

(because of its strength). Participants stenciled the patterns, cut the designs and began sewing (not as easy as it sounds).

According to LaBine this is where you start learning your patience, stabbing yourself with the needle trying to push it through the leather. Or even sewing your moccasins the wrong way.

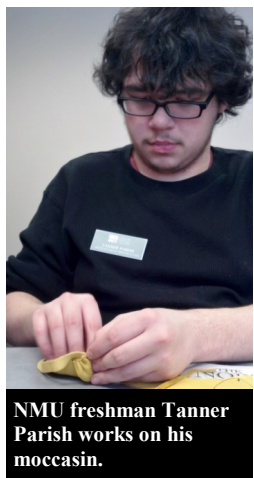
LaBine offered this advice, "Lessons to be learned from making the baby moccasins: patience. You can adjust to anything or any situation. Learning from our mistakes can also be good. My grandmother taught me patience through the making of baby moccasins, she started the same as me and I started the same as all of you."

Ana Fernandez noticed that she sewed part of her leather inside out. "After I real-

ized what I did, with sewing the leather upside down, I didn't want to just tear it out and start over again, so I kept going, and it turned out to look really awesome and I loved how it turned out."

Attendees of the two-day workshop were able to keep their baby moccasins and LaBine even gave them extra leather to continue to practice the art form.

NASEI is presented by the Center for Native American Studies and made possible by a grant from the Keweenaw Bay Indian Community.



NMU freshman Tanner Parish works on his moccasin.



NMU student Mary Attwell completes her pair of moccasins.



NMU student Sara Remick holds up her completed moccasins.



## Author of *Lies My Teacher Told Me* Visits NMU

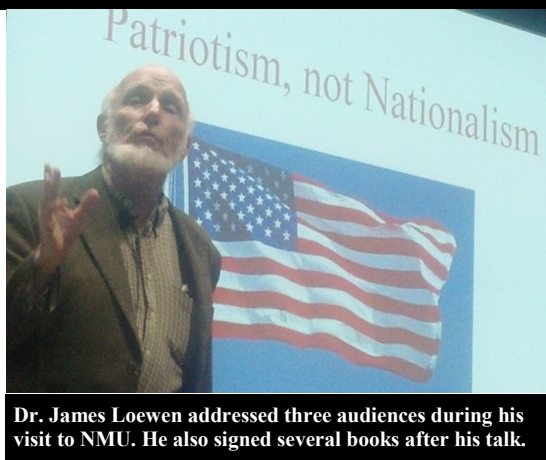
By Ryan Johnsen

NMU welcomed special guest author Dr. James Loewen to Campus on January 28. Loewen is an educator and historian who wrote the famous book, *Lies My Teacher Told Me*. Loewen attended Carleton College, and obtained his Ph.D. in sociology from Harvard University. Loewen taught at Tougaloo, an Historically Black College in Mississippi. Loewen also taught race relations for twenty years at the University of Vermont.

Dr. Gabe Logan, associate professor of history, spearheaded the committee who planned the visit. Logan commented about why he thought Dr. Loewen was an ideal choice for a guest speaker. "Loewen's scholarship challenges the dominate historical narrative by drawing our attention to the conflict and compromises society endures when creating solutions to inequality and race."

Loewen conducted three presentations while visiting NMU. The morning session was titled "Lies my teacher told me about Native Americans"... obviously, a play off of his famous book title. There were approximately 110 in attendance including students from North Star Academy (one of NMU's charter schools), as well as NMU students, faculty, and staff.

NMU senior Eric Heiserman observed that a slide Loewen showed during his



Dr. James Loewen addressed three audiences during his visit to NMU. He also signed several books after his talk.

first presentation really brought the importance of false awareness into play. Heiserman described the slide as a picture of an Illinois welcome sign, with no mention of Native Americans. "In Sharpie someone wrote 'what about the Indians?'" Another person wrote, "they got screwed." Loewen asserted that this is the million dollar question everyone should ask their teachers—"What about the Indians?"

Loewen stated that he had lectured at over 500 colleges and universities and NMU was only the second school that he visited with a Native American studies program.

The afternoon session was designed for students going into education. It was titled "Lies my teacher told me and how to do better."

The evening session focused on Loewen's latest book *Sundown Towns*, which Loewen billed as "the most important era in U.S. history that you never heard of, and why it is still so important today."

Loewen explained that most history textbooks used today are virtually the same regardless of author and publisher. Loewen commented most of the content gathered for textbooks is borrowed from previous editions and other history textbooks.

Loewen contends children learning this history, regardless of their race and background, are only hearing one side of the story. Information taught in schools is biased

toward an ethnocentric point of view. This view often holds that Native people and others are uncivilized and distorts history. This perspective is often referred to as American exceptionalism.

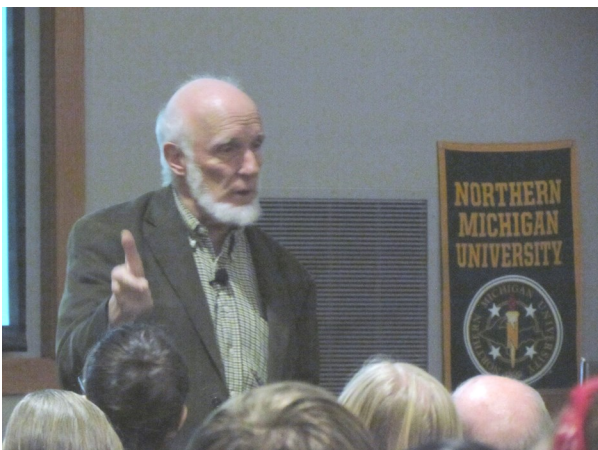
Loewen asserts that American exceptionalism perpetuates a view that Americans are qualitatively different and better than others. In this view, America can do no wrong, all acts are justified, and all is done with the best of intentions. American Indian people and their role in the formation of the country is rarely included in accounts of U.S. history.

It was around 1812 that the federal government began to wage their war of attrition on tribes and just about anyone who wouldn't give up their Indian identity and become complacent homesteaders. This was aimed at destroying their culture, language, and way of life. Is this a coincidence, or a purposeful strategy to avoid tackling head-on the idea of American exceptionalism, and possibly unearthing skeletons in the American closet?

He spoke of the nadir times, or low point in history, for Indigenous people and African Americans. He further explains that in order to be a true patriot in support of your nation you must gain an understanding of both positive and negative points of history. Loewen identifies false history found in many of today's textbooks and seeks to bring forth lost or hidden history.

Loewen is currently speaking at colleges and universities on these issues. He encourages everyone to visit his website and engage in conversation about false history. Loewen seeks to involve and recruit others to the task of identifying "sundown towns" and raising public awareness to the problems associated with American Exceptionalism.

Loewen's visit was made possible by the Center for Native American Studies, the College of Arts and Sciences, the College of Health Sciences and Professional Studies, the Department of History, and the School of Education, Leadership and Public Service.



Dr. James Loewen speaks to a large crowd for his first session in the morning. His talk was entitled, "Lies my teacher told me about Native Americans."



# NMU Embraces Permaculture

by Eric Heiserman

Indigenous peoples all across the globe have practiced small-scale and even large scale agriculture in some instances, long before conventional agriculture and genetically modified crops, to a highly successful and sustainable degree.

The Native communities of the Great Lakes region have practiced agriculture in a way that promotes fair share, a stewardship of the land, and care for their people, for generations. Today these same principles of gardening are being implemented right here on campus by a group of students unsatisfied with “conventional” agriculture and the societal implications that come with it.

Through a collaboration of the Earth, Environmental, and Geographical Sciences (EEGS) Garden Club and Students for Sustainability, a plot of university land on the corner of Longyear and Summit Street has recently been approved to be utilized to create a permaculture garden, aptly named Superior Acre Permaculture (SAP). When asked what inspired the creation of the garden, Garden Club president Hannah Poisson-Smith stated, “The permaculture garden at University of Massachusetts Amherst was a huge inspiration. It was encouraging to see successful permaculture gardening being done elsewhere.” Students for Sustainability president Andrew Adamski added, “Our professors at Northern instill the values about caring for the land in the classroom; the garden is just a resource to apply the land ethic learned in a practical setting.”

Permaculture is a term first coined in the late 1970s, meaning permanent agriculture, and was pioneered by biologist Bill Mollison. “Permaculture is a philosophy of working with, rather than against

nature; of protracted and thoughtful observation rather than protracted and thoughtless labor; and of looking at plants and animals in all their functions, rather than treating any area as a single product system.” One such example is the traditional Anishinaabe practice of Three Sisters gardening, an example of indigenous knowledge that is being revived and replicated today.

The students involved with SAP plan on creating an area of the permaculture site dedicated specifically as a Three Sisters demonstration site, which will be used educationally as well to grow food for the students and community members involved. The Three Sisters gardening style is characterized by the planting of corn (mandaamin), beans (mashkodesimin), and squash (okosimaan) together in a single raised mound. With the intent of each different plant working symbiotically with one another to allow for each to achieve the greatest potential growth without excessive competition.

The Three Sisters garden can be viewed symbolically as a model for a traditional community; functioning by working together and supporting one another.

SAP also plans on dedicating an area of the permaculture garden to planting edible foods traditionally used by the Anishinaabe people. This area of the garden is designated as the Great Lakes Indige-



NMU senior Ana Lucia Fernandez collecting sap (not to be confused with SAP) at KBIC's sugar bush.

nous Edibles garden, inspired by the Decolonizing Diet Project (DDP) created by Dr. Martin Reinhardt, associate professor of Native American Studies. This demonstration site aims to include a healthy variety of berries, flowers, vegetables, and herbs traditionally consumed by the Anishinaabe people.

The Three Sisters, Great Lakes Indigenous Edibles, and Native plants emphasis only make up three of the twelve separate gardening styles incorporated into

the SAP site, each embodying a different principal, pertaining to the twelve principals of permaculture. Certain styles of permaculture utilize curved rather than straight lines to maximize plant growth space and promote photosynthesis. There are plans for the site to build a hoop house to extend the growing season as well; Monarch Way Station where milkweed and other wildflower species would be grown, a staple of the butterfly's diets; and Hugokulter Mounds, a form of a raised garden bed built on a decomposing log, or mother log and layering branches, leaf litter, soil, and compost.

The stated goal behind SAP aims to provide a hands-on education experience to students and the community alike. Hopefully proving to be only the beginning of SAP's optimal educational qualities.

If you are near NMU, visit the garden site on the corner of Longyear and Summit Street, behind Spooner Hall and the Art and Design Building.



This past academic year has brought about significant changes in leadership at NMU and notable changes in the acknowledgement of Anishinaabe peoples in relation to NMU. Because Dr. Fritz Erickson is new, a special ceremony was held on February 9 known as the President's Investiture. Dr. Lesley Larkin, acting provost, began the investiture with an acknowledgement that this special gathering was taking place on the traditional homelands of the Anishinaabeg. Dr. Erickson began the May commencement ceremonies with the same acknowledgement. To our knowledge (and we may be wrong), *Anishinaabe News* believes this is the first time that such an acknowledgement has happened at such significant ceremonies on the NMU campus. (photo left: April Lindala and Marty Reinhardt take a selfie before the President's Investiture)



## STEM Activity to be Held at NMU for Native Youth

By Larry Croschere

According to the 2010 U.S. Census, American Indian and Alaskan Native (AI/AN) people make up 1.7% of the total U.S. population. This population is also the smallest percentage (4%) of students awarded degrees in higher education in the U.S. Furthermore, AI/AN students are the least represented minority group within science, technology, engineering, and mathematics (STEM) disciplines and fields.

This imbalance of AI/AN representation within the STEM fields needs to be examined in greater detail from early childhood through graduate school. Tribal schools, and tribal colleges and universities (TCUs) located near AI/AN population centers often serve large populations of Native students and may have greater opportunities to impact student success than their peer academic institutions. Tribes must have support as they attempt to help their students access STEM fields. How can students be attracted to STEM fields earlier in their educational journey?

This past year the NMU American Indian Science and Engineering Society (AISES) chapter has a goal to do their

part in closing the gap that exists for AI/AN in STEM fields. AISES partnered with Rich Sgarlotti, a retired math teacher from the Hannahville Indian School, to plan and offer a STEM competition on campus in the fall of 2015. The students would be selected from a pool of applicants from Upper Peninsula schools. AISES worked in conjunction with students from the NAS 488 Native American Service Learning Project class to research and develop stages of the one-day STEM camp competition at NMU.

Through participating in these STEM camps, students are able to learn more about STEM fields in general. It also serves as an opportunity for students to build relationships with other students and future mentors who share similar interests as them. Developing relationships with other students and faculty within the STEM fields is vital for all students who aspire to obtain a degree and career within the STEM fields.

The AISES chapter was re-established



Larry Croschere, NMU senior seeks to close the gap when it comes to American Indians in STEM fields. Croschere, a tribal citizen of Red Cliff Band of Lake Superior Chippewa is currently studying chemistry.

last fall semester at NMU. Many Native American students have used this opportunity to be exposed to all the different fields of STEM, as well as a national organization. AISES national serves a great platform for universities and companies who want to attract a more diverse student body and employees. AISES also provides many different scholarships, internships, and mentorships for students on the local, regional, and national level.

To successfully implement the competition, AISES needs help and

support from the NMU STEM community and local/regional schools.

If anyone would like to receive more information regarding AISES or how they may help with the upcoming STEM camp competition contact Larry Croschere at lacrosch@nmu.edu.

## AISES Leadership Summit

By Daabii Reinhardt

"Core values are what you stand by, science is what you do." In March, I sat in the Tamaya Resort in Santa Ana Pueblo, New Mexico for the American Indian Science and Engineering Society (AISES) Leadership Summit and these are the words that continue to echo in my brain.

The theme of the conference revolved around Leveraging Native Values in Science, Technology, Engineering, and Math (STEM) with different sessions geared towards higher education, leadership, and career exploration. Along with this, each of the sessions related their field of study to core Native values in whichever way they had determined that to be.

At this conference I was attending as a participant in the *Lighting the Pathway to Faculty Careers in STEM program* through AISES, so much of my time was spent bonding with my colleagues. Of

the nine of us there, three of us were at the undergraduate level, while the rest were in graduate school or in the final stretch of their Ph.D. Each day those involved in the *Lighting the Pathways* program would spend a few hours talking about research, mentoring, and graduate schools, and then after we would join the rest of the Summit's workshops. As the title of the Summit suggests, these workshops revolved around leadership. More importantly, however, it dealt with working together.

As much as AISES stands for the STEM fields, being American Indian will always be what comes first in our identity. As Native people we are taught a different style of learning and teach-



Daabii Reinhardt, president of the NMU chapter of the American Indian Science and Engineering Society.

ing, and with that we bring a new perspective to the research going on in the STEM fields today.

In my opinion, the best part of these conference is not the workshops, internships, or presentations, but rather it is the connections made both personal and professional. In the long run, I know that I will utilize my connections made all around Indian Country far more often than the

knowledge written down on notebook paper from the workshops attended. This AISES Leadership Summit taught me many things, but the one that will stick with me forever is that being a Native American person in the STEM fields does not mean that I must choose one or the other, but that I must find balance between the two.



## Braiding Memories: the 2015 Diversity Common Reader Program

By April Lindala and Rachel McCaffrey

There are books that can change the way one thinks about the world around them: books that change lives. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants* by Robin Wall Kimmerer is one of those books. The NMU community has changed because of this book.

It was introduced to NMU by members of the President's Committee on Diversity as part of the Diversity Common Reader Program (DCRP). A dedicated group comes together annually to choose a book (a common reader).

Dr. Amy Hamilton associate professor of English and member of the committee for the past three years, speaks to the purpose of this endeavor: "The Diversity Common Reader Program has worked to select books that reach a wide variety of audiences at NMU and the surrounding community - books that also have clear connections with several different disciplines. The goal of the program is to bring together the NMU and surrounding community to engage with vital topics that impact our community and our world."

Susan Morgan of the International Programs Office served as the chair of this past year's Diversity Common Reader Program committee.

Shirley Brozzo, CNAS faculty member and DCRP subcommittee member, reached out to the NAS faculty for ideas last spring. She was asking for input in hopes that perhaps this year's book would be directly tied to Native American Studies. A few books were listed, with *Braiding Sweetgrass* as one of the suggested texts.

CNAS faculty member Aimée Cree Dunn noted she was already using *Braiding Sweetgrass* as a primary text in NAS 340 Kinomaage: Earth Shows Us the Way and shared, "My students have very much enjoyed this book since I started teaching it this summer."

Additionally, CNAS faculty member Grace Chaillier gave the book very high praise. Chaillier commented that she found Kimmerer "to be utterly unique in her lyrical language approach to ethnobotany. She reveals so much about herself and her family as she writes about her students and their scientific efforts.

Her braid of language and subject matter is disarmingly exceptional."

Once *Braiding Sweetgrass* received the nod to be the DCRP featured book, plans were made to host a book giveaway for students.

On Friday, January 23, NMU students made their way to the Multi-cultural Education and Resource Center to receive a free copy of the book (as well as free pizza and pop). Books were also available through the Olson Library and other locales on campus.

In addition to planning an event around a visit by Dr. Robin Wall Kimmerer, the committee persuaded faculty members to host book discussions aligned with specific disciplines and/or topics. In addition to the book discussions, an art contest was held. Students could read the book and build a creative response reflecting tenets of the book. All of this including the keynote events took place during the month of March.

Book discussions included the following:

On March 19, Dr. Martin Reinhardt presented on "Food, Identity and Philosophy." Students, faculty and community members talked about excerpts of the book related to food such as the story about the wild strawberries. Other discussions arose including a talk about sustainability efforts at NMU.

Later that day, Dr. Chet DeFonso, professor of history, and Dr. Rebecca Ulland, director of the gender and sexuality studies program, co-presented a discussion entitled, "Gender, Science and Wisdom in *Braiding Sweetgrass*."

On March 24, Hamilton and graduate assistant Tyler Dettloff co-presented on "Place and Story." Again, participants discussed the importance of place within the text. One of the questions posed in this discussion: What are the different ways that humans are connected to place and/or to more-than-human life? Another question: What are the consequences and benefits of these different kinds of relationships to place? Hamilton said she



Author Robin Wall Kimmerer (center) talks with NMU staff member Eva Vigo (left) and former NMU Native American Studies program director Lillian Heldreth (right).

designed her session to give people the chance to reflect on the readings and bring it into their own lives and modern day. On March 25, Aimée Cree Dunn presented a discussion entitled, "On the Democracy of Species: Meaning and Implica-

tion for Today and the Seventh Generation." This discussion was set up a bit differently in that Cree Dunn invited participants to discuss questions and answers with each other in small groups of two or three and then report back to the larger group.

During the day on Monday, Susan Morgan brought Dr. Kimmerer to multiple classes including Dr. Amy Hamilton's NAS 314 Oral Traditions course.

On the evening of Monday, March 30 Shirley Brozzo's NAS 280 Storytelling by Native American Women hosted a storytelling event featuring Dr. Kimmerer, April Lindala, Tyler Dettloff and Brozzo. The four shared traditional stories, personal stories and songs to a crowd of over 100 with some audience members driving from Baraga to enjoy the event.

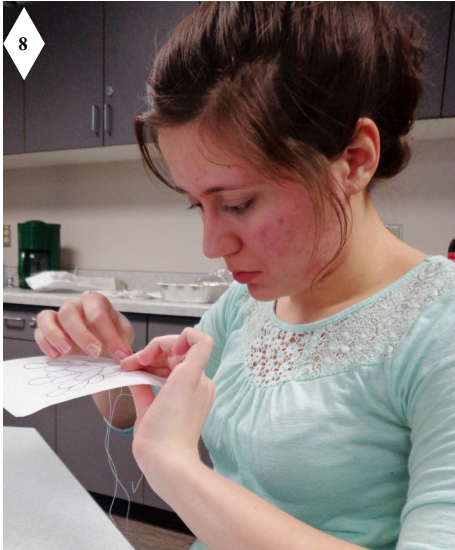
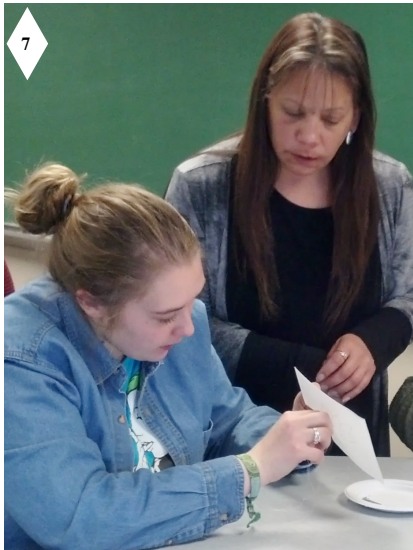
On March 31, students took Dr. Robin Wall Kimmerer on an impromptu hike and had lunch with various student leaders and students from the graduate writing program. Dr. Kimmerer visited more classes including NAS 101 Anishinaabe Language, Culture and Community.

That evening, NAS faculty member, Grace Chaillier provided an introduction for her keynote address. The Jamrich Hall auditorium had over 300 in attendance (again with people traveling extreme distances). Her talk was entitled *The Honorable Harvest*. It drew a standing ovation. She spent nearly an hour graciously signing books and talking with eager book buyers.

To read more about *Braiding Sweetgrass* see pages 15 and 16. To see more photos from the month-long event, see page 14.



Winter 2015 Activities and Events





# Winter 2015 Activities and Events



9



10



11



13

See page 16  
for photo  
captions.

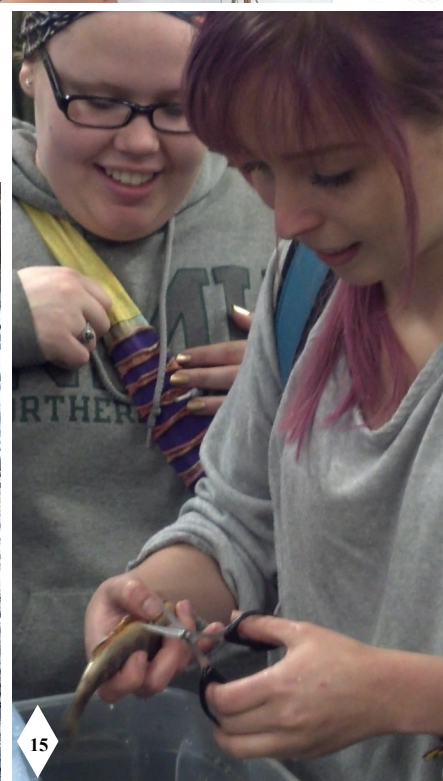
If you would  
like to be a  
photographer  
for  
*Nish News*,  
let us know!



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15



## Marty's Reflection on Indigenous Farming Conference

By Dr. Martin Reinhardt

Tina Moses and I attended the 12<sup>th</sup> annual Indigenous Farming Conference over March 6-7 at the Maplelag Resort on the White Earth Reservation in Minnesota. This conference is sponsored by the White Earth Land Recovery Project. Winona LaDuke, Mississippi Band Anishinaabe, is the founder of the WELRP and is the director of Honor the Earth.

We left a few days early to stop at the Leech Lake Tribal College on our way to the conference. I was invited by Anishinaabe studies instructor Elaine Fleming to present in her class on the outcomes of the Decolonizing Diet Project (DDP).

We attended an Anishinaabemowin immersion lunch afterward where we ate some venison chili and played Anishinaabe Bingo. It was a great visit!

We also read the book *Braiding Sweetgrass* by Potawatomi author Robin Wall Kimmerer on our drive. It was cool to be reading about the honorable harvest and other crucial teachings about our relationship with Mother Earth. It really prepared me well for my presentations.

At the conference, I presented on the DDP to about 80 participants. There were a lot of great questions. Afterward, Linda Black Elk (Catawba Nation), an ethnobotanist, restoration ecologist, and instructor at Sitting Bull College in Fort Yates, N.D., asked about the possibility of doing the DDP II with a focus on the Great

Plains. I told her that I think that would be very cool and that I would be willing to assist them in getting prepared.

I attended Linda's session on making elderberry elixir, where she also went through the top ten plants she would use in a zombie apocalypse. She and her husband, Luke, are a lot of fun and full of traditional knowledge.

I attended many sessions including: food security—The true determinate of tribal sovereignty by Shirley Nordrum and Nicole Buckanaga; industrial agriculture and genetic engineering on pollinators, the environment and human health by Doug Gurian-Sherman; deep winter greenhouse construction and production by Ryan Pesch; minimalist methods for small scale gardening by Sue Wika and Tony Baguss; Indigenous permaculture, weaving healthy and sustainable life ways through traditional ecological knowledge and innovative science by Shannon Francis; Tyonnhekwon "it to us gives us life!" Indigenous sovereignty is in our seeds by Dan Longboat; Indigenous food foundations and transformative education by Dan Longboat and Paula Anderson; ancient methods of food preservation and making medicines from the foods you grow by Rebecca Gawboy; backyard medicine by Tereista Equay Diaz; and



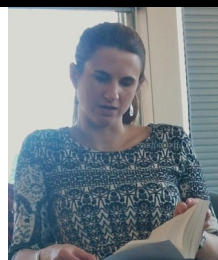
bringing the Indigenous food movement to you by Elizabeth Hoover.

Between the sessions, Tina and I traded some seeds that we had from our DDP stash for some others that we didn't have during the seed swap. After the sessions were over on the first night, we stayed up late and played some impromptu music with some of the other attendees.

I had a dream about Winona LaDuke a few days before the conference. She and I were playing some cool music as part of a contemporary Anishinaabe rock band. I told her about my dream, and we had a good laugh about it. She was a bit surprised when I asked her to play a hand-drum/shaker song with me during one of the plenary sessions. We sang a song I wrote called *Aambe Nimaajaadaa Ogichidaawag*. The last verse is: "Winona LaDuke said I'm a mother and a human, as she dropped her tobacco and walked up on the stage, she said to honor the earth and fight for minobimaadiz, the good life is our birth right as human beings."

I was reenergized by our trip. I missed it as soon as we left, and definitely want to return next year. I encourage anyone who cares about our Mother Earth to make an effort to get there and join in this celebration of life.

## More photos from the *Braiding Sweetgrass* events



From left to right: Susan Morgan, chair of the Diversity Common Reader committee with Dr. Robin Wall Kimmerer. Dr. Martin Reinhardt leads a discussion. Dr. Amy Hamilton leads a discussion. Dr. Kimmerer with student Ana Lucia Fernandez. Shirley Brozzo, April Lindala, Dr. Kimmerer and Tyler Dettloff share stories as part of NAS 280 class.





## Walking with the Birch People: Earth Lessons from *Braiding Sweetgrass*

By Aimée Cree Dunn

As noted by the author, the views in this article are the author's alone.

In a 1980s speech, radical environmentalist Dave Foreman called for a “reverse Peace Corps,” one in which traditional Indigenous peoples teach the industrial peoples how to live on the Earth.

In many ways, Northern Michigan University's selection for the 2015 Diversity Common Reader program is a part of that idea. With beautiful prose, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants* by Robin Wall Kimmerer is a jewel of a book offering a great deal in regards to the traditional ecological knowledge (TEK) of the Anishinaabeg and other Native nations, the nature of plants, and explorations of humanity's role in this industrial world.

For Potawatomi citizen Kimmerer, Anishinaabe and other Native TEK revitalization is both a larger cultural movement and a personal journey. As a child, she was immersed in much of this knowledge but set it aside during her training as a botanist. As her professional life developed, she returned to the ways of TEK and integrated that knowledge into her research and teaching.

A concept Kimmerer discusses at length is how language shapes our perceptions of the world. She asks if, in talking about your grandma cooking spaghetti, would you say, “It is cooking spaghetti at the stove?” Of course not. Yet that is precisely the kind of de-personifying we do with non-human beings. “The arrogance of English,” she writes, “is that the only way to be animate, to be worthy of respect and moral concern, is to be a human.” She offers a TEK lesson when she writes, “Imagine walking through a richly inhabited world of Birch people, Bear people, Rock people, beings we think of and therefore speak of as persons worthy of our respect, of inclusion in a peopled world.”

One chapter discusses the Haudenosaunee (Iroquois) Thanksgiving Address, which currently begins school days, centering students in gratitude to the Creator, Mother Earth, Plants, Animals, their Human Community and more. This is in place of the Pledge of Allegiance, a pledge that is a strange imposition on young children with little knowledge of what they are promising. Kimmerer calls the Thanksgiving Address the “Allegiance to Gratitude.” This idea of allegiance to gratitude, to the Earth, Kimmerer explores

further in another chapter when she writes of basic TEK tenets, “I believe in the democracy of species . . . If good citizens agree to uphold the laws of the nation, then I choose natural law, the law of reciprocity, of regeneration, of mutual flourishing.”

In her writing, Kimmerer asks us to look at the impact a life lived outside the bounds of TEK's mutual respect has on the lives around us. Not only does she mention the industrial contamination of Native homelands, in a chapter titled “Collateral Damage” she links our automobile culture to death. Whether it is our roadways bisecting animal habitats and thus inducing mass slaughter or our wars in someone else's home, she says we've come to accept these atrocities as “collateral damage.” Deaths engendered by lifeways that are, according to TEK, greatly out of balance. Deaths we accept as excusable if it means we can continue our materially affluent way of life.

Kimmerer also offers TEK teachings in practicality. For example, she talks about how to process the gifts of the Maple by first nightly freezing the maple sap before boiling it the rest of the way into syrup or sugar. Black Ash basketry she links to the survival of the Black Ash. And she explores harvesting's role in keeping the Sweetgrass population alive.

Although I greatly enjoy the book, I remain skeptical of merging TEK with botany to create what is called “ethnobotany.” TEK is based on radically different philosophies from the arrogantly anthropocentric Western earth sciences. As French anthropologist Philippe Descola points out, when TEK is merged into “ethnobotany,” it makes TEK a subdivision of botany, a folk discipline subordinate to and defined by the structure and philosophy of Western science and denies TEK as a body of knowledge existing in its own right.

There will be other critiques of *Braiding Sweetgrass*. For example, in the book Kimmerer, drawing on her own experience, attributes some information to the Anishinaabeg that, at least up here in our area, is usually attributed to other Native American cultures. Those who strive to maintain strict delineations of culture-specific knowledge will find this troublesome. However, although it is important to maintain accurate cultural identities, cultural experiences vary with the individual. To maintain only one right way of doing things can alienate others with somewhat different experiences with that cultural identity.

Other likely critiques will come from

academics who fear that connections made between Native peoples and the Earth is a continuation of the “Earth-Wise Native” stereotype. Simply because some of one's ancestors developed powerful cultures that honored the Earth does not mean that present-day individual adheres to those ideas. This is plain common sense. Those who judge all individuals by one cultural standard are stereotyping, regardless of what that stereotype is. With Earth-centric philosophies in Native cultures, however, the answer is not to deny those philosophies' meaningful existence. Rather, the answer is to work in general for people to be recognized as individuals and not seen as a stereotype, any stereotype. The real effect on academia of working specifically against the “Earth-Wise Native” stereotype has been to sublimate or ignore those Native voices speaking about the Earth.

Finally, another major critical source, those who believe in the straw-man of the “Ecological Indian Critique,” will be flummoxed at a Native person (real and alive!) writing of traditional Native American philosophies and methods of living that are ecologically brilliant. These critics deny Native cultures have a history of ecological balance and environmental philosophies. Their approach combined with the academics mentioned above, have created an effective force that helps to (hopefully unintentionally) keep works like *Braiding Sweetgrass* rare and out of circulation.

Contrary to both of these last critiques, Winona LaDuke reminds us that “native societies have existed as the only example of sustainable living in North America for more than 300 years.” Dave Foreman called for a “reverse Peace Corps,” acknowledging the colonial subjugation and eradication globally of the very TEK lifeways we need to learn today. Along these lines, in the 20<sup>th</sup> century the Kogi of South America emerged from their self-imposed wilderness isolation as the “Elder Brother” to teach their “Little Brother” how to live with the Earth. Like the Kogi, LaDuke and others, Kimmerer offers TEK lessons for industrial society, ways in which the Little Brother can become “Indigenous to place.” Let us hope the Little Brother is a quick, apt, and attentive pupil.

Aimée Cree Dunn teaches for the NMU Center for Native American Studies and is teaching NAS 340 Kinomaage: Earth Shows Us the Way this summer.



## An Ecology Student's Perspective on *Braiding Sweetgrass*

by Ana Lucia Fernandez

The ecology program in the NMU department of biology requires students to study a wide range of scientific research related to the field. Senior student, Andrew Adamski attended Robin Wall Kimmerer's presentation on March 31, based on her book *Braiding Sweetgrass*. His reaction to the presentation reveals a new awareness to what might have been missing throughout his studies in ecology.

When Adamski was asked what hit him hardest about the presentation, he responded that he often questioned "What makes someone Indigenous to a region?" He explained that he has "wrestled with [that] thought [his] entire life." As a non-Native person, Adamski's Indigenous roots are from Europe, but he feels as though his home is in the Midwest.

The struggle Adamski faces with his program at NMU is similar to the stories Kimmerer shared about her own experiences with academia. Adamski stated that "all of the knowledge was swirling in my head without a respectable reason to express itself. Sure I could work for a biotech company patenting life and creating dependency on manufactured chemicals with the prom-

ise of a good harvest in exchange for a few hundred thousand dollar salary, but the plants and animals that I grew up around know this is not the way, so they said something to me about it." Kimmerer's book includes multiple stories about her interactions with several plants that also taught her lessons about life. Although the plants don't speak English, they do have their own way of communicating with us if we take time to listen and learn their language. Kimmerer also reminds us that "if you speak from the heart, then the plants will understand."

Adamski explained that "through the objective lens of science, I questioned what will happen when glyphosate, 2,4-d and fossil fuels are no longer viable? The answer was wild, everything would return to



Recent NMU graduate Andrew Adamski reflects on *Braiding Sweetgrass*. Here Adamski is pictured working with sweetgrass as he assembles a birch bark porcupine quill picture frame.

the natural wild state." He further explained that "some see it as chaos, others as the spawn of laziness and degenerate land management, but everyone can appreciate the beauty of a late summer dew hanging onto the delicate bloom of goldenrod."

Finally, Adamski poses the question "where to go from here? How can science intermingle with the wild dance of bumblebees and wildflowers?" He suggests that Kimmerer is on the right path, "by taking the 'childish' question of why aster looks so beautiful when growing next to goldenrod and morphing it into a hypothesis, the integral role of symbiosis emerges as the answer."

Adamski is hopeful that the "desire to reestablish the symbioses between people and the wild is emerging amongst young biologists." By learning from older, wiser beings, including Kimmerer and other persons (including non-human persons) we can collectively create the harmony and balance that is necessary to our survival.

## NMU's annual Student Leadership Banquet

The Student Leadership Banquet recognizes the hard work each student organization has accomplished over the past year. Students in NASA and AISES along with their advisors attended the banquet. Photo right (l. to r.): - Back row: Lucas Mendoza, Aaron Prisk; second row: Larry Croschere, Ryan Johnsen, Eric Heiserman, Nick Pond; third row: Nim Reinhardt, Ana Fernandez, Rachel McCaffrey, Andreaka Jump, Eva Lind, Adonna Rometo, Martin Reinhardt; front row: Tina Moses, Grace Chaillier, Daabii Reinhardt and Kristina Misegan.

Below (l. to r.): Grace Chaillier, Ryan Johnsen, Tina Moses, Adonna Rometo, Kristina Misegan, Daabii Reinhardt and Nim Reinhardt





## Sustainability Series Held at NMU

By Rachel Headings

Well-respected leaders in the community were brought together by Students for Sustainability and EEGS Garden Club (together Superior Acre Permaculture) to speak on campus. Topics included the importance of pollinators, Upper Peninsula Food Exchange (UPFE), and Decolonizing Diet Project (DDP). All were designed to inspire and educate attendees on practical things to help give back to our local environment. The *Superior Acre Permaculture Sustainability Series* kicked off on March 24 at the Ore Dock with a presentation about the establishment of the Superior Acre Permaculture (SAP) garden, located east of NMU's campus.

On March 30, a presentation with director of Marquette Growth, Miriah Redmond, was followed by a presentation with Outreach Director of the Marquette Food Co-op Natasha Lantz. Redmond shared her story of bringing Marquette Growth from a coffee-table conversation to a local non-profit organization. Lantz discussed the transition of the Co-op to the new location on Washington Street, downtown Marquette, and her experience with the UPFE.

The next day, Joel Lantz talked about the importance of pollinators to our food system. He described the struggles of keeping bees in the Upper Peninsula: keeping them alive through the winter, facing the use of

pesticides and herbicides in the summer, and learning new techniques as he went along.

On April 1, there were multiple events, including: Know Your Waste: Have No Waste food-awareness day at the Marketplace (one of NMU's dining halls) and two presentations by Dr. Ronald Sundell and Professor Angela Johnson, both faculty from Earth, Environmental, and Geographical Sciences (EEGS).

The food-waste awareness event was in conjunction with NMU Dining Services to educate students about the amount of compostable waste generated in just one day at the largest cafeteria on campus. Student representatives from Superior Acre Permaculture (SAP) were present to engage students and answer questions about the display, as well as educate them on practical ways to help combat the problem. One of planners of the event, NMU senior Eric Heiserman, commented that the event was designed "to educate students living on campus about the significant amount of



food waste, and being able to minimize their food waste footprint."

Sundell presented on the native plants area. He described his summer nights spent working on the garden and the many hurdles he and dedicated students had to overcome to see the area become a reality.

Professor Johnson opened up her presentation with a visualization exercise that coaxed audience members to reconnect with themselves and the environment. She talked about permaculture ethics and detailed

why it is the practical answer to so many of the current problems facing our society.

The final presentations on April 2 were given by Dr. Martin Reinhardt and SAP. Reinhardt discussed the DDP, which called for participants to eat meals made of Great Lakes Indigenous ingredients. Afterwards, Superior Acre Permaculture shared their presentation on their new campus permaculture garden. The educational site will be created on a currently empty lot at the corner of Summit Street and Longyear, just behind the art building. SAP hopes that it will become a local community area that brings together students and community members while fostering the ideals behind permaculture ethics.

## Photo gallery Captions

1. Associate director of MERC Shirley Brozzo and President Fritz Erickson lead the "March for Equality" on Martin Luther King Day.
2. Dr. Martin Reinhardt and NMU graduate student Tom Biron share family songs to commemorate diversity.
3. Volunteers serve food to visitors at NASA's annual "Learning to Walk Together" traditional powwow feast.
4. Powwow committee members Aaron Prisk and Ana Lucia Fernandez prepare to hand out free pie to celebrate the once-in-a-lifetime PI day celebrating 3.14.15...
5. Left to right, co-emcees NMU student Mitch Bolo, Keweenaw Bay Indian Community, and Bucko Teeple, Bay Mills Indian Community, and Arena Director Robert Blackdeer, Lac Courte Oreilles Band of Lake Superior Chippewa, looking ready to tackle the big day of the powwow.
6. NMU student James Shelifoe enjoys free pie in honor of PI day at the annual NMU powwow.
7. Anishinaabe artist and author Cheryl Minnema gives beading instruction to student.
8. Eva Lind, NASA secretary, at Cheryl Minnema's beading workshop.
9. Melissa Matuscak director and curator of the DeVos Art Museum, talks with Anishinaabe Elder-in-Residence Elizabeth Kimewon about quill art.
10. From left: Leora Lancaster, Amber Tadgerson, daughter Lexi Tadgerson, Levi Tadgerson and Dr. Martin Reinhardt. NMU alumnus Levi Tadgerson now works for Great Lakes Indian Fish and Wildlife Commission. Here, he visited the NAS 101 Anishinaabe Language, Culture and Community class to test out language materials he helped create.
11. Anishinaabe Elders-in-Residence Elizabeth and Leonard Kimewon visiting a Native American studies classroom.
12. Andreaka Jump and Daraka McLeod, CNAS student workers, hard at work at the Anishinaabe Elder-in-Residence workshop. Students made birch bark picture frames decorated with quills and sweetgrass.
13. Jerry Jondreau breaks out a hand drum song at the KBIC sugar bush.
14. Wildcat women warriors show off their muscles while carrying maple sap from forest to camp at the KBIC sugar bush.
15. Students from NAS 310 Tribal Law and Government enjoy clipping fish fins while touring the KBIC fisheries.



## Tribal Law and Government: Community Enhances Curriculum

By April Lindala

Keweenaw Bay Indian Community's (KBIC) Associate Judge Violet Friisvall Ayres has been teaching NAS 310 Tribal Law and Government for just over ten years. Ayres shares, "Teaching NAS 310 is one of the most rewarding experiences I have had."

The course is popular with NMU students, especially those majoring in fish and wildlife management and environmental studies. Students also enroll because it meets the liberal studies social science requirement and is an elective in the Native American Studies (NAS) minor.

Opportunities for first-hand interaction with tribal leadership, tribal judges (in addition to Judge Ayres) and tribal employees enhance the course curriculum. This past February, students were able to ask questions directly to KBIC President Chris Swartz when he came and spoke to the class. (See photo above.)

Judge Ayres, who keeps a tally of questions, noted that most students asked at least two questions that evening which also in-



cluded a presentation by Sarah Maki, assistant CEO to the tribe. Other guests who came to NMU this past winter were Jason Ayres and Jerry Jondreau. Field trips also add to the NAS 310 experience. Students attend a tribal council meeting in the fall semester and tour departments, such as the KBIC Department of Natural Resources, in the winter semester (see page 3 for another field trip from winter semester).

Additionally, during the class visit to the KBIC this past April, students engaged in academic service learning by helping the Natural Resources team with planting seeds of traditional plants (photo right).

Ayres further comments, "It is exciting to see people's perspectives change from the stereotypes and misconceptions they come into class with; and leave with a more concrete view of American Indians, tribes, and Indian country."



## Mauna Kea: Protecting Sacred Territory

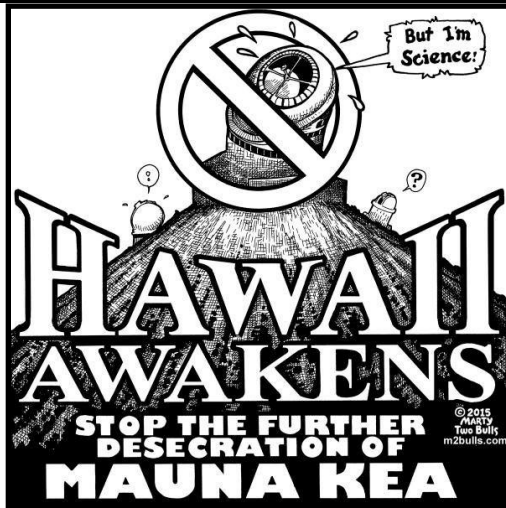
By April Lindala

The *Associated Press* reported that Hawaii governor David Ige recently announced that "the company building one of the world's largest telescopes atop Hawaii's Mauna Kea has agreed to halt construction for a week." In a statement released in early April, Thirty Meter Telescope (TMT) Project Manager Gary Sanders said, "TMT agrees with Governor Ige's request for a timeout this week and an ongoing dialogue on issues."

Native Hawaiian groups have been protesting the construction of the telescope since its inception last year. This "timeout" stems from more than a week of demonstrations and more than a dozen arrests of protesters.

*CBS News* reported in April that "hundreds have recently protested the construction on the mountain, and more than a dozen people were arrested for blocking the road that leads to the top of the mountain."

Lanakila Mangauil, 27, of Honokaa spoke to the *Hawaii Tribune-Herald*, "Our stance



is not against the science. It's not against the telescope itself. It's against their choice of place."

According to the *Hawaii Tribune-Herald*, "Astronomers say Mauna Kea is the ideal location for observing the most distant and difficult to understand mysteries of the universe." *Indian Country Today (ICT)* reports that the telescope is for the University of Hawai'i (UH). ICT reports that a recent posting from UH on their website stated that the telescope will "help to maintain Hawai'i's worldwide leadership in astronomy." (However, the link to the UH posting is no longer working.)

For Native Hawaiians this is sacred territory. *ICT* further reports that Native Hawaiians "believe that Mauna Kea, a dormant volcano that is 13,796 feet above sea level, is the most sacred place on all of the islands."

Protesters have been reported to have played traditional and contemporary Hawaiian music while marching back and forth near the Mauna Kea visitor center in Hilo. Recently mauinow.com reported that the Office of Hawaiian Affairs voted to "rescind their support for the Thirty Meter Telescope" but also "removed language that would have publicly voiced opposition to the project as well."

The telescope project costs a whopping \$1.4 billion. Protection of a sacred site for traditional Native peoples -- priceless.

Image above: Thank you to Marty Two Bulls for sharing his political cartoon with *Anishinaabe News*.



Photo left: Former NMU student Jody Potts (center) stands with Princess Daazhrai Johnson (left) and Enei Begaye (right). Potts and Johnson are of the Gwich'in community and all three women currently reside in Alaska. Johnson, the former executive director of the Gwich'in Steering Committee wrote on her Facebook newsfeed, "Standing in solidarity with our Hawaiian brothers and sisters! #wearemaunakea Our brothers & sisters have been long time supporters of us on protecting the [Arctic National Wildlife] Refuge—we are happy to support them now!" Thank you to both of them for sharing this image with *Anishinaabe News*.



## King\*Chavez\*Parks Visiting Professor Dr. Lisa Poupart

By April Lindala

Scholars often talk about the intersections of disciplines. When I was an undergraduate, I doubt I even knew what this meant and why it was important to consider.

Basically, how do two or more disciplines work together or how are they related to each other? Being that Native American studies is holistic in nature, our curriculum intersects with many disciplines, including gender studies. NMU has had a minor in gender studies for some time and there are two NAS courses accepted within the gender studies minor (the program at NMU was recently renamed to gender and sexuality studies).

In a concerted effort to breathe new life into the gender and sexuality studies minor, the advisory council for the minor decided to host a guest speaker and promote the event campus wide. Faculty members, who serve on the advisory council, submitted names for nomination. I nominated Dr. Lisa Poupart (Lac du Flambeau Ojibwe) of the University of Wisconsin-Green Bay.

Poupart's scholarship interests [intersections of First Nations studies and women's studies] were shared with the committee and they were impressed. When I first reached out to Dr. Poupart, one of her first questions was, "Can I bring some of my students?" I shared this idea with Dr. Rebecca Ulland, director of the gender and sexuality studies minor and associate professor in modern languages and literatures, who thought that the potential for students to talk with students was a strong idea.

Finding a date that worked for everyone proved tricky, but on April 13 Dr. Poupart and four of her students — Max Malinski, Tori Martin, Kai Minosh Pyle, and Phoenix Van Laanen — gave three presentations throughout the day at NMU.

The group first presented on the topic "First Nations Intergenerational Healing." Dr. Helen Kahn, professor in speech, language and hearing science, brought her class and Dr. Sarah Jones, of philosophy



and the gender and sexuality studies advisory council, commented that it was one of the best presentations she has attended at NMU.

The second presentation was titled "Why Gender Studies?" The five discussed how gender studies programs positively impact the university environment.

The keynote presentation was "Gwashkwaadiiziwin/ Balance and Harmony: Native American Studies and Gender Studies in Higher Education." They discussed challenges both disciplines pose to the dominant social order, how "balance" is a tribal world value, and the importance of creating opportunities for meaningful social change. Shirley Brozzo's NAS 280 Native American Women in Storytelling class was in attendance, along with several students and NMU faculty.

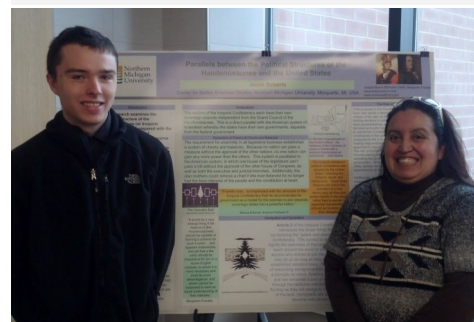
This event was made possible by the King\*Chavez\*Parks Visiting Professor Initiative, the Office of the Provost/Vice President of Academic Affairs and the College of Arts and Sciences, with additional support from the Modern Languages and Literatures Department and the Center for Native American Studies.

*Above: Dr. Lisa Poupart with co-presenters Max Malinski and Tori Martin. Below (l. to r.): Dr. Amy Hamilton, NMU English, Max Malinski, UW-GB, Tori Martin, UW-GB, Dr. Lisa Poupart, UW-GB, Kai Minosh Pyle, UW-GB, Phoenix Van Laanen, UW-GB, April Lindala, NMU CNAS, and Dr. Rebecca Ulland, director of the NMU gender and sexuality studies program.*



Center for Native American Studies freshman fellow, Jacob Roberts of Ironwood, presented his scholarship at the annual "Celebration of Student Works" on April 9. Roberts' poster project was titled "Parallels between the Political Structures of the Haudenosaunee and the United States."

April Lindala, CNAS director, was Roberts' faculty advisor this past year. She recalled, "When I first heard about Jacob's academic interests [political science and history], I felt that this topic might be something of interest." Lindala further acknowledged that Roberts "worked independently for much of the year." Good job, Jacob!



## Native American Student Association Recognized

By Tina Moses

NASA was awarded the March 2015 Student Organization of the Month. NASA did an outstanding job coordinating the 22<sup>nd</sup> annual "Learning to Walk Together" traditional powwow in cooperation with representatives from the American Indian Science and Engineering Society, the Native American Language and Culture Club, the Student Leader Fellowship Program, and the Garden Club.

NASA was also recognized for their coordination of the First Nations Food Taster in the fall semester and participation in many campus activities throughout the year. The criteria for winning the award was based on strong membership, regular activities, volunteerism, reliable leadership, and campus involvement. The Center for Student Enrichment presented NASA with pizza and cake on April 23 and placed an announcement in *The North Wind*.

Congratulations to NASA for all of their hard work this past year!



**Left to right: Beth Riutta, Eric Heiserman, Larry Crosschere (kneeling), Kristina Misegan, Daabii Reinhardt, Ginny Kilpela, Eva Lind, Andreaka Jump, Lucas Mendoza, Tina Moses (kneeling), and Nick Pond.**

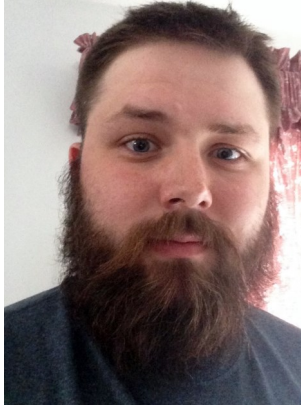


## NMU Students Visit Keweenaw Bay Indian Community Sugar Bush

By Connor Stulz

I was on the trip to the Keweenaw Bay Indian Community sugar bush put on by the Center for Native American Studies, and it was fantastic. We had hardly left the parking lot of Whitman Hall and it was evident that I was with a group of people ready and willing to learn and experience part of the Anishinaabe culture. Books and newspapers were floating around the bus, and Dr. Martin Reinhardt, who was leading the trip, was telling us all kinds of stuff. He talked about treaties, different treaty years, treaty lines where he could legally go and hunt and fish and why. He talked about where we were going and about the areas surrounding it in reference to tribal and treaty land.

Once we got there (it is located outside of L'Anse) we started walking down the road and I saw at least 100 times more sap bags than I imagined we would see. I had never seen the bags before either, I had always seen it done with pails, but the



KBIC forester guy, Jerry Jondreau, said he switched to the bags so that he didn't have to clean all of the buckets, or worry about them getting rusty or making people sick. The gravity lines were also a first, it makes sense how they work but I had never seen them before.

When we went out to start collecting I was surprised by how much actual sweet water that they had collected. A woman was walking around encouraging people to drink the sweet water. You could see the hesitation in people, but once they tried it I saw people drinking it all day. I carried around a frozen sweet water icicle to chew on for like an hour.

Once we quit collecting the actual sap and got down to the boiling, people started doing all sorts of cool stuff. Jerry let

me try some of the syrup from the year before and Dr. Reinhardt made some tea, which I didn't try. I think the coolest part of the whole experience was when they pulled out the drum and started playing a few songs. I had never heard traditional Anishinaabe song before. I didn't ask but I started to wonder how old that song was, or if anyone even knew. It was a really beautiful song and everyone, even the tribal members, seemed to enjoy it.

The trip to the sugar bush was really cool, even though I had collected sap before I have never been a part of an experience like that. It was awesome and a great way to spend a Saturday. If you can, I would recommend going up there every year.

*Connor Stulz (above left) was a student in the NAS 310 Tribal Law and Government class taught by Violet Friisvall Ayres.*



**Larry Croschere, NMU student, really enjoys the maple syrup from Jerry Jondreau's batch last year.**

## NMU Student Reflects on her Experience at the NASA powwow

By Kelsey McGuire

Native American powwows are a fun cultural experience. Growing up, I knew next to nothing about the heritage of the Indigenous peoples of America. I saw exhibits in museums, beaded with a friend's grandmother while she told us traditional stories, and had section after section of Native American history in class, but still I didn't know everything the Natives had been through and didn't know how prominent they still are today.

This changed largely when I took the Native American Experience course at NMU, but my knowledge grew even more when I volunteered at NMU's Learning to Walk Together powwow. When I was immersed in the culture and surrounded by all of the Native people I felt like, for once, I understood what it meant for them better than ever before. Seeing people dressed in traditional regalia, dancing to



the songs and beat of the drums, all of the vendor stands set up, and the fire keeper always outside showed me how much pride they retain for their ancestors and culture. I had never seen so much pride for a culture as I did at the powwow, and that impressed me. It was obvious how much effort went into setting up, organizing, and working at the powwow.

My favorite part of the powwow was seeing all of the regalia. I was volunteering at the front desk, and saw everyone come in with their beautiful clothing, and hair done so elegantly. They wore everything with pride, as a soldier would wear his uniform. I saw medicine wheels, jingle dresses, eagle feathers, hand drums, and more, but no matter what it was a person had on, the person was sure to wear it with a smile.

The powwow was a happy experience. It

was filled with smiles, laughter, and greetings with new and old friends. The smell of sage set the stage for a perfect time there, and the people had no problem making sure that the time they spent there was enjoyable.

I completely enjoyed my time volunteering at the powwow, and my only regret is not getting to stay for longer than I did. I wasn't able to go to the feast, and the dancers had stopped to go to the feast before I left my volunteering at the front table. In this way, I feel like I didn't capture enough of the experience, but I'm glad that I went. At the beginning of the semester, I would have been one of the many who believed in the myth of the "vanishing Indian," but now I'm glad to say that I understand more about not only the Native past, but how they embrace life in the present.

*Kesley McGuire (above left) was a student in the NAS 204 Native American Experience class taught by Grace Chaillier.*



## Conversations about Graduate School

By Rachel McCaffrey

Women Leadership Inquiry Action (WLIA) is a new movement on campus that was formed of NMU faculty and staff to address the advancement of women in academia. WLIA's first event was entitled "Conversations about Graduate School" and was held in March to an audience of approximately eighty people.

Heather Pickett, program director for NMU McNair Scholars, helped organize the event. "We were really pleased with the turnout for the conversations about graduate school panel discussion."

Four faculty members were invited to take part in the panel discussion. They were (*r.to l., photo above*) Dr. Caroline Krzakowski, assistant professor of English, Dr. Valerie Hedges, assistant professor of biology, Dr. Helen Li, assistant professor of marketing, and Dr. Katie Menard, assistant professor of nursing. April Lindala (not pictured) of the CNAS facilitated the event.

The four faculty represented diverse backgrounds. Dr. Menard, who earned her doctorate in nursing from University of Wisconsin-Milwaukee, talked about how she had to balance school and family. Dr. Helen Li,

originally from China, talked about how she was the only female in her program at Temple University. Dr. Caroline Krzakowski researched British literature; she earned her doctorate from McGill University in Montreal, Quebec.

Dr. Valerie Hedges earned her doctorate at University of Minnesota in neuroscience.

Each panelist offered advice and talked about how to find the best mentor (and stressed the importance of this). They also shared stories of what they went through while starting their own journey in academia.

Sophomore Daabii Reinhardt attended because of her own interest in graduate school. Reinhardt, a physics major, commented, "Graduate school is prominent in most scholars' minds from the moment they decide to go into higher education."

Audience members had the opportunity to ask the faculty members questions. Following the panel discussion, there was a networking event with refreshments where students had the opportunity to personally talk to the faculty members.



Reinhardt further shared this about the event. "[It] was an empowering experience to see so many other women seeking advanced degrees. While only a few of the disciplines were covered, it was still informative to see the steps it will take to get to graduate school and what to do once there. This presentation has helped to quell my worries of graduate school, and I greatly anticipate the next WLIA event."

Pickett commented that "women from the Marquette and NMU community are interested in learning more specifically about master's-level programs. WLIA is looking forward to organizing more events in the fall."

This WLIA event was made possible with support from the College of Arts and Sciences, the College of Business and the College of Health Sciences and Professional Studies.

## The Legacy of Dr. Martin Luther King Jr. Honored and Remembered

By Rachel McCaffrey

NMU celebrated Dr. Martin Luther King Jr. week in January. The week began with the "March for Equality" with more than 150 people walking (*photo right*). NMU President Fritz Erickson thanked everyone for participating and opened the event.

The group began their walk in the lobby of the Payne/Halverson residence hall and continued across the snowy campus to the University Center. Following the march there was a program with refreshments, readings and an open mic session.

NMU student Julio Diaz performed a spoken word poem. Diaz, a student employee of MERC (Multicultural Education and Resource Center), reflected on his poem. "Something that inspired me to write my piece is the lack of education among the Caucasian community on why people of color need different programs and scholarships to



get us to the point we need in order to be successful and progress."

Diaz continued. "Many find things such as affirmative action and color specific scholarships as reverse discrimination. The problem with that mindset is we would not have ever been able to progress without those programs. That is what I wrote about and that is what inspired me to write this piece"

Shirley Brozzo, associate director of MERC, read from her essay reflecting on the achievements of Coretta Scott King. Members of the Black Student Union also shared their original poetry and readings. One powerful poem listed the names of the black men who

have been tragically killed, including Trayvon Martin, Mike Brown and 12-year-old Tamir Rice. Mike Martin, Lutheran Social Services and Voices for Youth and community member of the President's Committee on Diversity, read from Dr. King's famous "I Have a Dream" speech.

Dr. Martin Reinhardt, associate professor of Native American studies, performed three musical numbers with NMU graduate student Tom Biron. The first song, "Simply Perfect Man," was originally written by his grandmother Joyce Filer and his uncle Bob Biron when he returned home from the war in Vietnam. The second song was *Aambe Nimaajaadaa Ogichidaawag*. The translation means "Calling All Warriors" and it pays honor to people who have sacrificed their lives for other people, including Tecumseh, Leonard Peltier, Sitting Bull, and Winona LaDuke. The last song was "They Killed Him." Originally written and performed by country artist Kris Kristofferson and re-done by Floyd Red Crow Westerman, this version also included people who have sacrificed their lives for the betterment of other people. It included a specific reference to Dr. Martin Luther King, Jr. and his sacrifice for the Civil Rights movement.

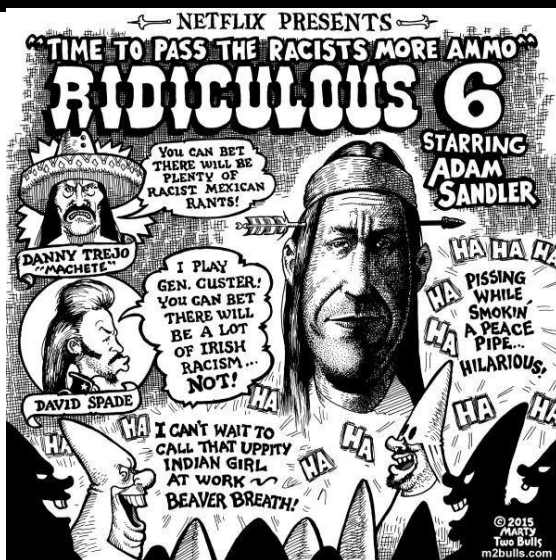


Dr. Fritz Erickson, NMU President, shares opening remarks following the "March for Equality" across campus.



When people think of Indian stereotypes out of Hollywood, images of John Ford directed-westerns such as *Stagecoach*, *Drums Along the Mohawk* and *The Searchers* may come to mind. But those films were released between 1939 and 1956. Not to say that Johnny Depp's Tonto in the 2013 film *The Lone Ranger* was doing Indian people any favors, but one would hope that film directors are getting a hint by now.

Loren Anthony (Navajo) told *ICT* that he had “initially refused to do the movie,” but then later agreed “when producers informed him they hired a cultural consultant” in an effort for tasteful representation. An-



Young told *ICT*, "We talked to the producers about our concerns. They just told

Zak Cheney-Rice, a senior staff writer for MIC.com, believes that the walk off is “actually a big deal.” He comments, “For most of American film history, Native performers in Hollywood didn’t have much of a choice. If they wanted to work in the industry, the roles that were available to them fell persistently into a set of tired, offensive tropes.”

*ICT* also reported that Native American actor Ricky Lee defended Sandler. Lee told the *New York Daily News* that there were “legitimate issues” in relation to stereotyping, but that the protesters were fighting on the “wrong battlefield.” Lee was also reported to have said that Sandler was upset by the idea of hurting people’s feelings.

Cheney-Rice observes, “The systemic problem of racist Native portrayals still exists, of course, but a cultural environment that prompts them to say, No more, we’re not doing this, is one to take heart in.”

*Image above:* Thank you to Marty Two Bulls for sharing his political cartoon with *Anishinaabe News*.

*By Rachel McCaffrey and April Lindala*

Michelle Lietz (Pasqua Yaqui) just completed her first year as a graduate student of literature at Eastern Michigan University (EMU). Lietz, who also attended EMU as an undergraduate, is the current vice-president for the Native American Student Organization (NASO). Lietz recently spoke to *Anishinaabe News* about recent events in the Ypsilanti community as well as actions on the EMU campus involving the former logo. Currently, EMU are known as the Eagles, but that was after a change in 1991 when the school's mascot was the Hurons. Lietz felt that EMU was "ahead of the curve in getting rid of the mascot."

Lietz shared that “ever since EMU first got rid of the logo there have been problems.” Lietz further commented that there is a “Huron restoration alumni chapter” and that President Susan Martin was convinced to fund and put the Huron logo on new band uniforms about two years ago. (These logos are hidden from plain sight.) NASO requested a meeting with the president as soon as it happened.

That is until mid-April when students having a party put EMU in the headlines. 60-year-old Nathan Phillips (Omaha) was gathering wood for a sweat lodge. Phillips heard people calling for him. According to *Indian Country Today*, Phillips walked over to the house where people were shouting for him. Phillips is quoted as saying, "The guy who called me over said something ridiculous. He said, 'We're having an impregnation party!'" Phillips described the group of them as "all male and dressed like Plains Indians." When Phillips asked what they were doing, one said, "We're honoring Indians. We're honoring you."

Phillips responded, "This isn't honoring us, this is racist." Jane Park, a reporter from WXYZ Detroit, also talked with Phillips, a Vietnam veteran. "As soon as I said 'racist,' it turned from honoring the Indians to, 'Go back to the reservation you F-ing Indian, get the F out of here.'"

*The Eastern Echo*, EMU's independent student newspaper, also spoke to Lietz, "It's dehumanizing for us and it's hard to

deal with because it contributes to daily micro aggressions of people questioning our validity as people, you know?" Lietz did acknowledge that the Department of Public Safety met with NASO about the investigation and that they were "very forthcoming about all of the information that they had."

EMU spokesman Geoff Larcom provided a statement emailed to students and faculty. Here is an excerpt: "Eastern Michigan University takes these matters very seriously and remains strongly committed to maintaining a respectful, inclusive and safe environment..." Larcom also stated that the investigation is on-going.

In Leitz's opinion, the official statement "wasn't really satisfactory."

Lietz appeared as a guest columnist for NativeNewsOnline.net. She wrote, “Occurrences like this not only make us feel disrespected and misrepresented, they make us feel mocked, ridiculed, and most importantly, unsafe.”

Lietz shared with *Anishinaabe News* that there will be a protest in June and invites participants to join NASO in communicating their message of respect *and* safety.



## Ho-Chunk Player Starts in NCAA Finals

By Chip Neuman and April Lindala

Sophomore Bronson Koenig (Ho-Chunk Nation), played an integral part of the Wisconsin Badgers during the final games of the 2015 NCAA Division I men's basketball championship.

According to NDNsports.com, Koenig has been a starting point guard for the Badgers after another player experienced an injury early in the season.

In the Final Four game against the heavy favorites, the Kentucky Wildcats, the Badgers beat Kentucky 71-64, ending the Wildcat's perfect season. Koenig managed to score double digits with 12 points. According to UWBadgers.com, Koenig had more than 15 double-digit scoring games this past season.

According to NDNsports.com, Koenig is the first Native American to be a starting player in a NCAA Division I National Championship game (although other Native American players were on rosters in 2014 and 2008, they did not play in the championship games). Wisconsin has not won a championship since 1941.

In the championship game against the Duke Blue Devils, the Badgers lost in a close match of 68-63. Koenig scored 9 of his 10 points for the game during the second half but it wasn't enough to pull the Badgers through to victory. Wisconsin ended the season at 36-4.

Koenig has emerged as role model for Native Americans and as reported by FOX Sports, he has already had speaking engagements with young Winnebago basketball players from Nebraska (as it turned out Koenig learned he was related to some of them). Koenig's mom, Ethel Funmaker, was reported as saying to her son, "These little kids are looking up to you. There are not a lot of Native American role models right now for the kids to look up to."

FOX Sports reported the NCAA figures that in 2011-2012 there were only four Native American players on Division I men's basketball rosters. In 2013-2014, there were 14. Here's hoping that Koenig's influence will help to increase those numbers in future years.

Photo: Jeff Hanisch/USA TODAY Sports



## Lacrosse Comes Home this Fall

By April Lindala

The Federation of International Lacrosse (FIL) announced that this year's World Indoor Lacrosse Championships (WILC) will be played at the home of the game: Onondaga Nation. According to WILC2015.com, thirteen Nations from around the world will journey to Onondaga territory to compete this September. The Onondaga are part of the Haudenosaunee, better known as the Six Nations or Iroquois Confederacy.

The tradition of Lacrosse "is part of the tapestry of the [Haudenosaunee] culture," as noted in the video featured on the main page of the WILC2015. According to WILC2015.com, "The Haudenosaunee are proud to host the games, with a theme of 'peace and friendship' in these difficult times for our world."

This tournament is held every four years. In 2011 when the tournament was held in Prague, the Iroquois Nation finished second, losing to Canada for the world championship. The United States finished in third place. In addition to these three teams, other competing nations include England, Finland, Serbia and Thailand to name a few.

As reported by the Iroquois Nationals website, "Lacrosse was a gift to us from the Creator, to be played for his enjoyment and as a medicine game for the healing of the people." The story of lacrosse originated between the four-legged animals and the winged birds.

Photo: Kenny Frost - from the Iroquois Nationals website.



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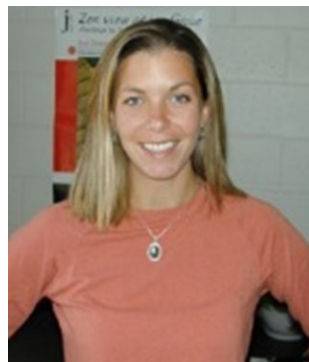
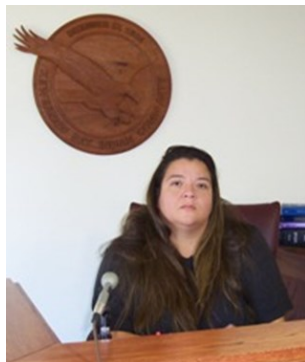
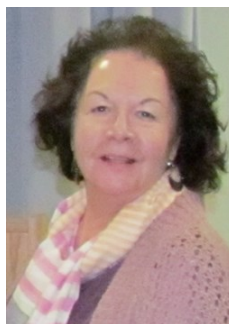




## *Anishinaabe News*

c/o Center for Native American Studies  
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**Have a safe and happy summer  
from everyone at the NMU Center for Native American Studies.**



Top row: Tina Moses, Shirley Brozzo, Grace Chaillier, Aimée Cree Dunn, Leora Lancaster.

Bottom row: Marty Reinhardt, Violet Friisvall Ayres and Jamie Kuehl.

Not pictured: April Lindala and Kenn Pitawanakwat.





# Anishinaabe News

Fall 2015

Volume 11, Issue 1

Boozhoo! Greetings! Welcome to Fall 2015. There are several exciting changes to announce.

It is a pleasure to introduce two new team members to *Anishinaabe News*: Master of Fine Arts creative writing student Marie Curran is the new editor and graduate assistant; and photography student Marlee Gunsell is helping with photographs and layout. Read more about them inside.

We are excited to share that the NAS major has been approved at NMU (see article to the right). You will also learn about "The 147 campaign" and read about an NMU alum who is making his mark within Indian education. And we feature articles about two new NMU faculty contributing to the discipline of Native American Studies.

As such, the central (and obvious) theme for this issue of *Anishinaabe News* is education. We hope that you not only enjoy what this issue has to offer, but perhaps learn something as well.

## Inside this Issue

**NMU Alum Appointed  
to National Council**

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**2015 UNITED Conference**

\*

**The 147 Campaign**

\*

**and much more!**

## NMU's Historic Announcement

*By Marie Curran*

Northern Michigan University is the first college in Michigan to offer a major in Native American Studies (NAS). The NMU Board of Trustees voted to approve the major's adoption on September 18. On behalf of the Center for Native American Studies, Dr. Martin Reinhardt, NAS associate professor, reflected on this vote to those in attendance at the board meeting, "It's a very historic, momentous occasion. I commend you for making a decision to support Indigenous and non-Indigenous relations." Reinhardt continued, the Center "has always been at the lead of the university's interactions with the Native community and this cements that even stronger."

NMU President Fritz Erickson said, "The Native American Studies major is a natural fit for NMU and provides big educational opportunities for varying populations and students. I look to this to be a real anchor for our tribal communities, and in our efforts to help all of our students understand different cultures and people from various backgrounds. There are advantages for every single student on this campus that we have a NAS major." President Erickson added that he is confident in the NAS major's success because of dedicated and excellent faculty in the Center for Native American Studies.

NMU has offered the NAS minor since 1991 and the Center for Native American Studies was established in 1996. Since then there have been countless

conversations about expanding the NAS curriculum and Center. More recently, students have requested and completed Individually Created Programs (ICP) in Native American Studies. ICPs are individually-crafted baccalaureate degrees that must be approved by the NMU Committee for Undergraduate Programs. Center Director April Lindala commented that the rise in NAS-focused ICPs: "It was this interest that made us refocus and really work to create necessary courses to offer the NAS major."

NAS faculty expressed their enthusiasm for the groundbreaking and historical decision. Shirley Brozzo said, "This is a marvelous time for local Anishinaabe people, all Native Americans, and for NMU. Brozzo, who is a NAS faculty and the associate director of the NMU Multicultural Education and Resource Center, has been teaching for the CNAS the longest at nearly twenty years.



CNAS faculty and staff from left to right: Marty Reinhardt, Jamie Kuehl, Shirley Brozzo, Grace Chaillier, Tina Moses, Aimee Cree Dunn, and April Lindala. Not pictured: Violet Friisvall Ayres and Leora Lancaster.

*"NMU's Historic Announcement" continued page 3*



## NMU Alum Appointed by President Obama to Advisory Council

By Marie Curran

Aaron Payment, NMU alumnus and chairperson of the Sault Ste. Marie Tribe of Chippewa Indians, was recently appointed by President Obama to the National Advisory Council on Indian Education (NACIE).

The Council advises the Secretary of Education on the funding and administration of programs benefiting Indian children or adults operating under Title VII, Part A of the Elementary and Secondary Education Act. If there is a vacancy in the position of the Director of Indian Education, the council will make recommendations. In addition, the NACIE submits an annual report to Congress that includes recommendations on improving Native American education in the United States.

Chairperson Payment holds a bachelor of science and a master of public administration from Northern Michigan University, and is currently a doctoral student in the School of Education, Leadership and Public Service. Payment has served in many educational and political positions in Upper Peninsula schools and communities throughout his career, and has been tribal chairperson of the Sault Ste. Marie Tribe of Chippewa Indians since 2012 and also from 2004-2008.

In reference to the new NACIE appointments, President Obama said, "I am confident that these experienced and hard-working individuals will help us tackle the important challenges facing America, and I am grateful for their service. I look forward to working with them."

*Anishinaabe News* spoke briefly with

Payment about his appointment to the National Advisory Council on Indian Education.

**NN: Congratulations, Mr. Payment. What do you foresee being some big issues in Native American education in the coming years?**

AP: While working on my educational doctorate degree, all of my research has been focused on the Native American high school and college drop-out phenomena. Little improvement nationally has occurred since I last worked for NMU in the early 1990s. A big contribution I foresee is working to come up with a reliable and valid statistic to demonstrate the relative graduation rate for Native Americans. During the 2014 Bureau of Indian Education and U.S. Department of Education Reform Consultation sessions, I offered substantive input on the need to incorporate



**"I am committed to finding new opportunities to not give up on those who did drop out and finding new ways for them to drop back in."**

culture and language into curriculum offerings but also to adapt an approach consistent with individual tribal goals including creating academies of excellence for BIE schools, and developing a new focus on the 92% of our Native youth who attend public schools. As a high school drop-out, I am also committed to finding new opportunities to not give up on those who did drop-out and finding ways for them to drop back in. As a past charter school president for the Joseph K. Lumsden Bahweting Anishnabe Public School Academy (chartered through NMU), I am excited to work with U.S. Secretary of Education Arne Duncan.

**NN: How did your education at NMU prepare you for the role you are taking on now?**

AP: My preparation at NMU and Lake Superior State University prepared me well for this effort. Most of the CNAS programs and degree programs did not exist when I first attended NMU so I did not have the benefit of this. My academic preparation, however, in sociology and my

M.P.A. provided a solid academic background. While these programs were not specific to Native Studies, my research focus was. In addition to having the honor of doing my senior research with Dr. Paul Duby, NMU's institutional researcher at the time, I wrote about social anomie and the impact on minority communities. Today, this research in Indian Country is called historical trauma. My M.P.A. thesis was on the U.S. Presidency's impact on Federal Indian Policy.

Upon leaving elective office in 2008, I entered the NMU/Central Michigan University graduate degree in education and doctorate in educational leadership. I picked up a master's in education administration and I am in the dissertation phase for my doctorate in educational leadership (both have a projected completion of December 2015). The applied approach in my most recent studies enriched my learning and provided me with a problem-solving focus. The relationships I have with Dr. Martin Reinhardt and Director April Lindala of the Center for Native American Studies, as well as with the faculty in the School of Education, Leadership and Public Service should provide me every advantage for advocating for real problem solving of the persistently high drop-out rate.

The *Anishinaabe News* is dedicated to featuring Native American-related news, perspectives, and artwork. We are soliciting news articles, reviews and sports stories. Additionally we are also happy to review original artwork, poetry, and flash fiction for publication. Send your original work to [nishnews@nmu.edu](mailto:nishnews@nmu.edu) by Monday, November 30 for consideration in the next issue.

The *Anishinaabe News* is distributed by the Center for Native American Studies at Northern Michigan University. The paper was founded in 1971. Visit [nmu.edu/nishnews](http://nmu.edu/nishnews) to read our submission guidelines, see past issues of *Anishinaabe News*, and to subscribe.

Miigwech (thank you)!

April E. Lindala, advisor of *Anishinaabe News*



## NMU's Historic Announcement

*continued from page 1*

"We, at the Center for Native American Studies, have been working toward this for years," said Grace Chaillier a NAS faculty member.

Jamie Kuehn, NAS faculty, said she is grateful for the approval of the NAS major, and wishes that it had existed when she was an undergraduate student. Kuehn commented, "With a major, we can further the integral work that's being done in so many capacities: promoting greater cultural understandings, providing for Indigenous language continuance, researching and upholding tribal and treaty rights, urging ecological/terrestrial salvation, re-historicizing, decolonizing minds and hearts, and so much more."

NAS faculty Leora Lancaster agreed, "I am excited to see Indigenous peoples mend through the educational achieve-

ments of NMU alumni involved with the NAS major."

The NAS major will begin in Fall 2016, and will provide students with many options for careers and graduate study. Graduates of the program may find employment with tribal governments, the Bureau of Indian Affairs, Indian Health Services, and many other federal or state agencies of tribal liaisons, museums, Native media and newspapers, and school districts with heavy concentrations of Native American students.

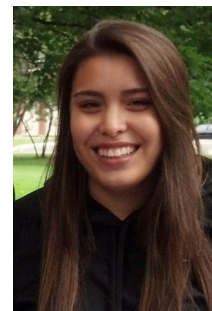
Alumni may also be eligible to apply for further education in Native American Studies graduate programs around the country, which can lead to faculty positions in academic programs.

Some current NAS minor students plan to shift their study plans to accommodate a major in Native American Studies. Criminal justice major Rachel McCaffrey

is considering delaying her graduation so that she can add the NAS major.

McCaffrey explained, "The NAS major offers a lot of opportunities to get a tribal job or work with tribes. It would give me the experience I need, and a leg up in the job market."

Sophomore and Native American Student Association president Kristina Misegan said, "I am considering the Native American Studies major so I can become more knowledgeable and share accurate information about Native Americans. Misegan (*photo top*) continued, "I want to be as knowledgeable as I can to help my people."



## Annual Fall Open House with the CNAS and McNair Scholars Program

*By Marie Curran*

The Center for Native American Studies hosted the annual fall open house in conjunction with the McNair Scholars Program and three Native American student organizations: Native American Student Association (NASA), the American Indian Science and Engineering Society (AISES) and the Native American Language and Culture Club (NALCC).

At the Sept. 1 event, students met CNAS faculty and staff, learned about Native American Studies course offerings and how to become involved in NASA, AISES, and NALCC.

Students were able to enter a drawing to be eligible to win one of many door prizes on hand.

Students interested in the potential NAS major filled out surveys and discussed the requirements with CNAS faculty.

McNair Scholars representatives Heather Pickett and Jennifer Broadway talked to students about their program, which exists to advance academically strong students who are either first-generation college students with financial need or members of a group traditionally underrepresented in graduate education.



Foreground: Students Rachel McCaffrey and Ana Fernandez visit with Shirley Brozzo. Background: NMU faculty and staff visit at the CNAS fall open house.

open house, Chaillier taught her course NAS 414 First Nations Women. She explained, "I invited my students, some of whom attended directly after our class meeting ended. They seemed impressed with the get-together too."

Shirley Brozzo, associate director of the Multicultural Education and Resource Center and NAS faculty, noted that the event "was also a nice welcome to many of our new colleagues on campus, people who we will be working closely with on a daily basis."

CNAS student worker and NASA member Daraka McLeod commented, "I was so happy to walk into a room full of people chatting, laughing, and eating. I met new students and had a chance to catch up with old friends. It was exciting to see everyone and to watch our center and program grow."

In addition to students, NMU faculty and staff from across campus attended the open house.

NAS faculty Grace Chaillier said, "It was great to sit and eat and chat with so many smiling, caring individuals."

Before the



McNair Scholars staff speak with students at the CNAS fall open house.



## NMU Celebrates 10th anniversary of UNITED

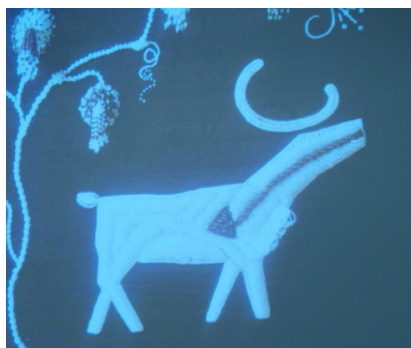
By Marie Curran and April Lindala

The tenth annual Uniting Neighbors In The Experience of Diversity (UNITED) Conference took place at Northern Michigan University campus from Sunday, September 20 to Tuesday, September 29.

According to UNITED chair Weronika Kusek, assistant professor in the department of Earth, Environmental, and Geographical Sciences, the conference “is a community-wide event focused on exploring and appreciating the value of diversity.”

Many artistic and historical exhibits were featured and speakers presented on various topics. In addition to an exhibit on local Upper Peninsula military history, Arab American history, and student posters, the UNITED Conference showcased the raised beadwork of Oneida artist Karen Ann Hoffman (see part 1 of a two-part interview in this issue).

Hoffman was one of



the invited keynote speakers and her presentation was entitled “Identity – Beadwork as a Contemporary Expression of Iroquois Culture.” Hoffman opened up her presentation with flute music and a song of the Iroquois. Her talk centered on the notion of art with intention and explained how the beauty of bead lies not only in the aesthetic of bead art, but also through the stories that bead art images can teach us. Bead art as storytelling illustrates the values and lifeways of the Haudenosaunee (better known as the Iroquois).

Hoffman emphasized how vital it is to be observant as an artist and how our relationship with the environment can serve as a catalyst for creating art. She told the story of finding an ancient drawing of what she believed to be a caribou on rock. That image of the ancient caribou evolved in her mind and found its way on to black velvet (see photo at left).

Dr. Martin Reinhardt (CNAS) presented later that day on “Education Provisions in American Indian Treaties.” See story below. Other presentation themes included Appalachian music, the experience of Asians in the Midwest, African American identity, the Kazakh minority in Mongolia, conflict resolution, disability studies, Taiwanese music, and more. To learn more, visit [nmu.edu/united](http://nmu.edu/united).

### Educational Provisions in Treaties

By Megan Mathews

While attending the UNITED Conference, I was fortunate to attend Dr. Martin Reinhardt’s presentation “Education Provisions in American Indian Treaties.”

This intrigued me because I took the Tribal Law and Government course where I learned about the history of Native Americans dealing with harsh and unfair treatment by the United States government.

Treaties between the U.S. and Native American tribes were made in place for the cession of lands, and also because the U.S. wanted to “civilize” the Native Americans. The U.S. created boarding schools to assimilate Native American children into white culture while trying to eradicate Native American culture.

Hearing about this history of maltreatment of Native American people is outrageous. And the struggle is not over for Native American communities. There are many obstacles to conquer, such as building better tribal high schools than



the ones around America that are run down and falling apart.

Addressing poverty in tribal communities is also important; this affects the quality of life and education for children and teens. Native American students have the lowest high school graduation rates in the country, too. Another fight is saving Native languages that are on the verge of extinction.

But, there is hope. Across the country, tribal communities are experiencing a revitalization of language, culture, and traditional education. Some of this comes from the recognition that treaties were agreed upon not solely over land or waterways, but also in exchange for knowledge.

Of the hundreds of treaties with the U.S., tribes have articulated rights to education through 147 treaties. Dr. Reinhardt spoke about his research on the topic. Native Americans have the right to educate themselves on their own history, culture, languages, and current opportunities and challenges. Now, that’s definitely an obstacle being conquered!

### The 147 Campaign

The NMU Center for Native American Studies invites you to learn more about the 147 treaties containing educational provisions.

Reinhardt’s research on the subject is being showcased daily on the Center’s Facebook page and on Twitter. Stemming from his research shared this past summer at the annual conference for the Society of American Indian Government Employees (SAIGE) and at the NMU UNITED conference, the 147 Campaign is designed to raise awareness on how treaties serve the needs of American Indians.

The CNAS and *Anishinaabe News* have also been asking students “What do treaty rights mean to you?” We are collecting answers to create an on-going conversation for both Native and non-Native students about treaties (after all, these laws of the land affect both U.S. citizens and tribal citizens).

We invite you to follow our Facebook account and Twitter feed (simply search NMU Center for Native American Studies). As always we welcome your feedback on this issue and invite you to share your answer to ‘what do treaty rights mean to you?’ Miigwech!



## Iroquois Raised Beadwork: “An unbroken link”

By Marie Curran

This is Part I of this interview. Part II will appear in the next *Anishinaabe News*.

Karen Ann Hoffman is a widely acclaimed Iroquois Raised Beadworker from the Oneida Nation in Wisconsin. Her beadwork was on exhibit at NMU as part of the UNITED Conference. Hoffman spoke with *Anishinaabe News* about her art and what it means to practice Iroquois raised beadwork today.



*Hoffman:* First, I want to get out my deep appreciation to my teachers Sam Thomas and his mother, the late Lorna Hill from Niagara Falls, Ontario. They have been so important in my development as a beader, an artist, and a human being.

**NN: How did your relationship with your teachers begin?**

*Hoffman:* I've known Sam and his mom for around twenty years. At that time in my life, I had done the obligatory beading that a lot of young Indian women do. I beaded a hat for my husband, or a pair of earrings—small things—but my skills were not even rudimentary. I was an Oneida girl living out in Stevens Point, Wis., and I saw an advertisement in our tribal newspaper. It offered an Iroquois Raised Beadwork workshop given by Samuel Thomas. No one in Wisconsin was doing Iroquois Raised Beadwork at that time. We did not bring it with us to Wisconsin when we left New York in the 1820s. I went to that first workshop and I fell in love with the beadwork. But more, I fell in love with what I thought it stood for, what I thought it could represent. Sam Thomas and his mom took a liking to me. They took me under their wing. They've been so good to me.

**NN: What were they like as teachers? What clicked so well?**

*Hoffman:* You know how they say, *when the student is ready, the teacher will appear*? Well, I was at a point in my personal, psychological and identity development where I was ready to take all of this information in. And they are born to give. And so we two stars collided at the proper time. Their guidance has been strong and stern but gentle and supportive. We tell a story: we're going to make Sam Thomas a holster for his scissors. If you're sitting in a workshop with him, and what you're doing is just

awful, he'll cut it right up. But not in a spirit of maliciousness. It's done because the beadwork is too important to let you do less than your best. Sam's mom, Lorna, was clan mother. And she told me at one point that you must always do your best work because you have to remember that this beadwork stands not for you as an individual but for all the Iroquois people that ever

were and ever will be. And that it's not so much about the stitch, it's about *why* the stitch. That's harder than plain stitching.

**NN: The Wisconsin Arts Board says your work “embodies the Iroquois worldview.” Will you elaborate?**

*Hoffman:* It's critical that a piece of beadwork out in the world can be culturally connected to our ancient past. This object I'm lucky enough to create is contemporary in its expression, because I'm a living person, immersed in the current world. Yet this piece of beadwork is also an unbroken link of thought, expression and worldview to the people who paved the way for me millennia back. When I create something, I get to make one choice. What cultural connection do I want to investigate? Once I make that choice, then my job is to get out of the way, and let the beadwork express that. Then I can try my very best to connect to the past and future and be that needle and thread bridge. All of those old people, for thousands of years, have already thought it through. All I have to do is pay really close attention, and stitch away.

**NN: You're referenced as a master artist, but what you're describing sounds like you have learned to be a master student.**

*Hoffman:* One of the most important things in our lives is to be good students and listeners. There is so much wisdom—if you want to put a word to it—that people have gained through trials and tribulations for thousands of years. We only have to pay attention. It's nice to be referenced as a master artist. I'm so pleased because I think this might please all those people who have come before me, for them to know there is something in the current environment that appreciates what they set up and passed down. I hope that they would pat me on the head and say, ‘You're doing a good job girl. Keep going.’

**NN: Now others are learning from you, too. You have beading apprentices currently. What has your experience been with modeling and teaching this art form? And how has it influenced your**

**own creative work?**

*Hoffman:* People have gifted me with all this information. It's my turn to pass it along to another generation of learners. The more people I teach, the more I learn that I have much left to learn. Teaching intensifies my desire to be a good student.

**NN: For any budding beadworkers reading this article, what advice do you give?**

*Hoffman:* Remember, you are not in charge. Your job as an artist is to understand your materials and what they can do. Help them exhibit their highest expression. But don't decide what they're going to do ahead of time. If it's not suited, it's not suited, and all the force in the world won't make beauty out of dominion. The story, the culture, the materials are in charge. You're just there as a helper.

## A Student Responds

By Sue Wilson

I felt so honored to be present for Karen Ann Hoffman's Iroquois Raised Beadwork workshop at the UNITED Conference.

In our various books for our NAS class, we are reading about the storytelling, songs and poetry of the Native American people. But seeing and hearing it in person was amazing.

The embodiment in present times, through Ms. Hoffman's work, demonstrating giving thanks, offering a gift, singing a song, playing a flute, telling an animated story, made the words in our books come alive. Hearing that beadwork needed to tell a story, be researched, teach a lesson, was very powerful.

Again I was transported back in time, visualizing wide-eyed Native American children listening to these poetic stories told by their elders. What a great way to learn culture and life lessons! This workshop was more than a presentation; it was one of the most beautiful performances I have ever seen!



Sue Wilson is a student in Jamie's Kuehl's NAS 204 Native American Experience class.



## NMU Student Shadows Dentist, Wins Scholarship

By Marie Curran

This past summer, NMU student Larry Croschere completed an Indian Health Service (IHS) student externship at the Hannahville Indian Community Health Center dental department in Wilson, Mich. An externship is similar to an internship, except that it is shorter. Croschere (*photo right*) was also recently named a recipient of the 2015-2016 IHS Pre-Graduate Scholarship. Croschere, a citizen of the Red Cliff Band of Lake Superior Chippewa, is majoring in pre-dentistry and minoring in Native American Studies.

At the Hannahville Indian Community Health Center, Croschere worked with Dr. Kristina Fredrickson as well as the clinic's hygienist, dental assistant, and office manager. Each day, the Hannahville team saw patients of all ages with diverse dental health needs.

"I realized how important teamwork is to provide a complete exam and a treatment plan for each patient," Croschere stated.

Previously, Croschere had considered opening a private practice. However, his goals shifted over the summer. Instead, Croschere wants to "make a career serving Native American people as a tribal dentist."

Croschere encourages students to apply for externships. He said, "Your time spent working in a clinic is a very valuable experience not just for you but any future patients you may work with." Croschere also feels his experience minoring in Native American Studies influences his approach towards dentistry. "It has increased my



cultural awareness and sensitivity to the diverse needs that exist within tribal communities," Croschere said. He feels a "holistic approach [provides] a meaningful interaction between the patient and dental provider, especially when it comes to communicating proper hygiene practices and proactive treatment plans."

Croschere was grateful to receive an IHS Pre-Graduate Scholarship. Students who are enrolled members of federally recognized (or terminated) Native American tribes and intend to use their medical studies to serve Native communities in their future professions are eligible to apply. For more information about this scholarship visit [ihs.gov/scholarship](http://ihs.gov/scholarship).

## Walking for the Water

By Daraka McLeod

I heard that a group of Anishinaabe people were heading our way from Canada on a sacred water walk. This intrigued me and I wanted to know more.

Back in 2003 Sharon Day, Josephine Madamin and other Anishinaabe people started Mother Earth Water Walks to bring awareness to water issues.

The 2015 Sacred Water Walk started on June 23, 2015 in Matane, Quebec, and ended at Madeline Island, Wis. in late August.

The Water Walkers are raising awareness of specific water issues including damage from chemicals, vehicle emissions, motor boats, sewage disposal, agricultural pollution, leaking landfill sites, and residential usage. The Mother Earth Water Walkers website ([motherearthwaterwalk.com](http://motherearthwaterwalk.com)) states, "Water is precious and sacred...it is one of the basic elements needed for all life to exist."

On August 23 April Lindala (CNAS), Jaspal Singh (English), Patricia Killelea (English), and NMU graduate Tyler Dettloff and I were eager to join the Mother Earth Water Walkers during their journey through Marquette and surrounding areas. We did not know exactly what to expect or where to find the Water Walkers but we set off in hopes to meet up with the group and help in any way possible.

We started to head east because their website with a tracking device signaled that the group was walking between Munising and Marquette. We were wrong: the Water Walkers were ahead of schedule. We backtracked and drove out to the edge of Marquette near Negaunee.

We finally found the water walkers. The street was lined with vehicles donned in yellow flags and signs that explained the group's purpose. Vans, trucks, and cars filled with clothing, food, and camping supplies had signs and writing that said, "Water is Life," "Water Rights," and "Protect Our Water."

We met Josephine Mandamin, a founding member of the Mother Earth Water Walkers. As a group we smudged and received the cultural teachings that go with being a water walker and participating in this ceremony.

We learned that the individual who holds the Eagle Staff walks on the outside of the woman who is holding the water to protect her and the water. Jose-

phine explained that women carry the water because women carry life. She further explained that our goal is to move forward as a people and with our mission. Because of this, women are not to look backwards while carrying the bucket of water.

Walking with the Mother Earth Water Walkers was a powerful experience. I was filled with mixed emotions as I walked from the edge of Marquette to Ishpeming. I remember looking at the beauty of Teal Lake while being mindful of the modern world and roaring traffic that zoomed past me on my left.

We sang songs and prayed for our earth and water. We talked about where we were from, how we heard about the water walk,

where the water walkers have been and where they were going.

I am honored to have had the opportunity to accompany these selfless and inspiring leaders on a journey that is bringing awareness to the mistreatment and abuse that our water and earth are suffering from.



Two unknown walkers carry the water bucket and eagle staff. NMU alum Tyler Dettloff supports the walkers on the right.



## Settler Colonialism in the “promised lands”

By Marie Curran

Dr. Martin Reinhardt, NAS faculty, and Miguel Levy, MTU faculty, coordinated a presentation with Miko Peled, an Israeli peace activist and son of an Israeli army general, on the NMU campus. The presentation was titled “Settler Colonialism in the ‘Promised Lands’: Similarities and Differences Between U.S. and Israeli Treatment of Indigenous Peoples.” Levy was accompanied by Tania Levy of the University of San Francisco.

Reinhardt and Peled used a series of maps showing the effects of “Manifest Destiny” in North America and Israeli Zionism in Palestine as a centerpiece for the discussion. They illustrated massive land losses in short time periods for Native Americans and Palestinians.

Reinhardt explained how for the past five hundred years Indigenous North Americans have resisted against physical and cultural genocide and the ongoing colonization of their homelands where they have created legal, educational and economic systems.

Likewise, Peled described how for over sixty-five years, Palestinians have struggled through land seizures, ruined infrastructures, and cultural and economic suffocation through racist laws.

Reinhardt, who is Anishinaabe Ojibway, overviewed Anishinaabeg origin and migration stories. He stated that the Anishinaabeg people have a 10,000-plus year plus history in eastern North America, and have been in the Great Lakes region for about a millennia.

He added, “We truly identify our lives as being dependent on this land. These things matter in how people think about us.”

Peled approached the topic from a different angle. He said, “I am the descendant of settler colonizers. Mine is a journey of a privileged Israeli into Palestine.”

He explained that Palestinian and Israeli communities are segregated. Unlike Palestinians, Israelis are free to move and do business, and often don’t know anything about the Palestinians that live only minutes away except that they are enemies.

Peled pointed out that in the Israeli

mindset, “If [the Palestinians] rebel, they’re ‘terrorists,’” not unlike the “savage Indian” European settlers used to dehumanize the Native Americans while colonizing their land.

One attendee asked about Native American population decline since the late 1400s. Reinhardt said that before warfare and slavery that came with colonization, historians estimate Native populations were around 100 million.

Native populations kept declining not only from warfare but disenfranchisement that led to systemic poverty, poor living conditions, and disease. The boarding school era also claimed the lives of many children. Students who survived often had severed ties to their tribes’ languages and cultures. Reinhardt said that today 5.3 million people self-identify as Native American, but in the early twentieth century, Native populations bottomed at around 200,000 people.

“Any tribal warfare was very small compared to this,” Reinhardt said of the depopulation waves.

Reinhardt and Peled discussed topics such as the difference between the ethnic Jewish people of Europe (who were victims of the Jewish Holocaust) and the political State of Israel, and the nationalistic themes that informed the “Manifest Destiny” movement of westward expansion across North America.

As the evening came to a close, both presenters spoke of hope. Peled discussed how the United States supports Israel through financial assistance. However, many Americans are standing with Palestinians, sending a clear message to the United States government.

“Israel and Palestine can function together, if they are equals,” Peled said. “And Americans are key in Palestinian resistance and the path to peace.”

And in Native America, there is revitalization of tribal cultures and endangered languages. Reinhardt explained, “When languages are passed down and taught, cultures are literally being saved.”

This resurgence hinges on the United States government honoring the treaties it



Left to right: Dr. Martin Reinhardt, Miko Peled, Tania Levy and Miguel Levy.

signed and access to healthy land, Reinhardt stated. He concluded that Indigenous peoples’ challenges should be issues for everyone and that decolonization should be a common interest and goal.”

In the midst of rapid climate change and resource depletion, respecting the rights of Indigenous peoples in North America, Israel-Palestine, and across the world—who historically have lived in a more humble and reciprocal relationship with the earth—is necessary for the health, contentment, and survival of all human beings, everywhere.

This presentation was sponsored by the General Motors, Michigan Technological University, the MTU Indigenous Issues discussion group, and the NMU Center for Native American Studies

### To be born Indian is to be born political.

Shoshona from *Digging Roots*

### Native American Studies (NAS) Winter 2016 Course Offerings

#### NAS 288 Politics of Indian Gaming

Meets the liberal studies requirement for Division IV Social Science.

#### NAS 310 Tribal Law and Government

Meets the upper liberal studies requirement for Division IV Social Science.

#### NAS 342 Indigenous Environmental Movements

Meets the upper liberal studies requirement for Division IV Social Science and the world cultures graduation requirement.

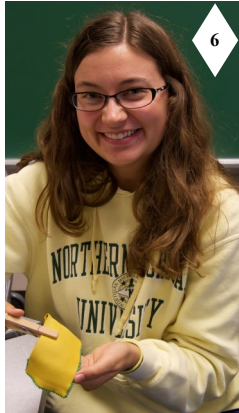
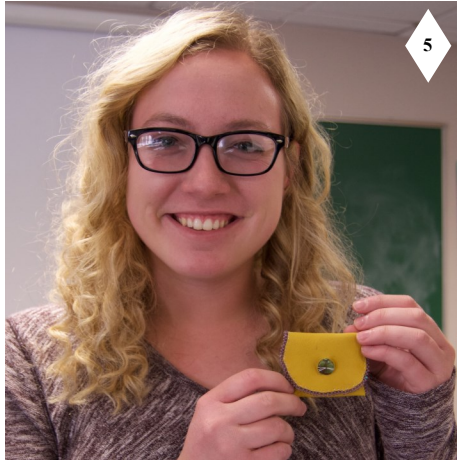
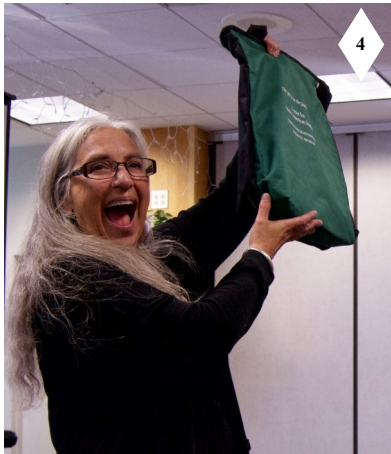
#### NAS 486 American Indian Educational Law and Leadership

NAS 486 is an on-line course that meets Wednesday during odd weeks (week 1, 3, 5...etc.). NAS 486 is also offered for both undergraduate and graduate level credit and has received an endorsement from the Tribal Education Departments National Assembly (TEDNA). Students will be able to experience real time conversations with professionals working in American Indian education at the national levels.

**For a full list of NAS courses offered in winter 2016, visit [nmu.edu/cnas](http://nmu.edu/cnas)**



# Fall Happenings in 2015

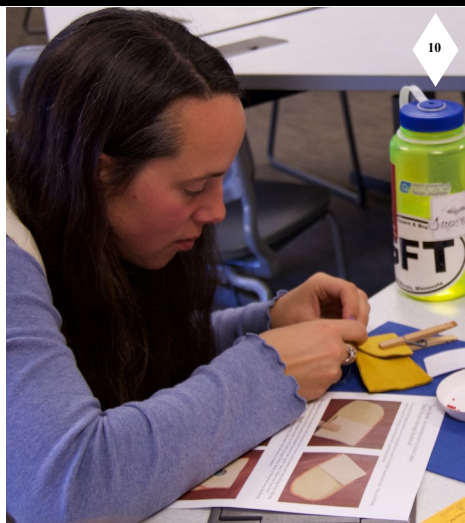




# Fall Happenings in 2015



9



10



11



12



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15



16



## Protect the Great Lakes

*Adapted with permission from Michele Bourdieu,  
keweenawnow.blogspot.com*

On September 6, Native and non-Native people joined forces in St. Ignace and Mackinaw City, Mich., for two protests. At the north end of the Mackinac Bridge, protesters wanted to raise awareness of treaty rights violated by state and local land deals that allow mining in the Upper Peninsula. They walked to the bridge at 9:06 a.m. to show their objection to State Sen. Tom Casperson naming the day "Michigan Mining Day" (906 is also the area code for the entire Upper Peninsula).

Dr. Martin Reinhardt, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians, organized the gathering at the north end. He said he considered the event a "protect" rather than a "protest"—to protect the Great Lakes and treaty-ceded territory.

Phil Bellfy of Sault Ste. Marie, Mich., a citizen of the White Earth Nation (of Minnesota), who is the lead plaintiff in the lawsuit against DNR Director Keith Creagh over the Graymont Mining Company issue, also participated in the walk. The plaintiffs in the lawsuit are asking for an injunction against Graymont, based on treaty rights guaranteed by the 1836 Treaty of Washington.

In the most recent ruling, the judge dismissed the case for lack of standing. Bellfy said one problem is not having attorneys because of prohibitive costs, but they would welcome help from an attorney willing to work *pro bono*. "We haven't given up," he added.

Around 10 a.m., many of the par-



**Participants joined forces in Mackinaw City to show their support for clean water and land.**

ticipants crossed the Mackinac Bridge to join the Pipe Out! Paddle protest against Enbridge's Line 5, a 62-year-old pipeline under the Straits of Mackinac. The paddle flotilla took place at the Old Mackinac Lighthouse Park, Mackinaw City. The paddlers were calling on Gov. Rick Snyder and Attorney

General Bill Schuette to shut down Line 5 in order to prevent a catastrophic Great Lakes oil spill.

Kayaker Waylind Willis-Carroll, a former NMU student and citizen of the Grand Traverse Band of Ottawa and Chippewa Indians said he participated in the flotilla especially because of the pipeline. "It could

burst and our whole ecosystem would be destroyed," he said.

Joining him on the beach was Daabii Reinhardt, a physics student at NMU and tribal citizen of the Sault Ste. Marie Tribe of Chippewa Indians. Reinhardt said she believes all the issues of concern at the protest are equally important. "I think it's important to shut the pipeline down and end the Graymont sale," Reinhardt, who spent ten weeks in Colorado researching alternative energy sources, said. "There are other ways we can get energy without destroying our environment."



**Pipe out! Paddle protesters display their sign. The Little Traverse Bay Band of Odawa Indians brought their *jiiman*, a large canoe, that can hold a dozen people.**

## Captions from Fall 2015 photos (see center pages)

1. Joe Lubig (School of Education, Leadership and Public Service) speaks to April Lindala (CNAS) and Shirley Brozzo (CNAS and MERC) at the CNAS fall open house.
2. Enjoying the 10th annual UNITED Conference at NMU. Top row left to right: Megan Mathews, Tina Moses, Marie Curran, Patricia Killelea, Jamie Kuehn and Shirley Brozzo. Bottom row left to right: April Lindala, Grace Chaillier, presenter Karen Ann Hoffman and presenter Martin Reinhardt.
3. Martin Reinhardt welcomes new NMU faculty member, LaMart Hightower (Social Work), to the open house.
4. Karen Ann Hoffman receives a gift of appreciation following her presentation at the UNITED conference.
5. NMU student Emily Bertucci shows off the leather pouch she made in the Skillbuilder! Workshop with April Lindala, "Spirit Seeds: An Introduction to Great Lakes Tribal Peoples through Beadwork."
6. NMU student Katy Bash works on her pouch in the Skillbuilder! Workshop.
7. Upon hearing that the NMU Board of Trustees voted to approve the NAS major, the CNAS team celebrated with ice cream cake.
8. Students in Martin Reinhardt's NAS 484 Native American Inclusion in the Classroom presented at a racial reconciliation

conference, "Weaving a Tapestry of Respect and Dignity," in Marquette on September 26.

9. Winona LaDuke gifted Martin Reinhardt chi-gete kosiminan seeds (ancient squash). Martin and Tina Moses successfully grew seven of them.

10. NMU student Maggie Hartman works on her leather pouch at the Skillbuilder! Workshop.

11. April Lindala assists NMU student Aryelle Hansen at the Skillbuilder! Workshop.

12. Levi Tadgerson (Great Lakes Indian Fish and Wildlife Commission employee and NMU Alum) gifted the Center with Anishinaabemowin books. Chi miigwech!!

13. Ryan Johnsen, student in NAS 484, shares his music curriculum development project at the "Weaving a Tapestry of Respect and Dignity" conference.

14. Students, including CNAS photographer Marlee Gunsell (right), participate in the Moccasin Game demonstration hosted by Martin Reinhardt held in Jamrich Hall on the NMU campus.

15. Reinhardt demonstrates the rules of the Moccasin Game.

16. Students concentrate on strategy as they play the Moccasin Game.



## Introducing New NMU Faculty Exploring Native American Literature

By Marie Curran

Two new scholars recently hired at NMU are adding to the number of individuals creating contributions to the interdisciplinary nature of Native American Studies. *Anishinaabe News* welcomes Dr. Patricia Killelea and Dr. Lynn Domina!

Dr. Killelea, a mixed-heritage Xicana poet and Native American literature scholar, is an assistant professor in English and Dr. Domina, the new department head of English, is completing a book examining writings about and by the Crow people. *Anishinaabe News* spoke with both scholars about their work.

Killelea is from California, where she earned a Ph.D. in Native American Studies in June 2015 and an M.A. in Creative Writing (Poetry) in 2008, both from University of California, Davis. Killelea, the author of two books of poetry, specializes in contemporary experimental Native American poetics. Along with a graduate poetry workshop, she is currently teaching EN 317 Native American Novels and Poetry.

Students in this course are learning that Native American writers are creating art enormous in range, style, tone and content. Killelea is teaching with the works of innovative poets and novelists who are pushing through status quo boundaries in poetry and prose.

"For a long time, non-Native people haven't been very open to the idea of a Native American writer having an 'experimental' aesthetic, thinking that it's not 'authentic.'" Killelea stated. Instead, using Diné poet Orlando White's work as an example, Native American experimental poetry is a natural continuation of traditional ideas about language that vary between various cultures and tribes.

"If you go back to the old stories, people have always been saying that words have spirit, that words can cause material change in the world."

Killelea is currently studying the works of poets Heid Erdrich (Anishinaabe) and Janet Rogers (Mohawk), among others. Like Erdrich and Rogers, Killelea experiments with video, sound and other kinds of media when crafting her own poetry.

Killelea plans to study Anishinaabemowin (Ojibwe language). "It's the right thing to do,

living on Anishinaabe land," she said. Killelea says her scholarship within Native American Studies is the foundation of her work in the classroom.

Domina earned a Ph.D. in English from SUNY Stony Brook and an M.F.A. in Creative Writing (Poetry) from the University of Alabama. She is finishing an M.Div. from the Earlham School of Religion. Domina has authored many creative and scholarly works. Later this fall she will be presenting a paper on Ojibwe writer Louise Erdrich's poetry for the Society for the Study of American Women Writers.

In Domina's current project, she is examining select writings—ethnographies and memoirs—connected to twentieth-century Crow history in Montana to investigate notions of American identity and belongingness. Ethnographies are written by community outsiders, and take a scientific snapshot of individual peoples or cultures, freezing them in a distinct place and time. Until the recent past, memoir was a personal method of record keeping. Today memoir finds its home in creative nonfiction and literary studies.

Non-Native ethnographer Frank B. Linderman (1869-1938) wrote *Pretty-shield, Medicine Woman of the Crows* and *Plenty-Coups, Chief of the Crows*. Later, he published his memoir, *Montana Adventure*. Linderman sought to honor Native American culture, however his well-intentioned efforts were some-

times misguided.

In 2000, Pretty Shield's granddaughter Alma Hogan Snell's memoir *Grandmother's Grandchild: My Crow Indian Life*, was published. In this book, Snell speaks kindly of her grandmother's biographer, but, Domina explained, "She also challenges some of his assumptions."

Domina continued, "Snell has consciously

thought about what it means to be a Crow and to be an American in the late twentieth century. She directly addresses how to retain and define cultural identity when so much of what the Crow traditionally valued has become unavailable." Snell's memoir as a cultural member shares insights that Linderman's ethnographies cannot.

As an English department head and English literary scholar, Domina is embracing the opportunity to include the study of Native American literatures within a discipline traditionally rooted in Western culture and texts. Domina said of English departments, "Most of us are much less educated about Native American material generally, and we have even more work to do if we're interpreting a

piece of writing through a tribally specific view."

She added, "One of the attractions of working at Northern is the vibrancy of its Native American Studies program."

For more information on Dr. Patricia Killelea, or to read her blog, visit her website at

[patriciakillelea.com](http://patriciakillelea.com). For more on Dr. Lynn Domina's work as a poet, visit her poetry website at [lynndomina.com](http://lynndomina.com).



Dr. Patricia Killelea, assistant professor of English at NMU.



Dr. Lynn Domina, department head of English at NMU.



## A Great Start to a New Year

By Marie Curran

NMU's annual Fall Fest, which showcases NMU student organizations, academic programs, and Marquette area businesses and community groups, was a busy affair on the first day of school.

Drizzly skies and chilly winds did not keep students from hearing about the many opportunities available to them, or from enjoying complementary tasty treats across the University Center lawn.

The Center for Native American Studies and NMU's three Native American student groups—Native American Student Association (NASA), American Indian Science and Engineering Society (AISES) and Native American Language and Culture Club (NALCC)—hosted informational tables.

At the CNAS table, students stopped by to learn about NAS course offerings. CNAS representatives also discussed with students the potential for Native American Studies becoming a major at NMU. Many students filled out questionnaires expressing interest in the program.

Meanwhile, at the student organization table, many inter-



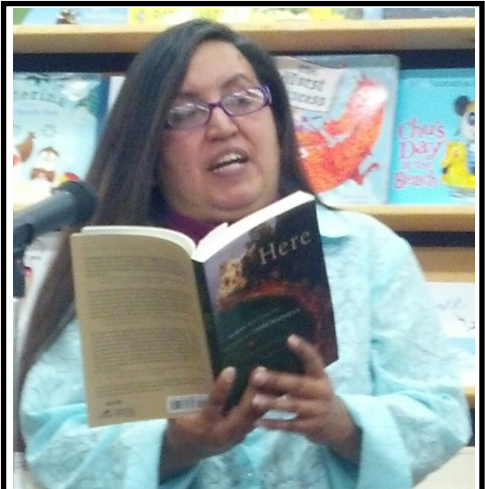
CNAS Principal Secretary Tina Moses (left) and CNAS Graduate Assistant, Marie Curran (right) greet students at NMU's fall fest.

ested students also stopped. AISES president Daabii Reinhardt, said, "It shocked me how many people sought us out at Fall Fest due to seeing us briefly at the New Student Orientation, or [because they were] transfer students coming from

another AISES chapter." Reinhardt continued, "I am hoping this is an indication that we will have a strong chapter this year, and I am excited for the events our three organizations will be planning for this school year."



Members of AISES from left to right: Nim Reinhardt, Daabii Reinhardt and Larry Crochere. AISES was just one of the three Native American student organizations represented at NMU's annual Fall Fest.



As part of the 2015 UP Book Tour, CNAS director April Lindala (photo above) was invited to read at the "Women and Children First" bookstore in Chicago in July as well as the Escanaba Public Library in September.

The UP Book Tour was created by Ron Riecki and is designed to promote authors who are from or reside in Michigan's Upper Peninsula. Numerous events have taken place over the summer around the region.

Lindala comments, "It was an honor to be able to share some of my creative writing with audiences unfamiliar with the UP as well as audiences who live in the UP. We, as authors, are lucky to have such an avid promoter in Ron Riecki."

Lindala read original works from the anthologies *Voice on the Water: Great Lakes Native America Now* edited by Grace Chaillier (NMU Press) and *Here: Women Writing on Michigan's Upper Peninsula* edited by Ron Riecki (MSU Press).



*Anishinaabe News*. Working with *Anishinaabe News* I am in charge of taking the photographs for events and helping out with the design layout of our newspaper. I was looking for more experience in photography and I wanted to volunteer my time helping with the *Anishinaabe News* and they just happened to be hiring! As a photography major here at NMU this is a great way for me to get a little more experience and practice at doing what I love to do. My goals are to be a better well rounded photographer and gain skill in what it would be like in a bigger newspaper agency.

## Meet the two new team members of *Anishinaabe News*

My name is Marie Curran (left) and I'm so glad to be the Center for Native American Studies' graduate assistant editing *Anishinaabe News* for the 2015/2016 year. I'm in my third year of a Masters of Fine Arts program in Creative Writing, am originally from California and love living in the Upper Peninsula on Anishinaabe land. This year, I seek to cover a wide variety of relevant news, feature lots of new and returning voices, and learn from the NMU's Native American community and all that I can about grassroots journalism. I hope you enjoy the news!

My name is Marlee Gunsell (right) and I am from Sebawaing, Michigan, and I work in the CNAS office as an office assistant but also as the photographer for





# Native American Heritage Month

*Celebrate in November on the NMU campus.*

For more information contact the Center for Native American Studies at 906-227-1397 unless otherwise noted.

## Week of Indigenous Eating

October 30 - November 6.

Celebrate by eating only Indigenous foods from around the Americas or from around the Great Lakes region.

## NASA's 15th annual First Nations Food Taster

Friday, November 6 from 5-7 pm

D.J. Jacobetti Complex

Tickets on sale now at 112 Whitman Hall or 3001 Hedgcock Building



## Film: *Our Fires Still Burn*

Thursday, November 12 from 2-4 pm

Whitman Hall Commons

(see back cover)

## Film: *Christmas in the Clouds*

Monday, November 16 at 7 pm

Whitman Hall Commons

Discussion led by Shirley Brozzo, as part of NAS 204

Sponsored by MERC

For more information call 906-227-1554.

## Film: *Smoke Signals*

Tuesday, November 17 at 7 pm

Whitman Hall Commons

Discussion led by Shirley Brozzo, as part of NAS 204

Sponsored by MERC

For more information call 906-227-1554.



For more information about Native American Heritage Month visit the Center for Native American Studies online at [nmu.edu/cnas](http://nmu.edu/cnas) or follow on Facebook, Twitter and Flickr.



## Walking on: Basil Johnston

By Marie Curran

Basil Johnston, an Anishinaabe/Ojibwe writer, storyteller, language teacher, and scholar passed on September 8, 2015 in Wiarton, Ontario. He was 86.

Born July 13, 1929 on the Parry Island Indian Reserves in the Georgian Bay of Lake Huron, Johnston grew up attending school in Spanish Ontario. In ninth grade, Johnston briefly left school, but returned to graduate from Garnier Residential Secondary School as valedictorian in 1950. He then attended Loyola College in Montreal, Quebec, where he received a bachelor of arts degree with honors in 1954. After university, Johnston worked for the Toronto Board of Trade (1955-1961) before earning his secondary school teaching certificate from the Ontario College of Education in 1962. Johnston taught secondary school until 1969.

After he left teaching, Johnston began a twenty-five year career in the Royal Ontario Museum's Ethnology Depart-

ment. There, he studied, recorded, and celebrated Ojibwe/Anishinaabe heritage, language, culture, and mythology.

Johnston is a prolific author. His published texts include *Ojibway Heritage* (1976), *Moose Meat and Wild Rice*, *Ojibway Tales*, *How the Birds got their Colours*, *Ojibway Language Course Outline for Beginners*, *Ojibway Language Lexicon for Beginners* (all 1978), *Tales the Elders Told* (1981), *Ojibway Ceremonies* (1982), *By Canoe and Moccasin: Some Native Place Names of the Great Lakes* (1986), *Indian School Days* (1988), *Tales of the Anishinaubae* (1993), *The Manitou, The Bear Walker and Other Stories* (1995), *The Star Man and Other Tales* (1997), *Mermaids and Medicine Women* (1998), *Crazy Dave* (1999), *Honor Earth Mother* (2003), *Anishinaubae Thesaurus* (2007), *The Gift of the*



*Stars* (2010), *Think Indian* (2011), and *Walking in Balance: Meeyay-Ossaewin* (2014).

Johnston was recognized for his efforts in preserving Ojibwe language and culture by receiving the Order of Ontario and honorary doctorates from the University of Toronto and Laurentian University.

Johnston was awarded the 2004 Aboriginal Achievement Award for Heritage and Spirituality. Johnston was also a visiting professor of education at Brandon University, Manitoba, from 2009 to 2010.

Johnston leaves behind three children, four grandchildren, and many others thankful for his dedication to Ojibwe language and culture.

Johnston spoke at the very first Moccasin Blessing hosted by the NMU Center for Native American Studies in the late 1990s.

## Walking on: Beth Brant

By Marie Curran

Beth Brant (Degonwadonti), an esteemed Mohawk writer and teacher, passed away August 6, 2015. Born May 6, 1941 to a Mohawk father and Scots-Irish mother in the Detroit, Mich. area, Brant grew up in the Bay of Quinte and spent most of her life in the Great Lakes border region between Ontario and Michigan.

In the late 1950's, Brant left high school to marry and raise children. As she grew older, Brant began writing about her identities as a Mohawk woman and a lesbian. She also discussed politics, feminism, the sacredness of language, Mohawk nationalism, and European colonial homophobia of gay/two-spirit people.

Brant was widely published. Her writing is featured in *A Gathering of Spirit: A Collection of Writing and Art by North American Indian Women* (1984), and her published books include



*Mohawk Trail* (1985), *Food and Spirits* (1991), *Writing as Witness* (1994), and *I'll Sing 'till the Day I Die* (1995). Brant also lectured on creative writing and Native women's writing at the University of British Columbia (1989-1990) and the University of Toronto (1995).

She was the recipient of many awards. In 1984 and 1986, she won the Michigan Council for the Arts' Creative Writing Award. She was a recipient for a National Endowment for the Arts Award in 1991, and the next year was awarded the Canada Council Award in Creative Writing. She also received a Rockefeller Foundation Fellowship and was a board chair for the Toronto organization Native Women in the Arts.

Native American Studies faculty Shirley Brozzo was mentored under Brant through the Wordcraft Circle of

Native American Authors and Storytellers in the early to mid 1990s. Brozzo recalled Brant's excellent advice, about both writing and life. "Beth Brant was a very inspirational woman. She began her writing career later in life, wrote stories that spoke to her, and never forgot where she came from. Her roots are evident in all she created."

Brozzo reflected on her favorite Brant story, in which connections are made between children removed from home during the boarding school era and a little girl taken away from her parents who were lesbians. "There are so many important correlations," Brozzo stated.

Brant leaves behind her family and thankful readers from all over the world. April Lindala commented on the passing of Brant and Johnson, "Both of these First Nations educators helped to shape some of my very early experiences within Native American studies. I'm sure they did the same for many, many others. May the Creator watch over their journey and bring peace to their family and friends."



## Onondaga Territory Hosts World Tournament

By April E. Lindala

Thirteen teams representing such nations as England, Ireland, the United States and Canada traveled to Onondaga Territory in September to compete at the Men's World Indoor Lacrosse Championship at the Syracuse War Memorial Arena.

The majority of the Iroquois Nations roster, the host team, represented primarily the Iroquois Nations. Other Native players including high scorer Jeff Shattler, Ojibwe, who resides on the Six Nations reserve.

Lacrosse or Deyontsiga'ehs (they bump hips) comes from the Six Nations or Haudenosaunee people. The Haudenosaunee recognize the sport as a gift from the Creator and it is believed to be "a medicine game for healing the people." It is taught to young Haudenosaunee players that lacrosse "should not be played for money, fame, or personal gain." Players are reminded that they "should be humble and of a good mind" when they hold their lacrosse stick. The sport was first written about by visiting French missionaries in 1636. (iroquoisnationals.org)

Over the ten-day event, the Nationals climbed over most of their opponents: two impressive showings by the Iroquois Nationals were against Team England (20-6) and Team Czech Republic (17-4). Their only loss early on was against Team Canada. The Iroquois Nationals' notable performance in the tournament earned them a spot at the championship game on September 27 and here they faced the one team who had outscored them earlier: Team Canada. With a crowd of over 10,000 watching, the Nationals lost to Canada by the score of 8-12.

Darryl Smart, who works for the Nationals, reported that this was "...the fourth consecutive time Team Canada edged out the Iroquois Nationals for the Federation of International Lacrosse (FIL) World Indoor Lacrosse Championships."

Iroquois Nationals player Jeremy Thompson commented, "We played for our people, and I think we did them proud." Thompson continued, "It was a true honour to have the tournament on Native soil. This might be a once in a lifetime opportunity and I'm glad we showed the world what we can do."

The next FIL World Indoor Lacrosse Championship tournament for men will take place in 2019 in British Columbia.

In July 2015, eighteen players from the Haudenosaunee women's lacrosse team withdrew from the FIL U19 Women's World Championship in Edinburgh, Scotland. Renee Gadoua, of the *Syracuse New Times* reported that "U.K. officials would not allow the team to enter Scotland with their Haudenosaunee passports." The team was founded in 2006 and finished sixth out of 11 in the 2007 FIL championship (held in Peterborough, Ontario). The team won the Nike Cup in early July 2015.

Amber Hill, a spokesperson for the women's team commented, "We're not American and we're not Canadian. We're Haudenosaunee and we stand by that."



Members of the Iroquois Nationals team at the 2015 World Indoor Lacrosse Championships at Onondaga Territory.



The Iroquois Nationals faced Team Canada for the gold in the championship game.



Lacrosse players from the Germany men's team have their passports stamped at Onondaga Nation. Photo credit: Awhenjiosta Myers.

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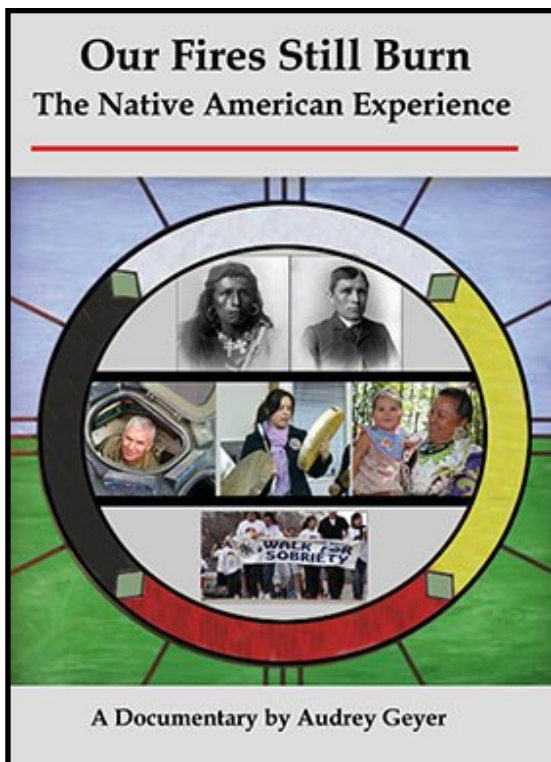




*Anishinaabe News*

c/o Center for Native American Studies  
Northern Michigan University  
1401 Presque Isle Avenue  
Marquette, Michigan 49855

# Native American Heritage Month



**Special film showing with  
filmmaker Audrey Geyer**

Thursday, November 12 from 2-4 pm  
Whitman Hall Commons

This documentary dispels the myth that American Indians have disappeared and reveals how they continue to persist, heal from the past, confront the challenges of today, keep their culture alive, and make great contributions to society.

Sponsored by the Multicultural Education and Resource Center (MERC) and the Center for Native American Studies.





# Anishinaabe News

Fall 2015

Volume 11, Issue 2

Boozhoo, and chi miigwech for reading this issue of *Anishinaabe News*. An incredibly full fall is coming to an end. Dagwaagin or autumn is a significant season. *Anishinaabe News* covered many exciting stories of people using this complicated time as an opportunity for reconnecting to and reclaiming Native American heritage. In this issue, you'll learn about members from NMU's Native American student groups taking on Christopher Columbus' destructive legacy. And that people from across the NMU and Marquette community came together to enjoy foods similar to what Native people ate before European colonization. You'll read about NMU grads who are helping tribes both update and preserve ancient wild ricing traditions, and artists and scholars who are asking the hard questions of what it means to recognize, celebrate, and practice Native American culture and language, and to be an Indigenous person in 2015 and beyond.

## Inside this Issue

**Indigenous Peoples'  
Resistance Day**

\*

**Grand Traverse Tribal  
Youth Visit NMU**

\*

**And much more!**

## Reclaiming Traditions Through Food

By Marie Curran

The 15th annual First Nations Food Taster was Friday, November 6 at the D.J. Jacobetti Complex on the NMU campus. Over 300 tickets were sold and over 100 people volunteered. The event was sponsored by the Native American Student Association (NASA) with assistance from the American Indian Science and Engineering Society (AISES), and the Native American Language and Culture Club. The event is a fundraiser for the annual Learning to Walk Together traditional pow wow in March.

The First Nations Food Taster (FNFT) used recipes developed through the Decolonizing Diet Project (DDP), a research project that focused on pre-European Great Lakes foods. Dishes included pumpkin seed cornbread, wild rice, venison meatloaf, whitefish, bison stew, and sunflower seed butter cookies. Thanks to many local farms and businesses, food taster volunteers cooked with local produce, and raffle winners took home generous door prizes. Dr. Elda Tate, a retired NMU music professor, played Native American flute.

*Anishinaabe News* spoke with FNFT volunteers and guests about their experiences. Andrew Bek prepped batches of a special cornbread before the Food Taster. Wearing his apron and bustling around the kitchen, Bek, who is a past DDP research subject said, "In conventional cornbread, you use white flower, cornmeal, chicken eggs, milk: readily available grocery store stuff. But this is a higher quality cornbread. We're using good cornmeal, maple sugar, duck eggs, sea salt. We ground pumpkin seeds into flour for the batter too. We're taking a 'normal' recipe and tweaking it, and actually improving it. It's denser, and more nutrient dense too. It's slightly drier, and good for dipping."

Volunteer Jeanne Baumann, a retired nurse and post-bacc student currently enrolled in the NAS 414 First Nations Women class, shared that through volunteering she'd met new people and had great conversations. She said, "Part of what we have to do—all the people in this country and all over the world—is find the places where we get together. And if that isn't food, it's got to be music, and if it isn't that, then I don't know what." Good thing the FNFT featured both!

Missy Miller, currently enrolled in NAS 320 American Indians: Identity and Media course and a citizens of the Sault Ste. Marie Tribe of Chippewa Indians, reflected that the FNFT was one more way for her to learn and live out her Native American heritage. She said, "When I was younger, I went to youth camp where I learned to bead and make moccasins. I know a little bit about the culture, and I can



Attendees of the 15th annual First Nations Food Taster are served healthy Indigenous foods.

*Story continued on page 3.*



## Petition To Recognize Indigenous People, Not Columbus

By Marie Curran

On October 12, NMU's three Native American student groups held a petition drive on the academic mall to abolish Columbus Day on NMU's campus, and rename the day Indigenous Peoples' Day. Volunteers handed out informational fliers that included facts about Christopher Columbus' violent and sexually abusive treatment of the Taino people in the Bahamas.

Some students did not know what they were being asked to sign. However, when they read the fliers, and were engaged in conversation about these issues, most students were very supportive of the petition's goals.

Andreaka Jump, NASA vice president, organized the event. The petition, which stayed open for a few weeks, collected 546 signatures. Jump and student groups will take the petition to Associated Students of Northern Michigan University (ASNMU), who will then decide if they want to help advocate for abolishing Columbus Day at the university level. Jump, who is a drawing and painting major and NAS minor, and Sault Ste. Marie Tribe of Chippewa Indians citizen, was hopeful about gaining ASNMU's support. She said, "Hopefully by next year we won't

have Columbus Day. We'll have Indigenous Peoples' Day instead."

Across the United States, many institutions, cities, and states have been slowly making the change. In 1977, celebrating Indigenous Peoples' Day was suggested at the International Conference on Discrimination Against Indigenous Populations in the Americas. And in 1990, at the First Continental Conference on 500 Years of Indian Resistance in Quito, Ecuador, Indian groups from both continents and many islands pledged the 1992 Columbus Day as a day for Indigenous "liberation." That year, activists protested the Columbus Day festivities in San Francisco, and neighboring Berkeley, Calif., declared October 12 a "Day of Solidarity with Indigenous People" and 1992 the "Year of Indigenous People" citywide and in schools, libraries, and museums, before permanently changing the holiday to Indigenous Peoples' Day.

Since then, many other city governments and local institutions have implemented alternative Indigenous Peoples' celebrations and canceled Columbus Day. The states of Alaska, Ha-

waii, Oregon, South Dakota, and California don't celebrate Columbus Day, and South Dakota and California have officially designated the day Native American or Indigenous Peoples' Day. And while many large cities, like Seattle and Minneapolis, are taking action, smaller cities are following suit too. Earlier this year, Traverse City, Mich., added Indigenous Peoples Day to its calendar. Although it did not ban Columbus Day, the addition, which was voted in unanimously by the Traverse City Commission, was the result of pressure from Idle No More Michigan, the Grand Traverse Band of Ottawa and Chippewa Indians, and local citizens.



NMU Native students Nim Reinhardt and Larry Croschere encourage their peers to sign petition to abolish Columbus Day on NMU's campus.

## Learning Indigenous History through Debate

By Marie Curran

On October 12, Dr. Martin Reinhardt's NAS 204 Native American Experience course debated whether Columbus Day should be abolished and renamed Indigenous Peoples' Day or remain as it is. Students were randomly placed on a side and researched their position for their three round debate.

Some students were surprised to learn about Christopher Columbus' crimes. Elli Morin, a communication studies major and a Native American Studies minor, and a citizen of Keweenaw Bay Indian Community (KBIC), said, "Learning about Columbus' atrocities now as an adult upsets me, because we should have already been presented with this education earlier in life." James Veker, a criminal justice major and also from KBIC said, "I now know more about this subject and can properly inform people about what happened." Other students were surprised how much of U.S. culture's praise for Columbus is wrapped up in the globalized economy, without questioning some of the adverse effects of all this. Francessa Nestor, an English writing major, was put on the pro-Columbus Day side, which she

found a "very tough situation." She stated, "Many online sources actually praise Columbus and his voyage. They explain that what he did was the start of globalization in the world." Outdoor recreation major Chase Bachman said, "I was surprised to find out what motivates certain people." He also added that through the experience, "I learned *my* opinion on the topic."

Like Bachman, other students felt that the exercise showed them for the first time not only why Columbus Day is problematic but how to engage with their peers about the issue. Shirley Murray, a post-baca student of English writing, was placed on the pro-Columbus side, which she found conflicting. She said, "I used to think of Columbus Day as a day the bank is closed." She said the experience changed her so much that she will be considering the Native point of view in any of her essay writing or conversations. Undeclared student Hosanna Olah summed up, "Now that my group and I have done research on what actually happened when Columbus landed, I feel I can share these facts with my friends and family. I hope one day we as the United States can change Columbus Day to Indigenous Peoples' Day."



Dr. Reinhardt facilitates a debate in NAS 204.



## Reclaiming Traditions through Food

*Continued from cover story.*

speak a bit of Anishinaabe. I grew up Native American, but I never knew anything about traditional Native American food. I thought fry bread was traditional. But what I've learned about fry bread is that it's reservation food that people lived off because they were poor."

TJ Derwin, the Indian Outreach Worker in Marquette County's Department of Health and Human Services, has attended several Food Tasters. Derwin, who is Anishinaabe and grew up in the Marquette area, said, "It's important to recognize that there are other events in addition to pow wows that are open to anyone in the community. And the First Nations Food Taster fosters integration between the university and the Native population."

Community volunteer Danny Garceau is a board member for the

Society of American Indian Government Employees (SAIGE) and a Red Cliff Band of Lake Superior Chippewa citizen. He commented, "The distance to our reservations doesn't lend the opportunity to attend events that go on during the year." However, he said NMU's Native events like the Food Taster, pow wows, and presentations by guest speakers and authors are "a gift."

This was the first food taster event for LeMart Hightower, assistant professor of social work. He said, "I was interested in some of the Native American dishes because of similarities to African American foods. The sweet potatoes, or yams, were a little different than what I was used to but very enjoyable." He added, "I try to be supportive of Native American Studies at NMU because it's such an important part of our culture and heritage."

NASA president Kristina Misegan,



Left to right: Andrew Bek, Taiyler Wallace and Marty Reinhardt prep food.

a citizen of Keweenaw Bay Indian Community, was pleased with how smoothly the Food Taster ran this year. She commented, "We in the NMU Native American student groups want to share our culture. We want people to see what Indigenous foods are like. I think the FNFT really brings people together of all backgrounds."



Behind the scenes at the First Nations Food Taster. Over 100 volunteers helped to make this event a success again this year. Special thanks to Chef Chris Kibit and the D.J. Jacobetti Complex crew. Additional thanks to all of the local contributors including many departments on the NMU campus.

## Congratulations NMU Fall 2015 graduates!

Sherri F. L. Aldred

**Hillary R. Brandenburg \***

Angie K. Carley

Sean P. Corbett

Ben T. Daley

**Chelsea L. Downing \***

Ashly A. Ekdahl

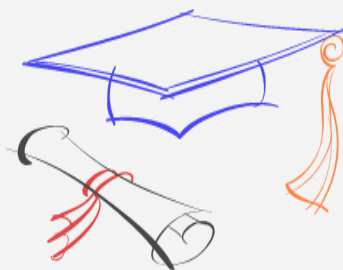
Jessie R. Francois

**Ana Lucia Fernandez \***

Hannah Elizabeth Garcia

**Eric J. Heiserman \***

Dorothy A. Karr



Whitney P. LaFave

Elizabeth Mae Litzner

**Emily E. Mannisto \***

Kennan M. Marana

Alicia Ann Massie

Kristin Marie Olsen

Andria T. Parkinson

Kayla Danielle Pavlat

Dini Michelle Peterson

Sierra G. Rusinek

Kristin Anne Scaife

Jessika M. Sly

Dylan J. Spray

Kelly Marie St. Germain

Summer Star

Megan I. Tennant

Javonte J. Thompson

C. J. Weber

Catherine Joanne Zirkle

*\*indicates graduating with a Native American studies minor*



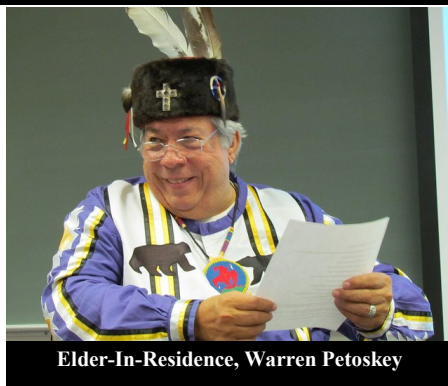
## Elder Shares Past, Challenges Future

By Marie Curran

Northern Michigan University was fortunate to have Warren Petoskey as the Fall 2015 Center for Native American Studies' Elder-in-Residence. He visited NMU from October 25-28. Petoskey visited both Native American Studies classes as well as social work classes. He also spoke at multiple evening presentations. During his time at NMU, Petoskey told stories from his life, played a documentary in which he is featured, and performed on flute and guitar.

Petoskey, who is Waganakising Ojibwa (Little Traverse Bay Band of Ojibwa Indians) and Minneconjio Lakotah, wrote *Dancing My Dream*, a memoir about overcoming trauma and embracing Native heritage. Petoskey and his wife, Barbara, live in Charlevoix, Mich. They created Dawnland Native Ministries, which helps Native people heal and rebuild from historical trauma.

Petoskey explained how he became an activist. In the tenth grade he visited Michigan State University's museum, which displayed the remains of a Native girl. Appalled, Petoskey rallied successfully to have her returned to her tribal home. Petoskey explained, "I realized there were things I could do outside of what was considered orthodox." It was a



Elder-In-Residence, Warren Petoskey

changing point in his life, and set him on a life trajectory of seeking healing for Native Americans.

Petoskey's relatives attended boarding schools, including his father, grandfather, and great aunt.

Boarding school students endured many trials, he said, like verbal, physical, and sexual abuse, and even forced sterilization. Many students died in the substandard school facilities that left them exposed to cold and disease. Children returned home completely disconnected from their families, languages, and culture. Destructive legacies have come from this, like high rates of substance abuse, suicide, and rampant mistrust of the school system. In fact, Petoskey never attended college in part because of his disdain for the school systems he found oppressive.

All of this Petoskey called "spiritual disenfranchisement." Yet he also remembered people who were survivors because they held on to their consciousness, and found ways to free themselves. For example, his great aunt kept her language fluency. After her teacher slapped her for

speaking Anishinaabe in school, she never spoke her language again in class. Petoskey explained, "But she would get together on the grounds with a friend, and speak together in Anishinaabe."

Throughout his presentations, Petoskey emphasized decisions he made in his youth that led him to where he is today. "You're here because you're hungry and you want to learn," he said to the students in the audience. He emphasized that people need to have their consciousness restored. When we do, he said, "Our lives get better. But not only that. Our vision gets better."

Petoskey also commented that before Europeans settled America, the waterways were pristine.

"Now the world is in a fresh water crisis. Why is that? Obviously there's a society at work that's destructive. So who's going to change it? I already know. You are. Things are going to get worse or get better

**"Things are going to get worse or get better because of what you learn and what you do with your life."**

because of what you learn and what you do with your life," Petoskey said. He issued this challenge to everyone listening, drawing on our shared commonality as human beings. "One time in our history back generations, we came from tribes, all of us did."

The College of Arts and Sciences sponsored the Elder-in-Residence program.

## Student feedback: Elder-in-Residence Visit



**Cassandra Carpenter (far left):** It was an honor to have Warren Petoskey come to speak about himself, other Indigenous people, and his history. I cannot imagine what his family members went through at those boarding schools. It would be awesome to hear more speakers like him, to hear their side of the story.

**Josh Cosco (left):** When Warren Petoskey played the flute, he mentioned that the sound of the instrument brings something out of you even if you've never heard it before. He said that it's linked to your past, and that is why you get a sense of emotion when you hear the music. I felt that exact way. I didn't understand why his music brought emotion out of me but it did.



**Abraham Turner (right):** Warren Petoskey told us a lot about the boarding schools Native Americans went to in the 1800s and 1900s. I've read about these things but it was a totally different experience to listen to someone with a closer knowledge. I enjoyed listening to Warren and would love to learn more from him.

**Emily Kurian (far right):** I enjoyed the change of pace of listening to an Elder speak. I liked how he told us that change starts with us. It made me feel like we aren't just college students but we are the means to an end, and a means to a new beginning. When he talked about the boarding schools, it was like getting a reality check; you read these things but they don't necessarily feel real, but hearing an Elder speak about his family's experiences made them more real to me.

*Each of these students are enrolled in Jamie Kuehn's NAS 204 Native American Experience class.*



## Grand Traverse Tribal Youth Visit NMU

By Marie Curran

Native American students from Suttons Bay High School, near the Grand Traverse Band of Ottawa and Chippewa Indians, visited Northern Michigan University on November 16 and 17. The students spent time with the Center for Native American Studies faculty, staff, and student workers, and also members of NMU's Native American student groups.

CNAS employee Rachel McCaffrey organized much of the event. A first generation college student, McCaffrey was excited to reach out to the students. She said, "I liked sharing my own experience of coming from a background where college wasn't the first thought growing up. I wanted them to understand that it is possible, especially at NMU, because we're a 'right to try' school." McCaffrey and other NMU students facilitated ice breaker games for the Suttons Bay students and their chaperones.

The significance of the event was not lost on those helping. Daraka McLeod, a member of the Native American Student Association, commented, "This was me five or six years ago. Trips like this made all the difference for me in how I viewed my opportunities and chances to go to college."

Dr. Patricia Killelea, professor of English, conducted a poetry and audio recording exercise with the visitors and volunteers. Participants wrote and audio recorded a few lines about their connection to the place they call home, and Killelea layered the recordings. After sitting in on Dr. Martin Reinhardt's NAS 320 American Indians: Identity and Media course, and enjoying a meal at the Wildcat Den, the high school students enjoyed time on the climbing wall and visited the Superior Dome.

Like other NMU visitors, the students also received an official tour from Admissions, and were able to request information be sent to them about certain programs. Many students were interested in the sciences, pre-law, cosmetology, and other fields. Aaron TwoCrow, a youth intervention specialist and student at Northwestern Michigan College, expressed hope for the students he is working with. He commented that the youth program he works with benefited him as a teen, and opportunities like visiting CNAS and NMU can help foster in the students greater cultural consciousness and the idea of "I want to do something to help my tribe."

Financial aid staff member Shawn

Olson gave students an overview of the Free Application for Federal Student Aid (FAFSA) process. CNAS faculty and Native students also spoke to the students about financial aid opportunities and concerns specific to American Indian and Alaska Native students. Reinhardt explained that several Native American treaties include educational provisions, and that Native education is a right guaranteed by treaties. He detailed the history and applications of the Michigan Indian Tuition Waiver. "Before this program, there were very few Indian people in college in Michigan," Reinhardt said about the waiver. Since its existence, the number of Native people in college in Michigan has gone from 28 to over 2,000. "When we go to college, we are fulfilling the promises made to our ancestors in



exchange for land."

CNAS director April Lindala reminded students of the new major in Native American Studies. She said, "Even though this program is brand new, the first in the

state, and even though this discipline has been around since the 60s and 70s in certain other colleges, that does not mean that this kind of education did not exist long before within the tribes." But now it's possible to learn the NAS discipline within an educational institution just like biology or psychology.

Daabii Reinhardt, a physics major and NAS and mathematics minor, shared the opportunities and scholarships she has received as a member of American Indian Science and Engineering Society, and Nim Reinhardt, a nursing major and NAS minor, told students about her experience as a McNair scholar, including the research and conference presentations she has participated in. Larry Croschere, a pre-dentistry major and NAS minor, who is an Indian Health Services scholarship recipient, added that receiving scholarships removes financial pressure, which allows students to focus more on their studies.



Left to right: Rachel McCaffrey, April Lindala and two visiting students from Grand Traverse Band.



**The *Anishinaabe News* is dedicated to featuring Native American-related news, perspectives, and artwork. We are soliciting news articles, reviews and sports stories. Additionally we are also happy to review original artwork, poetry, and flash fiction for publication.**

**For consideration in upcoming issues send original work to [nishnews@nmu.edu](mailto:nishnews@nmu.edu) by February 19, 2016 for Volume 3 and April 8, 2016 for Volume 4.**

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**Miigwech (thank you)!**

**April E. Lindala, advisor of *Anishinaabe News***



## 'Indigenous Art, Past and Present'

By Marie Curran

Native American Heritage Month kicked off with a standing-room only event at the DeVos Art Museum on Monday, November 2. The presentation featured April Lindala, director of the Center for Native American Studies and Leora Lancaster, NAS faculty and artist. The event was titled "Indigenous Art Past and Present"

Lindala's talk, "Art of the Six Nations," focused on historical Haudenosaunee art—corn husk dolls and raised beadwork "whimsies"—from DeVos' permanent collection as examples. Lancaster spoke on her original photography exhibit, "The 7th Generation: A Reflection."

There were two corn husk dolls from reserves in Ontario were on display. Corn husk dolls were made with dried and soaked corn husks, and, like the whimsies, were created to be sold to tourists in the Niagara Falls area and beyond. Yet corn husk doll making began long before Europeans migrated to North America; it is believed the art form dates back to the time of Haudenosaunee Great Peace, around the twelfth century.

Citing contemporary doll artist Elizabeth Doxtator, Lindala explained the link that these dolls provide to the past. Lindala retold a story about why the dolls are faceless. The corn husk doll's life purpose was to help children, but she lost her way



Left to right: Leora Lancaster and April Lindala

because she spent all of her time admiring her beauty in the water. To help her back on task, the Creator removed her face.

Today, corn is still grown, and people struggle with narcissism.

Corn provides nourishment as food, but can the byproduct still feed us spiritually? "These dolls have the ability to remind us of a time of Great Peace and teach its values, and to think about the community before the individual," Lindala said.

The Haudenosaunee (Iroquois) raised beadwork velvet pincushions (below) are part of a body of art that began in the nineteenth century. These pieces are painstakingly detailed. Lindala described the pieces as having "birds, flowers, natural things which appealed to Victorian consumers at the time as well as the makers themselves." And from the 1830's on, praise for the beauty and intricacy of these items are found in American and European writings, a stark contrast to the era's dehumanizing policies on Indigenous people. Now Haudenosaunee raised beadwork is becoming highly esteemed, with many people both



collecting and practicing, including Lindala, who began learning the technique last year. With this has come greater knowledge about the art form in the nineteenth and early twentieth century.

Lindala credited historian Delores Elliott as an expert on Haudenosaunee Raised Beadwork. These gifted and creative Haudenosaunee artists of the past were resourceful in an extremely challenging era for Indigenous peoples.

Today many Indigenous people are re-connecting to their heritage in many ways, including art. Lancaster is using the medium of photography to make post-modern statements about what this re-learning means. In one of her pieces, "Textbook Indian," Lancaster asks what it is like for Indian people to learn their culture in universities, often literally from textbooks. For this piece, Lancaster took pages from her own NMU Native American Studies course notebooks and created a paper jingle dress (a dress for healing made from cones) around a woman who is standing in the library holding an open textbook. The woman's face is emotionless. "It's like she's coming out of the text herself," said Lancaster.

In two other pieces titled "What Would Anishinaabe Do?," Lancaster's questions about what it means to relearn culture are more literal. Variations on this constant theme—what does Indigenous revitalization mean and how are we going to use it—were presented in "TV Smudging" (as straightforward as it sounds) and "Birchbark Woman" or "Wiigwaaswikwe," in which a nude pregnant woman's skin is painted as birchbark. In this photograph, the young woman represents the 7th generation; her unborn child will be one of many who determine if the revitalization is a phase, or a lasting promise.

For more on Lancaster's art, see the artist interview on page 7.

## NMU offers new major in Native American Studies

### The Gift is in the Journey

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Your journey starts here. [nmu.edu/why](http://nmu.edu/why)

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NORTHERN MICHIGAN UNIVERSITY | Marquette, Michigan





## Interview with NMU artist Leora Lancaster

By Marie Curran

### Anishinaabe News: How did your own upbringing influence your photography project “The 7th Generation”?

**Lancaster:** That influenced all the pieces, especially “Textbook Indian.” I learned to speak my language at Northern Michigan University with Kenn Pitawanakwat. It took me a couple years to feel like my language was language. It felt more like a topic, like one you take in school. Learning about boarding schools and their atrocities with Grace Chaillier also influenced that photograph. When I was taking the minor here, I saw people overcome. I saw people learn their culture from textbooks, and saw their reactions, good and bad. And so I wanted that image of “Textbook Indian” to be very unbiased.

### NN: What’s your reaction to traditional art like corn husk dolls and the Haudenosaunee Raised Beadwork?

**LL:** I was really happy to see the work that April presented, and to see it still intact, taken care of, and held in high regard, as it should be. It was made so well. It has a life of its own. Every once and a while I am still wondering what would have happened if Indigenous people would have had more of a voice. What would the art have been like if Indigenous people could have talked about what they were going through, and what the human condition was like for them at that time?

### NN: You identify your work as postmodern. Does that feel like an apt description, or as an Indigenous artist do you see any conflict in that pairing?

**LL:** I don’t think so. We have to be postmodern. Technically we’re in a post-postmodern age. We don’t have a choice, because not only has everything been done, but we’re commenting on stuff that’s already happened. With my body of work—

“The 7<sup>th</sup> Generation, A Reflection”—I’m trying to reflect on people right now. People who are going through all these different issues within themselves and within their tribes. They are coming up against different obstacles as they are integrating their everyday

lives with this huge Indigenous cultural and linguistic movement.

### NN: What core concepts do you think will be common in the next several years of North American Indigenous arts?

**LL:** We’re going to see a lot of identity pieces that are hybrid. A huge issue being talked about today is blood quantum, of being or not being a full-blooded Native American person. You’re a human being, first and foremost, and so I think Indigenous art related to identity and blood quantum is going to be huge.

### NN: How do you create space for your art with the demands of teaching and learning a language, your own graduate education, community engagement, and motherhood?

**LL:** What keeps me driven is interacting with people. Our culture is in such a fragile state. I want to change that, and comment on that, and have dialogue with other people. That interaction around Indigenous issues is important. I’ll make a piece, tell people about it, and then I get their feedback on Indigenous issues today too.



The NMU DeVos museum recently accepted “Textbook Indian” in the permanent collection.

## AISES National Conference Highlights

NMU students Daabii Reinhardt, Larry Croschere, Ryan Johnsen, and Nim Reinhardt attended the annual American Indian Science and Engineering Society (AISES) National Conference November 19-21 in Phoenix, Arizona. AISES is an organization dedicated to increasing representation of

American Indians in STEM fields. Three of the students, who each are minoring in Native American studies, commented on the experience:

### Daabii Reinhardt, physics major:

AISES National Conference is special, and different from many other conferences, because of the opportunities to connect with others who have similar backgrounds and common goals. This year I had the honor of being sponsored as a Sequoyah Fellow. This fellowship is awarded to people who uphold AISES values and are leaders in the Native com-



Left to Right: Nim Reinhardt, Ryan Johnsen, Larry Croschere, and Daabii Reinhardt.

and allowed me to meet the other 29 students who are also participating. These conferences are how I meet good friends and professional connections from nearly every state. AISES is more than an organization; it is a family dedicated to connecting future leaders who share passions.

### Larry Croschere, pre-dentistry major:

The Spirit Eagles Mayo Clinic Conference Scholarship provided my funding for the AISES National Conference. I always look forward to attending this event, which is held in a different city each year. This conference provides students oppor-

tunities to network with our peers, who one day may be our future colleagues, as well as current leaders within STEM academic fields and industries. One highlight this year was attending the student poster presentations, which ranged from the high school to PhD candidate level. The student presenters I interacted with were inspiring and insightful, and had excellent research projects! Being part of AISES and attending this conference the last three years has enriched my college experience.

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### Ryan Johnsen, political science major:

I volunteered, which provided a behind-the-scenes glimpse at the obligations of hosting a national scale conference. Also, there was a student research competition and I gained insight on scientific advancements benefiting tribal communities. This conference hosts the largest American Indian career and educational expo in the United States. Tribal enterprises, universities, corporations, NGOs, and IGOs were represented. Something I enjoyed about the AISES National Conference was its tribal diversity, and I developed new relationships and understandings.



Fall Happenings in 2015



Captions for these photos on page 10.





## Fall Happenings in 2015





## Reclaiming Place Names

By Tyler Dettloff

Sparked by the recent name reclamation of Alaska's Mt. McKinley to Denali, Dr. Martin Reinhardt has started a petition to officially reclaim the names of two Marquette area peaks. Reinhardt's petition will be submitted to Marquette County to change the name of two Marquette area mountains to their original Anishinaabe names, Sugarloaf (*photo right*) to Doodoosh (Breast) and at Hogback to Aagiiwe'omaak (Cradle Board Hoop).

Reinhardt says that a reclamation of the Anishinaabe names will "revitalize traditional relationships with the land and heal historic wrongs" by instilling a "sense of sovereignty." Reclaiming the names of these two peaks is important because of their traditional significance for Anishinaabe people and popularity for Marquette area residence and visitors.

The lands of Doodoosh and Aagiiwe'omaak are owned and maintained by Marquette County and offer a trail network for visitors to climb and view the area. Both Doodoosh



Tyler Dettloff

and Aagiiwe'omaak are traditional ceremonial sites for fasting, weddings, and funerals. There is a deep sense of place in Marquette and the entire Upper Peninsula, but this is weakened by anglicized renaming of landmarks, which is a form of cultural erasure.

The names Sugarloaf and Hogback apparently reference the peaks' resemblance to a loaf of bread and the back of a hog.

The name Doodoosh refers to the breast-shape of the mountain and reminds us that the Earth, our mother, provides sustenance and support. Aagiiwe'omaak means cradle board hoop, which protects a baby in case of falling and also provides a place to dangle objects and keep the baby entertained. Perhaps when one walks to the top of Aagiiwe'omaak to view the anaangoka (stars), gitchi gami (Lake

Superior), and catch a glimpse of waasanooode (aurora borealis, northern lights), one is as entertained as a baby: speechless and full of wonder.

Returning the names of Doodoosh



A view from atop Sugarloaf. Photo Credit: Josh LeClair

and Aagiiwe'omaak is a start to healing the Anishinaabe cultural connection in the Marquette area. Reinhardt anticipates more research and education into the North Country Trail.

**Dr. Reinhardt's petition can be found at ...**

**[ipetitions.com/petition/reclaim-the-names-petition-doodoosh-sugar-loaf/](http://ipetitions.com/petition/reclaim-the-names-petition-doodoosh-sugar-loaf/)**

## Captions from Fall 2015 photos (see center pages)

1. NMU students traveled to the Neville Museum in Green Bay to see Karen Ann Hoffman's beadwork on display.
2. Karen Ann Hoffman discussing her work for NMU students.
3. Tina Moses (*left*) and Martin Reinhardt (*right*) showing off their moccasins for the 'Rock Your Mocs' week during Native American Heritage month.
4. Martin Reinhardt decorated April Lindala's Starbucks cup.
5. 2015 Elder-In-Resident Warren Petoskey, playing his flute for the students.
6. *Left to right*: Abigail Wyche, head of Social Work, Taiylor Wallace, April Lindala, director of CNAS, Shawn Lussier, Aaron Prisk, Warren Petoskey, Trevor Marquardt, Andrew Manthey, Barbara Petoskey, Douglas York, Social Work professor, Martin Reinhardt, NAS professor.
7. Students having fun preparing for the First Nations Food Taster.
8. CNAS student workers (*left to right*) Marie Curran, Rachel McCaffrey, Daraka McLeod, and Marlee Gunsell enjoying themselves at the First Nations Food Taster.
9. CNAS faculty member Shirley Brozzo, and volunteers serving food to the public for the First Nations Food Taster.
10. CNAS faculty, student workers, and Suttons Bay students who came to tour Northern Michigan University.
11. Grace Chaillier, NAS professor at the CNAS Native American Heritage gathering.
12. Students and faculty at the CNAS Native American Heritage gathering.



## NMU Student Part of GLIFWC's Canoomin Project

By Marie Curran

When the *manoomin*—Anishinaabemowin for wild rice—is ripe, many Ojibwe adults and youth in the upper Great Lakes region stay in camps and spend their days navigating shallow rice lakes on canoes, using sticks to knock in the rice off the tall grasses. Yet wild ricing has struggled as industries have damaged rice beds. In recent years, the Ojibwe people have reclaimed treaty rights that protect gathering, hunting, and fishing; many lakes and ricing beds have been restored. There is a gap in knowledge, though. Tribes are reeducating their members on the wild ricing process. And as communities teach their youth, one area of concern is water and canoe safety.

NMU student Eric Heiserman is currently an intern for the Great Lakes Indian Fish and Wildlife Commission (GLIFWC). Heiserman, who is majoring in environmental studies and sustainability and minoring in Native American Studies, is working as part of the educational project known as the “Canoomin” project. He observed, “Some people who went out in the canoes were very educated on different safety aspects, while others were not. We’ve created a day-long program to

address this need.”

GLIFWC is an intertribal agency of eleven Ojibwe nations who hold treaty rights to hunt, fish and gather in treaty-ceded lands. Created in 1984, GLIFWC helps tribal members exercise these treaty rights. Last spring, the Marshfield Clinic, a health research center in Wisconsin that prioritizes agricultural safety, awarded GLIFWC a mini-grant to create and implement a course on canoe safety specific to wild ricing.

Before GLIFWC began offering the safety courses, Heiserman and GLIFWC staff members became certified canoe safety instructors themselves. Wild ricing canoe safety guidelines differs from those of recreational canoe use. For example, the cardinal rule in canoeing is to never stand up. Yet harvesters must stand. In wild ricing, harvesters do not use paddles but very long push poles to “pole” their way through rice beds. Falling out of



Eric Heiserman showing off technique during one of the Canoomin workshops.

the canoe into sticky and muddy rice bed floors is dangerous. The Canoomin project teaches harvesters how to prevent falling, and in the event of a fall how to stay calm and get back into the canoe.

Heather Bliss, GLIFWC Outreach Officer, who has a bachelor of science

degree in environmental conservation and minors in biology and Native American Studies from NMU, wrote the Canoomin project grant. She said her favorite part of these courses is “watching people who have never poled before light up while they gain confidence, and how this ignites the spark of exploration in their roots and culture.” The program has its challenges too, explained Bliss. She has worked hard to introduce new safety measures, like modern helmets and life jackets, while being culturally appropriate.

This aspect of the Canoomin project is so important that GLIFWC has appointed, cultural advisor to consult with tribes and elders. Roger LaBine, who is the water resource technician for the Lac Vieux Desert Band of Lake Superior Chippewa Indians, has been wild ricing for almost forty years. In the past, he had to travel to Wisconsin to harvest. LaBine followed in his uncle’s footsteps and leads a life devoted to the protection and restoration of tribal waters treaty rights.

Like Heiserman and Bliss, LaBine helps teach and demonstrate safety guidelines and canoeing skills. Additionally he wants harvesters—especially the youth—to understand that wild rice is “a staple food, a sacred food, and a gift from the Creator.” LaBine reconnects students with the historical and spiritual significance of wild rice to Ojibwe culture.

LaBine, who in his many years of wild ricing has fallen out of a canoe once, and found it frightening, added, “We need to be safe when we are exercising treaty rights.”

If you are interested in this program for your community, contact [hnaigus@glifwc.org](mailto:hnaigus@glifwc.org)

## Online course for Educators.

**NAS 486 American Indian Educational Law & Leadership**  
Wednesdays from 6:00-9:00 p.m.  
with Dr. Martin Reinhardt [11018]

This 3-credit course is endorsed by Tribal Education Departments National Assembly and meets a requirement for the American Indian Education certification.

Class meets online every other week and will utilize Zoom videoconferencing. Available for graduate and undergraduate credit.



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Need more info? Call the Center for Native American Studies at 906-227-1397 or email [cnas@nmu.edu](mailto:cnas@nmu.edu).



## Interview with filmmaker of *Our Fires Still Burn*

By Marie Curran

The Multicultural Education and Resource Center and the Center for Native American Studies showed the documentary film, *Our Fires Still Burn*, at NMU on November 12. Filmmaker Audrey Geyer also attended the event and presented on her film, which is about Native Americans in the twenty-first century. *Anishinaabe News* interviewed Geyer.

**Anishinaabe News:** Elsewhere you said that as a high school student you took a course which opened your eyes to the Native Americans' experience. Can you speak to how that led to your film *Our Fires Still Burn*?

**Geyer:** That class planted a seed. I was blown away that I had gone that far though the education system without knowing about basic things in American history. This speaks to how one teacher in a class can affect somebody, which is hopeful. Now I've shown the film at many different schools, from middle schools to universities.

**NN:** What are specific themes and ideas you hope audiences take away from viewing the film?

**AG:** In the introduction of *Our Fires Still Burn*, an interviewee mentions that so many people don't know that Native Americans still exist. That's important as ridiculously simple as it sounds. That



Filmmaker, Audrey Geyer

they're still here, trying to pick up the pieces from the traumas in their history since Europeans came and more recently, the boarding school era. I want people to know there is a rich heritage and tradition kept alive through that traumatic history. That Native Americans want to revitalize that culture, and the languages. There's a lot of focus on language revitaliza-

tion and how to teach the very young about language and ceremonies. There's power and hope in tribes taking that control, and perpetuating such a valuable heritage, culture, and identity. And then I wanted to show role models throughout.

**NN:** What did you learn while making the film?

**AG:** What struck me was that here in Michigan, there are twelve tribes, and more that aren't federally recognized. I realized how more fully present they could be, if non-Native people knew about them and tried to learn from them. But there are barriers. I learned about a lot of distrust, fear, and anger between Native and non-Native communities. There has to be continual

education and planned interaction and dialogues to help build these bridges. It's so easy to stay separate.

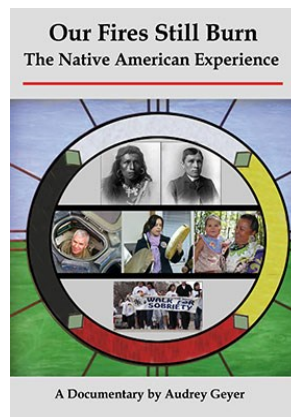
**NN:** Can you talk about the film's frequent reference to the idea of the seven generations?

**AG:** The seven generations is such a wonderfully important way to look at life, especially in contrast to contemporary American society, which seems to be based on the short term. But when you make decisions based on the long term, the next seven generations, decisions are fruitful, smarter, and more sustaining. It's so important that we learn from each other, Native and non-Native Americans.

**NN:** Can you offer any advice to people who want to use their creative abilities to promote Native American issues and voices?

**AG:** You've got to build relationships, and that takes time. It's not about the soundbite, but about in-depth interviewing and establishing relationships that allow for trust. It's like life – you want to be open. You need to stay spontaneous. Our society prioritizes speed but making someone feel comfortable and heard takes time, especially around such emotional topics. It's important to be respectful around peoples' boundaries, and to allow stories to unfold.

For more information, visit [ourfiresstillburn.com](http://ourfiresstillburn.com)



## Native American Activist Recognized by President

By Marie Curran

President Obama posthumously awarded Billy Frank Jr. (1931-2014) the Presidential Medal of Freedom, the highest civilian honor in the United States on November 14. Frank, a Nisqually Native American who grew up near the reservation in Washington, was an activist for Native American sovereign rights. From his youth, he fished in traditional ways on the Nisqually River.

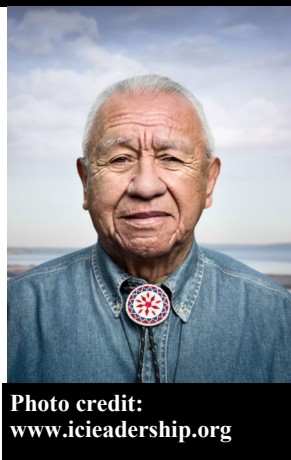


Photo credit:  
[www.icieadership.org](http://www.icieadership.org)

He was arrested the first time at age 14. However, he spent many more years fighting Washington State in the Pacific Northwest 'fish wars' in the 1960s and '70s for the rights promised in the 1854 Treaty of Medicine Creek, which was signed by the federal government in exchange for land. In 1974, a federal judge decided the government must uphold the treaty, and Frank, a celebrated figure of resistance, became the chairman of the Northwest Indian Fisheries Commission. Frank spent the next 33 years in this position, which he used to protect the rivers. Before his passing, Frank was awarded the Martin Luther King Jr.

Distinguished Service Award in 1990 and the Albert Schweitzer Prize for Humanitarianism in 1992. The Presidential Medal of Freedom honors people "who have made especially meritorious contributions to the security or national interests of the United States, to world peace, or to cultural or other significant public or private endeavors." Obama described Frank as "a tireless advocate for Indian treaty rights and environmental stewardship." Frank was indeed an agent of freedom, as he fought for the group rights of his Nisqually people, promised by treaties signed with the federal government, and for the sovereign rights of Native American nations across the United States.



## What Native American Studies Means to Me

By Daisy Yonkus

I am not Native, at least that is what society wants me to believe. I have pale skin and blue eyes and I was raised in a middle class family far, far away from any place that would resemble a reservation. What some don't know is I am Native. My blood quantum is irrelevant as this form of identification was a tool created by the Federal Government to decrease tribal enrollment generation by generation.

Even though I have Native blood, I'm reluctant and uncomfortable claiming to be Indian. My white privilege has played a large role in my access to education and the luxuries I often take for granted. My grandfather is Osage, and like many Indian children from the Termination Era, he was given up for adoption to white parents. I often wonder what my life would be like if he was raised in his Tribe by his biological parents. Every time I hear the drum I struggle to hold back tears. The interconnectedness, the synching heartbeat of all who surround and the spirit of those who could not join speaks through every thundering, yet consoling, beat. It is this sound that many like my grandfather never got to hear and feel with their true biological family.

The language, the culture, and the spirituality were all taken from him before he could speak. He struggled with alcoholism and drug addiction, just like many others who



were forced to be assimilated into a white society. This was passed on to my father, but I would not allow it to be passed on to me.

I came to Northern Michigan University with the intention of earning a degree, but I ended up with so much more. I found a family, I learned about myself, and my Native American heritage, and I gave back to the community. An education is much more than reading books and regurgitating information, at least in the Native American Studies program. I learned the importance of respecting the earth, everyone around me, and I truly learned the value of the education I was receiving.

Native American Studies was the guiding light that directed my course through undergrad. I was lost, wandering, and in search of a meaningful career path to impact the world, not just to get a job. I plan to use the knowledge I gained at NMU to make the world a better place throughout my career and my entire life. I will do everything in my power to help those, like my grandfather, who have lost their language, culture, and family. I will reverse the history of white ancestors and proliferate the change needed to restore Native cultures for everyone. I may not be Native in the phenotypical or legal sense, but in my blood and in my heart I will always be. One does not have to be Indian to receive the benefits of the Native studies program. The principles and values apply to every person regardless of their background.

Ke-bezhig-omi, we are one.

*Daisy Yonkus recently graduated with a political science major and Native American Studies minor.*

## Native Identity Discussed at Michigan Technological University

by Marie Curran

Native American students make up a tiny percentage of college students across the United States. At Michigan Tech University, there are only 22 students who self-identify as American Indian, although the Houghton campus is nearby regional reservations. Why aren't Indigenous people more present in academic settings?

Dr. Martin Reinhardt, faculty in the Center for Native American Studies at Northern Michigan University, tackled this topic, and Indigenous identity in general, at MTU on November 13 at an event sponsored by The Center for Diversity and Inclusion and MTU's AISES chapter. His presentation, "Being Indian Today," overviewed the biological, cultural, and legal/political implications of being an Indigenous person, and came the day after an MTU student was arrested for making death

threats to the black student population on social media platform Yik Yak.

Reinhardt explained to the standing-room-only crowd his own history of being an Indian student and professional. He explored how colonial laws affect the lives of Native people today, specifically regarding higher education. The United States government weakens the sovereignty of tribal citizens by determining who is an Indian through blood quantum, and repeatedly ignores or waters down treaties that have long protected tribal rights.

Reinhardt gave the example that since 2001 and the ascent of the Department of Homeland Security, it is very difficult for Native

people to travel across international borders. Because the U.S./Canadian border cuts historical Anishinaabe territory (now a collection of sovereign reservations/reserves) in half, and travel between the two sides is greatly restricted, there is lack of opportunity for regular communication and collaboration.

Students, faculty, and staff left the presentation with advice on how to work for change, like pushing for universities to recruit more Native students and professors, or integrating Indigenous themes into courses or projects, and more.



Dr. Martin Reinhardt speaks to an audience at MTU in Houghton.





## Interview with Raised Beadwork Artist, Part II

By Marie Curran

This is Part II of an interview with Iroquois Raised Beadworker Karen Ann Hoffman, who presented her artwork at the September 2015 UNITED Conference at NMU. For Part I, see *Anishinaabe News* Volume 11, Issue 1.

### **Anishinaabe News: What materials do you use?**

*Hoffman:* I use Czech glass beads. Typically I bead in a size eight. I use the best velvet I can afford. I use calico, cotton hand quilting thread, steel needles and beeswax.

### **NN: One of your pieces, the “Wumpum Urn” was selected for the Smithsonian’s Natural Museum of the American Indian. Can you speak about this work?**

*KAH:* The decision I made was to show my understanding of one moment in the Iroquois Confederacy’s creation story, when Peacemaker saw the wampum at the bottom of Tully Lake. Once I decided this, my other decisions were made for me.

### **NN: What about beading feels especially contemporary?**

*KAH:* My piece “Treaty Rights Footstool, Walleye Spearfishing” has been purchased by the New York State Museum in Albany. It’s a large Victorian-style footstool, covered with a beautiful blue-green velvet and I beaded it with walleye. It’s connected to our Thanksgiving Address. But I chose the walleye because of that contemporary issue in Wisconsin. I made

that piece to wrap all three connections together. I think we are better able to talk about uncomfortable topics when we can enter the conversation through the doorway of a piece of art.

### **NN: What really speaks to you about the history of this art form?**

*KAH:* I focus on the type of beadwork that Iroquois families pursued in the middle 1800s. It has a particular fashion and set of motifs. This beadwork is an underappreciated form. People don’t understand the length to which those artists had to go to get or sell their materials, to develop distribution, marketing, economic support not just for an individual but for entire families and communities. People don’t necessarily think about the cooperation, the tribal unity, the sense of community support that these objects truly represent when they look at this beadwork in an antique shop.

### **NN: What does an average beadwork session look like for you?**

*KAH:* I like to bead almost every day. The best is when I have my day, and the dishes are done, and I sit down in the kitchen



Gerry Biron, “Karen Ann Hoffman, Turtle Clan Oneyote ^a’ka (Oneida Tribe of Wisconsin)”

beading for a couple of hours while my husband is right there in the next room. I don’t care to bead on a deadline, or make things for commission. I want to spend really good quality time with the object.

### **NN: When you travel around and represent your work as a fine artist, what is your hope? What needs to last after you and your exhibit move on?**

*KAH:* When people leave, I want them to know Iroquois Raised Beadwork is beautiful. This work, when it’s well done, is intentional, and people need to sharpen their eyes for high-

quality craftsmanship. I want them to know that Iroquois Raised Beadwork is meaningful. It belongs inside the museums and galleries for the appreciation by all quarters of our society. I want this style of work to be given the recognition that all those beadworkers before me deserve.

### **NN: What do you believe is the future of Iroquois Raised Beadwork?**

*KAH:* I would wish that the future be vigorous and expanding and rejuvenated. This work needs to have a platform; it has so much to share. I think the world would be a lot better off if there were more beadworkers in it. The more people who pick up a needle, the brighter our future will be.

## NMU Students Explore Native Art in Wisconsin

By Rachel McCaffrey (right) and Marie Curran

Eleven NMU students and three faculty members, led by CNAS director April Lindala, visited the Neville Museum in Green Bay on November 14 to see the exhibit “Sisters in Spirit: Native American Stories in Rocks and Beads.” This exhibit features Oneida artist Karen Ann Hoffman’s Iroquois (Haudenosaunee) Raised Beadwork. In her work, Hoffman beads on velvet which she affixes to other items, such as a child’s chair, a pair of moccasins, or traditional council mats. Her pieces express traditional teachings and important values of the Haudenosaunee people.

Hoffman and her husband, Mike led the group on a tour. Hoffman provided insight on her pieces, telling the group to look around the exhibit, and then pointing out details that were at first hard to see. She explained how each item is a rich visual story, and every bead is intentional.



The NMU students and faculty also saw Geri Schrab’s paintings. Schrab travels around the world viewing defaced Indigenous rock art and then copies the original images using water colors. Hoffman explained to the group that Schrab’s intention is to preserve what was put on

the rock.

“It’s not an everyday thing to be able to view an artist’s work with the artist being there to talk about it,” said Marlee Gunsell, a photography major and NAS 204 Native American Experience student. “I love the passion she has for her work, and it makes me as an artist want to have that same drive to put behind my own future works of art.”

In recent years, Haudenosaunee Raised

Beadwork has experienced a renaissance.

“This was an art form that was dying, but now Karen and a handful of other artists have taken it upon themselves to teach people how to bead in this style,” commented NAS faculty Grace Chaillier after she attended the museum trip. She believes Hoffman’s installation and others like it are important for the survival of Native culture. “We worry about languages and other traditions dying. But now this is one we don’t have to worry about. We know Iroquois Raised Beadwork is going to go on into the future.”

“Sisters in Spirit: Native American Stories in Rocks and Beads” will be open until February, 14, 2016 at the Neville Museum in Green Bay, Wis. This trip was hosted by the CNAS Native American Student Empowerment Initiative, which is made possible by a grant from the Keweenaw Bay Indian Community.



## World Indigenous Games

by Isabella Mack

The first-ever World Indigenous Games took place earlier this fall in Palmas, Brazil. Since 1996, Brazil has had its own Indigenous Peoples' Games, but this is the first time they invited the rest of the world to join them. The Games are similar to the Olympics, but more of a festival to celebrate the diverse cultures of tribes from all over the world.

From October 23-November 1, 300 tribes and 2,000 athletes, not only from Brazil but from 30 different countries, including the United States, Canada, and Mexico, participated. Tribes and nations represented from the United States included Crow, Northern Cheyenne, Navajo, Apache, Lummi, Ojibwe, Nez Perce, and Cherokee. Both men and women played, and also within the festival there were people selling crafts and many Indigenous and non-Indigenous spectators. There were a variety of events at the World Indigenous Games. The focus was on games such as archery, spear toss, tug of war, canoeing, swimming, and more. For celebrations, there were ceremonies, chanting, and fireworks. Also, there was a beauty pageant. It did not have a winner, but was more an event of art and appreciation. Many Indigenous people attending and participating felt unity.

Along with the games came controversy. Many Brazilian Indigenous peoples protested during ceremonies and games at the event, because the government is currently considering a policy that would allow lawmakers (who are often very pro-farm business) power to mark lands as Indigenous or not. These traditionally Indigenous lands are rich with natural resources and attractive to those in the agricultural sector. Also, there was a more general concern about what message the World Indigenous Games sends. The Games, which occurred in between Brazil's hosting of the FIFA World Cup and before the Olympics next summer, cost Brazil \$14 million, and brought tourism. Yet many of Brazil's Native population lives in serious poverty due to loss of land and resources. Additionally, some Indigenous people criticized the Games because they felt they trivialized their history and way of life.

Canada has been chosen to host the 2017 World Indigenous Games.

*Isabella Mack was in Dr. Martin Reinhardt's NAS 204 Native American Experience class.*



USA Team-Turtle Island. Standing in front of the torch. Credit: Shelley McKosato-Haupt via *Indian Country Today*.

## Be *the* Change!

**NAS 488 Native American Service Learning Project**  
Mondays from 6:00-9:20 p.m.  
with Dr. Martin Reinhardt [10775]

NMU student Rachel McCaffrey reflects on her experience in NAS 488.  
*Three helpful things that I learned in this class are building relationships with people, understanding Native people and their culture, and working in a group to identify and solve issues.*



Need more info?

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## *Anishinaabe News*

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# Coming Soon...

## **Delicious Great Lakes Indigenous food recipes!**

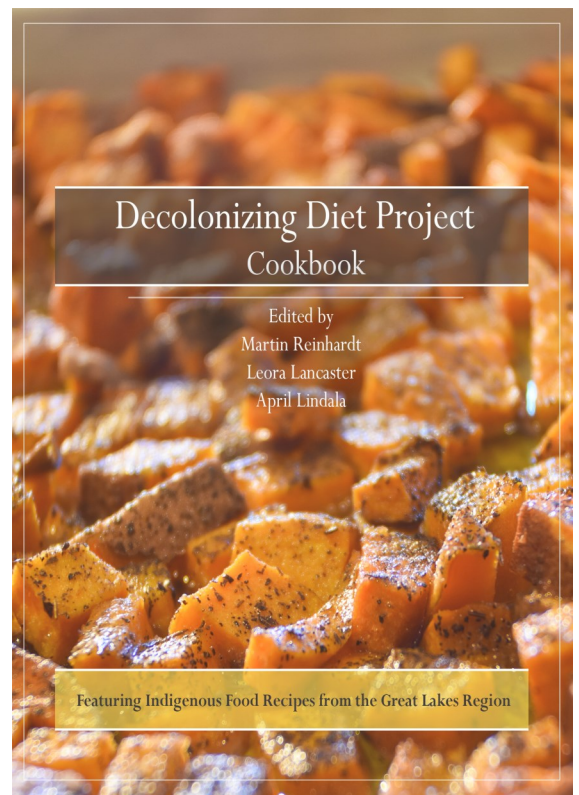
"This unique cookbook offers easy-to-follow instructions to create nutritious and tasty dishes using only pre-contact ingredients from the Great Lakes region. Break out your kitchen gear and enjoy the satisfaction that comes from connecting with foods that have sustained Indigenous peoples for millennia."

- Dr. Devon Mihesuah is the Cora Lee Beers Price Teaching Professor in International Cultural Understanding at the University of Kansas. Dr. Mihesuah also oversees the American Indian Health and Diet Project.

"Our foods are our life...restoring our relationship to these foods will help us heal. Enjoying and celebrating these foods through new recipes is about the love of food."

- Winona LaDuke is the founder of the White Earth Land Recovery Project and executive director of Honor the Earth.

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## The DDP Cookbook is now on sale!

**The Decolonizing Diet Project Cookbook offers delicious Great Lakes Indigenous food recipes!**

"Our foods are our life...restoring our relationship to these foods will help us heal. Enjoying and celebrating these foods through new recipes is about the love of food."

- Winona LaDuke is the founder of the White Earth Land Recovery Project and executive director of Honor the Earth.

**Cookbooks can be purchased online through the NMU Bookstore. Call the NMU Center for Native American Studies at 906-227-1397 for more information!**



*Turkey Stir Fry with Corn Spaghetti Noodles*  
Page 25



# Anishinaabe News

Spring 2016 Volume 11, Issue 3

The *Anishinaabe News* will soon have a media counterpart over the radio airwaves. *Anishinaabe Radio News* will begin airing on Public Radio 90, WNMU-FM beginning Friday, April 1.

Public Radio 90 News Director Nicole Walton comments, "I felt the station could do a better job of helping people understand Native culture, history, and current events by starting a program that focused on local issues rather than the national sector in general. Not only do we have a significant Native population in this region, the burgeoning Native American coursework at Northern Michigan University called for the dissemination of information from our own backyard. It's a mutually beneficial project between WNMU-FM and the Center for Native American Studies at NMU."

*Anishinaabe Radio News* will share aspects of the discipline of Native American Studies as well as news from Indian Country. The program will air each Friday once during Morning Edition and once during All Things Considered.

### Inside this Issue

**McNair Scholar Interview**

\*

**How to sign up for the new NAS major.**

\*

**NMU Student visits Haskell Indian Nations University**

## Commemorating Civil Rights at NMU

*By Marie Curran*

More than one hundred students, staff, faculty and community members participated in a March for Equality to celebrate Martin Luther King Jr. Day at Northern Michigan University. The event began at noon in the Payne/Halverson Hall lobby. Among the marchers, there was a sense that commemorating Dr. King means invoking his legacy to address the institutionalized racism and inequality that still exists. Shirley Brozzo, associate director of the Multicultural Education and Resource Center (MERC), which sponsored the march, said, "We want to show that we still think equality is an important issue, and that we still don't have it in the United States."

Jeulani Gahiji, co-president of the Black Student Union and an entrepreneurship student, believes that college campuses are a crucial setting for events like the March for Equality. "We get to people as they're growing up and realizing what they value. If they see importance in MLK and what he fought for, now, they'll grow into better people when they graduate," she said.



Left to right: Deziere Brown, Jeulani Gahiji, and Julio Diaz

The march ended at the Peter White Lounge in the University Center, where a reception that featured student speakers followed. President Fritz Erickson greeted the crowd. He said, "[The MLK March for Equality] reflects the values of who we are as an institution and our commitment to inclusion and diversity."

Poet Deziere A. Brown, who is a candidate for the Master of Fine Arts in creative writing, read two poems, including Langston Hughes' "Kids Who Die," which was written in 1938. Brown commented, "I think if Martin Luther King Jr. were here, he would have words on the number of kids we lost in 2015."

Gahiji and Julio Diaz, co-president of the Latino Student Union and an international studies major, performed a spoken word poem together. In their piece

*MLK Day cont'd page 3*



“Take Your Education Seriously”: Interview with a McNair Scholar

By Marie Curran

NMU pre-med major Zachary Jodoin, a citizen of the Sault Ste. Marie Tribe of Chippewa Indians, is a 2016 Ronald E. McNair Scholar. The McNair Scholar’s Program prepares first-generation college students with financial need and/or members of a group traditionally underrepresented in graduate education for doctoral study. Jodoin plans to go on to medical school to become a pediatric surgeon. Jodoin is also a Bill and Melinda Gates Scholarship recipient, and a participant in the Med Start program though Wayne State Univ. Jennifer Broadway, NMU McNair Scholars Program coordinator, said, “Zach brings excellent credentials to the program and since he is only a sophomore he has plenty of time to conduct research, attend academic conferences, and visit graduate schools with *Anishinaabe News* about his recent achievements.

**NN: How did you hear about the McNair Scholars Program?**

*Jodoin:* Heather Pickett, the McNair Scholars Program director would come to my science classes and talk about it. But I wasn’t interested because I thought I’d have to not be at home for a whole summer, and I’m already not at home enough. But Pickett reached out to me, and explained the program, and I was excited about the research component

and decided to apply.

**NN: What is your plan for your summer research?**

*Jodoin:* I plan on doing research with Dr. Josh Sharp [biology faculty] on using a laser to identify different strains of bacteria. This is an extremely cheap alternative to modern laboratory testing and could have a huge impact on diagnosis obstacles in lower-income countries. Later in my career, I might like to research trends.

**NN: How long have you known you wanted to be a pediatric surgeon?**

*Jodoin:* I thought I wanted to be a pharmacist. In high school, I got into a class called health promotions, where you go out into the healthcare field. They sent me to a pharmacist. I knew right away I didn’t want to do that every day of my life. Then my teacher put me into the operating room.

**NN: Wait, you were put into an operating room in high school?**

*Jodoin:* Yeah, and I was nervous about what I would see. The first time in there, I got really queasy. I had to leave the room and I wasn’t sure it was for me. But I went back the next day and I saw a guy who had a colostomy reversed. That pro-



cedure completely changed his life. And I knew then that surgery was for me. I spent the next two and a half years following the general surgeon around. I know that I love surgery and also, working with kids, and I want to put those things together.

**NN: Why do you think you’ve had this focus**

**from such a young age?**

*Jodoin:* I got to try. I tried medicine. I put myself into it.

**NN: What advice would you give other Native American youth?**

*Jodoin:* Take your education seriously. A lot of kids say, “Ah, I’m never going to use this again, it doesn’t matter.” Stuff from high school algebra I thought I might not use again. It just popped up in physics. I know people who get the Michigan Indian Tuition Waiver and I know people who don’t. Either way, you have to work hard and you need to make the most of it. Also, go outside your comfort zone. This is how you learn about yourself. If you don’t like something, try it one more time. If you think you want to do something, find a way to try it out.

**Congratulations Zachary!**

Native Health Exhibition at NMU

The NMU Lydia M Olson Library recently applied for and won a competitive award to host the travelling exhibit *Native Voices: Native Peoples’ Concepts of Health and Illness* from February 3-March 17. *Native Voices* is sponsored by the American Library of Medicine and the American Libraries Association. NMU was one of the first to host the exhibit, which is traveling around the country until 2020.

The exhibit featured multiple stations with recorded interviews from over 100 tribal leaders, healers, physicians and educators to explore Native perspectives on wellness.

*Anishinaabe News* sat down with Bruce Sarjeant, (photo right), an associate professor at NMU and the reference, government documents and maps librarian, to learn more about the *Native Voices* exhibit.

**NN: How did the *Native Voices* exhibit arrive at NMU?**

*Sarjeant:* We had strong support from the community, including the Center for Native American Studies, the Department of Sociology and Anthropology and the School of Nursing.

**NN: What do you hope people take away from it?**

*Sarjeant:* If people don’t know how Native Americans have

been, are, marginalized, then they can learn. I hope people find ethnobotany fascinating. I hope people learn something new, or that the exhibit reinforces something good in them. Especially for people who may later serve on reservation hospitals.

**NN: How has the *Native Voices* exhibit shifted, or enhanced, your view of the world?**

*Sarjeant:* People are rediscovering something that was always there. Just because they didn’t know about it, they think it’s new, but it’s not new. It’s old. It’s been there all along.

The Olson Library hosted two events as part of the *Native Voices* exhibit. These events will be reported on in the next issue of *Anishinaabe News*. Photos from these events can be seen on pages 8 and 9 of this issue.



Film Review: Québécoisie

By Jeanne Baumann

Quebec filmmakers Mélanie Carrier and Olivier Higgins, French-speaking non-Indigenous folks, realize their years of exploring cultures around the world has given them a great appreciation of what it is to be human in the twenty-first century. Yet as their home is in strife over the choice of English or French as the official language, they also realize they know very little about the First Nations peoples in the province. They choose to learn more by riding their bikes along Quebec’s North Shore Highway 138 and meeting people by chance and by plan, and from that comes the documentary *Québécoisie*.

We meet a French-Canadian man who does not know or like First Nations people. We meet a perceptive young Innu woman with a yearning to interact with the broader world by studying law or pursuing politics, though she’s also not attracted to living away from her people and place. There is an Innu man, a leader in his community, who recounts his surprise in discovering his ancestry includes French heritage tracing back to Normandy.



Carrier and Higgins get to know a white woman whose brother was killed in the infamous Oka land conflict in 1990. When years later she sought the details of her brother’s death, her quest led her to a better understanding of the forces at play at the time of the crisis and the position of the Mohawk people. This brings comfort to a lingering grief.

Relationship is the overriding theme, developed around the quest to know about ourselves, our heritage, and the lives of others with whom we share the Earth. And for First Nations people, especially young adults, the dilemma of living in a broad Canadian society while holding onto the strengths and safety of tribal life is an exquisitely confounding situation.

A trio of elder sisters uphold traditions within their tribe, like harvesting plants for food while bridging into non-Aboriginal schools to share their language, life ways, and stories because they believe that communication leads to connection. Honoring tradition is a challenge today. Speaking truth into our histories is necessary to move forward in our relationships, and there is both much questioning and wisdom in this film.

*Jeanne Baumann is a retired nurse, and audited Grace Chaillier’s NAS 414 First Nations Women class fall semester 2015.*

The *Anishinaabe News* is dedicated to featuring Native American-related news, perspectives, and artwork. We are soliciting news articles, reviews and sports stories. Additionally we are also happy to review original artwork, poetry, and flash fiction for publication.

For consideration in the next issue, send your original work to [nishnews@nmu.edu](mailto:nishnews@nmu.edu) by Wednesday, April 12, 2016.

The *Anishinaabe News* is distributed by the Center for Native American Studies at Northern Michigan University. The paper was founded in 1971. Visit [www.nmu.edu/nishnews](http://www.nmu.edu/nishnews) to read our submission guidelines, see past issues of *Anishinaabe News*.

**Miigwech (thank you)!**

**April E. Lindala, advisor of *Anishinaabe News***

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## Black History Month: Resisting the “Melting Pot”

By Liz Trueblood

One way Black History Month is celebrated is through the arts. *The Colored Museum* is a great way to do this. This play is made up of eleven “exhibits,” or short scenes, that portray prominent (and sometimes stereotypical) aspects of Black American culture in a satirical way. The show was hilarious and brilliantly performed by the entire cast, but while the audience was often in uproarious stitches of laughter, the underlying themes and messages of the play were serious. One of the major themes was that of cultural appropriation. In one way or another, the various aspects of Black culture highlighted in the play were given importance due to the fact that, in many ways, white society has strived to choke them out. The same can be said for many of the non-white cultures that exist in this country that we so brazenly refer to as “the melting pot.”

One exhibit in particular struck a chord on this idea of cultural appropriation; the exhibit *Symbiosis*, featuring actors Nathan Morgan as “The Man” and Marcus Tucker as “The Kid.” In the exhibit,



The Man is throwing away items that represent his past, and his Black identity—Converse All-Stars, Afro-Sheen, a “Temptations Greatest Hits” album—while The Kid, a past version of The Man, tries to stop him. As The Man continued to trash relics of his past, it was hard

not to notice the very different reactions people in the crowd were having. The majority of the white population in the audience was in stitches during this performance—it was not so with the Black populous. Many of them were shaking their heads and groaning as each relic hit the bottom of the trash can, right along with The Kid. “The ice age is upon us!” The Man kept repeating. “We must adapt to survive.” The myriad of reactions around the room made me wonder: how many people, in this room and beyond, have had to adapt to survive? How many pairs of Converse were abandoned? How

many “Kids” choked out? How many languages and stories lost because if you’re not speaking English, then what are you doing in this country?

The final “exhibit” in *The Colored Museum* was definitely a party, featuring many of the characters who had previously appeared in the play. The character to watch, though, was Topsy Washington (played by NMU freshman Veronika Whigam), as she proclaimed that, even though white cultures strove to appropriate many aspects of Black American culture, it was not successful; Topsy declared that she, and her counterparts in the play, were able to “keep their drums” in the way they walked, spoke, dressed, and generally lived their lives.

Black History Month is, in part, about what Topsy was saying—celebrating the fact that, despite historical efforts, the non-white cultures in this “melting pot” have not completely been tossed in the trash. Though there has been suffering, as *The Colored Museum* points out, there has also been triumph. No matter the efforts of white appropriation, people have managed to keep their drums.

*Liz Trueblood is junior studying English and theatre, and is taking Dr. Patricia Killelea’s EN 314 Native American Oral Literature course.*



## Ojibwe Girls Basketball Team Recognized

By Marie Curran

Beginning this year, the WNBA team Atlanta Dream is selecting a high school girls’ team as a recipient of the “Addie” award. The award—named after an Ohio high school player who recently wrote a letter to the Atlanta Dream calling attention to the lack of recognition female basketball players receive—serves to advance girls’ high school basketball by highlighting teams who show excellence in athletics, academics and service. On February 11, the Red Lake High Lady Warriors became the second team to receive the award. Red Lake High is on the Red Lake Nation reservation (northern Minnesota), home to the Red Lake Band of Chippewa (Ojibwe) Indians.

The Lady Warriors’ record is 17-6, and most of their victories have been by a 25-point or larger margin. The Lady



Red Lake Girls Basketball team. Photo Credit: National Native News

and learn their tribe’s traditions from Red Lake elders.

The Atlanta Dream extended their congratulations, and point guard/shooting guard Shoni Schimmel, who is from the Confederated Tribes of the Umatilla Indian Reservation, visited Red Lake High School as well. With the “Addie” award the Lady Warriors received complimentary tickets to the Atlanta Dream season opener (vs. Chicago) on May 22, the chance to meet a Dream player, as well as on-court recognition at the Philips Arena. Later, the Atlanta Dream mascot will be visiting the Lady Warriors at Red Lake High.

## Commemorating Civil Rights at NMU cont’d

*Cont’d from page 1*

they reiterated that inequality—particularly systemic racism—has not gone away since the Civil Rights Movement. Some probing lines included, “You tell us to forget the beatings of our ancestors but constantly remind us when they do something wrong,” and, “We must feel comfortable saying: Black issues, Brown issues, Muslim issues, and Native American issues.” About Dr. King himself—who famously wrote in 1963, “Our nation was born in genocide”—Gahiji and Diaz concluded, “MLK had a dream, but I’m afraid, we’re still asleep.”

MERC employee and English writing major Thad Ray and BSU co-president and marketing major Andre Stringer also spoke. Near the end of the reception Brozzo read the ten demands that Dr. King presented at the 1963 March on Washington for Jobs and Freedom, implying they were pertinent today. The fifty-three-year-old list included civil rights legislation to im-



Shirley Brozzo, associate director of the Multicultural Education and Resource Center, is interviewed by WLUC-TV6.

prove housing, education, employment, and voting rights, among other things. Throughout the event, there was focus on the plight of African Americans as well as other groups, including Native Americans. Tribal members are constantly defending their rights as sovereign peoples and nations within the United States borders, and treaty rights are different than civil rights. Brozzo, who is Anishinaabe, and also teaches courses through the Center for Native American Studies, said the advancement of civil rights are important regardless of this distinction. “Most of our [tribal] citizens do not live on reservations,” she said. “So, civil rights apply to all [U.S.] citizens, no matter where they live, and also tribal citizens who live off reservation.”

In the last few years, more attention

has been given to the high rates of incarceration of African Americans, and also police brutality against Black men. Native Americans, who have a much smaller population across the U.S., are also imprisoned and victims of police violence in very high percentages. And, Brozzo continued, “The percentage of our women who are abused, murdered, missing or trafficked, compared to other women, is staggering. We do not receive media attention, so people outside of those reading Native news sources have no idea what is happening in Indian country.”

“There is still a lot of inequality and racism that defines the amount of involvement that police services and government agencies play in these atrocities,” she said. “Native people should be interested in all civil rights legislation because these laws, rules and regulations apply to us too.”

Following the March for Equality and reception there was a day of service with many opportunities for students to volunteer in the community. The Center for Student Enrichment also sponsored this event.

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#### NAS 212 Michigan/Wisconsin Tribal Relations

This 4-credit course meets Mondays and Wednesdays from 9:00 - 10:40 a.m. ET

Examine the federally recognized tribes of Michigan and Wisconsin. How do treaties shape regional history and political make-up? Treaty rights, sovereignty, urban communities and tribal enterprises will also be explored. Meets the P.A. 31 requirement for Wisconsin K-12 public school teachers.

#### NAS 485 American Indian Education (Web course)

This 3-credit Web course meets on-line Wednesday evenings from 6:00 - 9:00 p.m. ET during “odd” numbered weeks (week 1, 3, 5, ...etc.).

How are American Indian treaties directly connected to education? Engage in on-line discussions with professionals addressing American Indian education issues on the national level. Available for graduate or undergraduate credit. This course is endorsed by the Tribal Education Departments National Assembly. Meets the P.A. 31 requirement for Wisconsin K-12 public school teachers. This course is part of the undergraduate certification in American Indian Education.

**Questions about these courses? Call 906-227-1397.**



# Transformative Lessons from NAS 204—Students Speak Out

Each semester approximately 150 NMU students enroll in NAS 204 Native American Experience. For some this is a first introduction to Indigenous American life, culture and history. The articles here were written by students in Dr. Martin Reinhardt’s Fall 2015 NAS 204 class, and display transformational lessons learned while enrolled in the course.

## Indigenous Language

By Elli Morin

Since the colonial era, European culture and languages have dominated North America. The government has long attempted to assimilate Indigenous Americans, but has never completely succeeded. Most U.S. citizens speak English. So does the majority of North America’s small Indigenous population. We do not usually speak our ancestors’ languages and do not teach them to our youth or pass them on to future generations.



Before European colonization, there were hundreds, or maybe thousands, of different languages spoken throughout the Western Hemisphere. Each tribe’s language was complex and different. In the Great Lakes region, our tribes included the Ojibway, Potawatomi, Menominee, Fox, and others. These tribes’ language families range from Algonquian to Iroquoian to Siouan.

It’s a dark thought knowing that languages that were once spoken in one hundred percent of North America are now extinct or endangered. Out of 319 million American citizens (which include Native Americans), 336,000 speak a language Indigenous to North America. The Indigenous language most spoken is Navajo, with almost 150,000 speakers. Other languages, like Choctaw, are struggling with only around 10,000 speakers. There are about 51,000 speakers of

Ojibway (or Anishinaabemowin), most in the upper Great Lakes region in the United States and Canada.

Learning and teaching our Native languages is important. It affects all our future generations. How will we be able to keep our first language if we don’t educate our youth, and encourage them to speak it? Language is important because it bonds us to our Indigenous culture, which we also must encourage in our youth. As Native people we need to get in touch with our heritage, learn our language, embrace our culture, share it with others, and always have an open mind.

Elli Morin is a sophomore studying communication studies and Native American studies and a citizen of the Keweenaw Bay Indian Community.

## LGBTQ in Indian Country

By Chase Bachman

Prior to European colonization, it was not unusual for some Indigenous Americans to be what we now call lesbian, gay, bisexual, or transgender. Many people then, who now might identify as “trans” were considered “two-spirited.” Today, many Native people and organizations such as Dancing to Eagle Spirit Society agree that homophobia and transphobia are the results of colonization. Once, there was no closet to come out of. In fact, members of the Native version of the LGBTQ population were seen as gifted, hard-working, and artistic individuals who often fulfilled the duties of both men and women for their particular communities. There was little notion that sex was the defining factor of gender. But Europeans forced these ideas onto Native populations, violently disrupting traditional beliefs about two-spirited people and sexuality.

Around North America, the LGBTQ community is the target of much persecution. Civil rights campaigns are helping to change this. There is growing acceptance, but many people still believe that sex equals gender and heterosexuality is normal. Despite the hate, Native American two-spirit people are reclaiming their roots. Multiple groups are springing up around the United States, participating in marches, and preaching acceptance. Organizations such as NativeOUT are empowering LGBTQ Natives and two-spirit people (and this is only one of the more than twenty grassroots Native LGBTQ organizations in the U.S.). NativeOUT is promoting gay-straight alliance groups and two-spirit societies, and using social media platforms for awareness and change around North America, in tribal nations, and especially at universities.

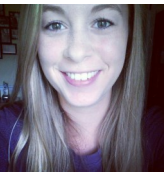
Chase Bachman is a sophomore studying Outdoor Recreation, Leadership, and Management.

## The Future of Mascots

By Kayla Fifer

Adidas, a popular athletic shoe and apparel company, announced on November 5 that they will be offering assistance to any of the 2,000 schools in the country that may be looking to drop their Native American-themed mascot. The services Adidas are offering include free logo and uniform design assistance and financial aid to any school that sees the cost of changing mascots to be damaging. Adidas’ offer is not for professional sports teams, where there have been Native American themed mascots since 1912, when the Boston Red Stockings were renamed the Boston Braves (now the Atlanta Braves).

In 1986, the National Congress of American Indians launched a campaign



Cont’d on the next page

# John Trudell Walks On

By Molly Thekan

John Trudell was born in Omaha, Nebraska, February 15, 1946 to a Santee Sioux father and a Mexican Indian mother and grew up near the Santee Sioux Reservation. After serving in the Navy from 1963 to 1969 on a destroyer off the Vietnamese coast, he became involved with the American Indian Movement. In 1969, Trudell joined American Indians who had occupied Alcatraz Island in San Francisco Bay to demand that the former federal prison should be given to Native Americans under treaty rights.

Trudell, who studied radio and broadcasting at a college in southern California, became a spokesman for the group that called itself the United Indians of All Tribes, and he ran a radio broadcast from the island called Radio Free Alcatraz. The protest eventually dwindled, and the last demonstrators were removed by federal officers after 19 months.

He went on to serve as national chairman of the activist American Indian Movement from 1973 to 1979. In 1979, while Trudell was demonstrating in Washington, D.C., his pregnant wife, Tina Manning, three children and mother-in-law were killed in a fire at her parents’ home on the Duck Valley Indian Reservation in Nevada. He and others long suspected government involvement. The cause of the fire was



never determined.

Trudell was also a poet and actor. He combined spoken words and music on more than a dozen albums, including one released earlier this year. He acted in several movies, including 1992’s “Thunderheart” starring Val Kilmer and 1998’s “Smoke Signals” starring Adam Beach. In 2012, Trudell and singer Willie Nelson co-founded Hempstead Project Heart, which advocates for legalizing the growing of hemp for industrial purposes as a more environmentally sound alternative to crops used for clothing, biofuel and food.

On December 8, 2015, Trudell walked on from cancer at his home in Santa Clara County in Northern California, where he was surrounded by friends and family.

Molly Thekan is a senior studying English and journalism, and is in Dr. Patricia Killelea’s EN 317 Native American Drama, Non-fiction, and Short Stories course.

*“We are the people. We have the potential for power. We must not fool ourselves... It takes more than good intentions. It takes commitment. It takes recognizing that at some point in our lives we are going to have to decide that we have a way of life that we follow, and we are going to have to live that way of life... That is the only solution there is for us.”*

-John Trudell, 1980

# Michigan to recognize historic trails

By Marie Curran

On December 15, 2015, the Michigan State Senate unanimously approved Senate Bill 523, or the Schmidt Bill, in Lansing. Named for the state senator who is the primary on the bill, Wayne Schmidt (R, Traverse City), the bill will “recognize with official signage places throughout the state that are significant to the history of Native Americans, including along trails that served as a foundation for many state roadways.”

Native American trails are the roots of Michigan’s highway system. Schmidt stated, “This important legislation would help preserve and promote Native American heritage in Michigan.”

“The bill is part of our continued efforts to build and maintain a lasting relationship with the twelve Native American tribes that reside within Michigan’s borders,” he added.



## NEW Course

Fall 2016  
Mondays/5:00 - 8:20 pm

NAS 404 Research and Engagement in Native American Studies  
4 credits

Upon completion successful students will have or will be able to...

- discuss processes of colonization and decolonization, and how such processes impact or interact with scholarly research,
- discuss the need for ethical and reciprocal Indigenous research and community engagement,
- complete and present on purposeful research that benefits a tribal community,
- complete multiple grantwriting steps, and
- complete a NAS-focused orientation for transition into graduate school or the workforce.

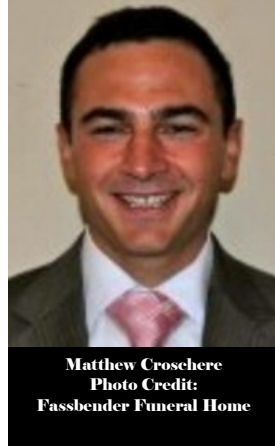
Sign up for this course today!



## NMU Alum and Graduate Student Walks On

By Marie Curran

Matthew Michael Croschere, 26, of Marquette, Mich. walked on January 17, 2016 after a car accident in Ely Township. Croschere was born April 19, 1989 in Iron Mountain, Mich. to Lawrence (Larry) Croschere Sr. and Deborah (Riley) Croschere. He was a member of the Red Cliff Band of Lake Superior Chippewa Indians.



Matthew Croschere  
Photo Credit:  
Fassbender Funeral Home

After graduating from Iron Mountain High School in 2008, he attended NMU where he earned a bachelor of science in business administration and management in May 2013. During his undergraduate career, Croschere worked in the Dean's office in the College of Business and was an exchange student in Bielefeld, Germany, the summer of 2011 through NMU's International Business Studies Exchange Network. After graduation, Croschere was a marketing intern at Copper Peak, Inc. in Ironwood.

Croschere was chosen to participate in the very selective year-long Congress-Bundestag Youth Exchange Program for Young Professionals in Germany through the organization Cultural Vistas in 2013. He studied the German Language at Carl Duisberg Centrum in Cologne and then took business courses at the University of Hamburg for one semester, before completing a five-month German-language internship in corporate financial consult-

ing in July 2014. Following this experience, Croschere served as a Foundation Coordinator for Great Lakes Recovery at their sites around the Upper Peninsula.

Croschere began the master of business administration (MBA) program at NMU in 2015, and was a graduate student assistant in the dean's office in the College of Business. He planned to one day pursue a Ph.D. in business management, and to become a college professor.

Croschere is survived by his parents Lawrence (Larry) Croschere Sr. and Deborah Croschere (Riley) of Iron Mountain, Mich., siblings Christine Croschere (Kevin Dixon) of Parkersburg, WV, Jennifer Croschere-Burns (Rodney) Burns of Norway, Mich., Lawrence (Larry) Croschere II of Marquette, Mich.

Croschere will be deeply missed by the School of Business community. Dean Dr. David Rayome said, "Matt liked building relationships and talking to people. He was like a sponge: he wanted to soak it all up. Becoming a professor seemed like such a natural path for him to follow. He was so generous with his time and efforts."

Assistant to the Dean Annette Brown reflected on Croschere, "I saw a great maturity develop in him over the time he worked here during his undergrad. He challenged himself, and stepped up to challenges, and enjoyed all the opportunities he had here working in the dean's

office."

Associate professor in management Dr. Carol Steinhaus noted, "Here when I was encouraging Matt to study internationally, he was already migrating within cultures—between Native and non-Native—and doing a good job, and was willing to expand his world even further. I think every faculty member here would say they would have been proud to call Matt their son."

One of Croschere's instructors, Carol Johnson, who is the faculty chair for management, marketing, and entrepreneurship, said, "Matt wasn't afraid to work hard. At Wildcat Weekend, he spoke to groups of people. As a first-generation college student, he did so well relating to students and their parents. Then, he went away to his year abroad in Germany, and when he came back, he had grown so much."

School of Business student worker Kathleen Henry was a coworker to Croschere and also volunteered with him at some Native American Student Association-sponsored events at NMU. "He committed himself to helping, and he lived that out," she said.

On Friday, January 22, Croschere's life was celebrated at St. Peter Cathedral in Marquette. Memorials may be directed to the NMU Foundation, 1401 Presque Isle Avenue, Marquette MI 49855 for a scholarship to be established in the College of Business in Matthew's memory. Condolences may be expressed online at [fassbenderfuneralhome.com](http://fassbenderfuneralhome.com).

## More from NAS 204 Students

**The Future of Mascots cont'd**  
to end the phenomena of stereotypical Indian images being used as sports mascots.

The American Psychological Association released a statement in 2005 explaining that the use of Native American-themed mascots at schools are harmful to all students because the mascots: "Undermine the educational experiences of members of all communities—especially those who have had little or no contact with Indigenous peoples; Establish an unwelcome and often times hostile learning environment for American Indian students that affirms negative images/stereotypes that are promoted by mainstream society; Undermine the ability of American Indian Nations to portray accurate and respectful images of their culture, spirituality, and traditions; Present stereotypical images of American Indians. Such mascots are a contemporary example of prejudice by the dominant culture against racial and ethnic minority groups; Is a form of discrimination against American Indian Nations that can lead to negative relations between groups." (Source: [apa.org/pi/oema/resources/indian-mascots.aspx](http://apa.org/pi/oema/resources/indian-mascots.aspx))

This is a local issue, too. For 86 years Marquette High School's mascot has been the Redmen (Redettes for girls). It will be interesting to see if this announcement from Adidas will bring us to the end of an era in Marquette, and also all the other schools in the U.S.—including 76 in Michigan—that use Native American themed mascots or monikers.

Kayla Fifer is a sophomore studying social work and human behavior.



## Health Issues Related to Native Americans

By Kelly Lemerand

In my NAS 204 Native American Experience class, I explored statistics about obesity among Native Americans. Once I started my research several other health concerns came up. I found that not only are the percentages higher for obesity in Native Americans than in other groups, but also diabetes, injuries, tuberculosis, and other health risks. I learned that Native Americans' genes carry a higher chance than many other groups for some health conditions including heart disease, diabetes, cancer, alcoholism and even suicide. Yet Native Americans were much healthier before the Europeans came to North America.

This was partially because they lived off the land with a healthy and natural diet. Now, many Native Americans live on reservations, where they often don't have access to quality medical care and grocery stores with nutritious foods. Fresh fruits and vegetables are not accessible all year. Therefore, many people have to resort to eating "junk food" bought from stores that are like gas stations. Native Americans not having good access to food markets can lead to why obesity, diabetes, and other health problems are common for Native Americans.

Kelly Lemerand is sophomore studying political science.

## Winter is almost over! Were you creative this past season?

Below are creative students from April Lindala's NAS 224 Native American Beadwork Styles class.



## NMU offers new major in Native American Studies

### The Gift is in the Journey

*Minowaan 'mewizing bmi' iyaang  
maampii akiing*

Your journey starts here. [nmu.edu/why](http://nmu.edu/why)

For more information about NMU's Center for Native American Studies call us at 906-227-1397 or email [cnas@nmu.edu](mailto:cnas@nmu.edu).



NORTHERN MICHIGAN UNIVERSITY | Marquette, Michigan

## NAS 204 IN YOUR HIGH SCHOOL?

For the first time this fall, NAS 204 will be offered as an online video course for high school students wishing to dual enroll in college credit. NAS 204 will be offered Monday-Thursdays from 2:00-2:50 p.m. *Only fifteen seats are available.* For more information about dual enrollment and NAS 204, please contact Dr. Steve VandenAvond at 906-227-6767.



So you want to major in Native American Studies?

How can prospective and current NMU students who want the NAS major plan now for a program that’s not yet officially offered?

Anishinaabe News sat down with Katy Morrison, coordinator for academic support services at NMU’s Academic and Career Advisement Center (ACAC). Here she provides information for prospective and current students who are considering declaring or adding the NAS major. **NN: When will the Native American Studies major be officially available?**

Morrison: The Native American Studies major will be effective in the 2016-2017 undergraduate bulletin, fall semester.

**NN: What’s the undergraduate bulletin?**

Morrison: NMU’s undergraduate bulletin is put out for every fall semester, online. It lists the requirements that a student needs to earn his or her degree. It lays out the G.P.A. requirements and admissions requirements, and more specifically, the actual classes that a student needs to take. The bulletin is presented every fall because changes can be made to academic programs every single year.

**NN: What should currently undeclared students do who want to add the NAS major?**

Morrison: They can talk to the Center

for Native American Studies, and they can come in and talk to ACAC, and we will give them the guidance they need. However, the information—though it’s out there—is not *official* until it’s in the published bulletin. The bulletin for 2016-2017 will be out around the end of this semester, or the beginning of summer break. Students can also declare a major over our website during the summer, or can call and talk to us. I don’t think it’s crucial to declare the major until the bulletin comes out, but if a student wants to they should talk to an advisor at ACAC or CNAS now because it’s important to have an understanding of the major.”

**NN: What if current students want to change their major to NAS, or add it as a second major?**

Morrison: Students are under the bulletin that was current when they began their first semester at Northern. That’s a hard rule we follow. Because the bulletin may change for academic programs, we don’t want students to

have to be constantly relearning the requirements to graduate. However, we do change this rule when a student wants a new major that was not offered under the past bulletin. Under a situation like this, when a new major presents itself *while* a student is currently enrolled—and if that student wants to change to the new major—the student will change to the *first* bulletin of the *new* major [NAS, in this case]. If we have a student who wants to double major, in that case the student would also move to the new—NAS—bulletin.

**NN: What else should students do when they are declaring or changing their major to NAS?**

Morrison: In the end, talk to the people who can help you. Talk to CNAS, and always come into ACAC to talk with an advisor. Don’t assume what you hear around from people, but ask ACAC. Check with CNAS, double check with ACAC, and you can even do a triple check with the registrar, because they are the ones who award the degrees.

Important information to keep handy if you have questions.

Academic and Career Advising Center: 906-227-2971 or [acac@nmu.edu](mailto:acac@nmu.edu)

Center for Native American Studies: 906-227-1397 or [cnas@nmu.edu](mailto:cnas@nmu.edu)

Office of the Registrar: 906-227-2278 or [records@nmu.edu](mailto:records@nmu.edu)

New Legislation a Hopeful Sign for Native Students

By Marie Curran

On December 10, 2015 President Obama signed the bipartisan measure the Every Student Succeeds Act (ESSA), which is a House/Senate conference report that updates the Elementary and Secondary Education Act (ESEA) of 1965. ESSA reinstates the nation’s commitment to equal opportunity in education for all students, and was built with the No Child Left Behind (NCLB) Act of 2002 as a partial foundation.

The National Indian Education Association (NIEA) supports the bill, and states it will specifically improve

Native education in five ways. In one ESSA provision, the State Tribal Education Partnership (STEP) Authorization, grants are permanently authorized to promote coordination and collaboration between tribal education agencies and state and local education agencies. Another provision requires states to consult with tribes in the development and design of plans and programs for any Title I (legislation that provides funding for economically disadvantaged schools) grants that affect the opportunities of Indian children. The Secretary of Education must coordinate outreach to encourage and assist

eligible schools to submit applications for Title VII (Indian Education) grants, and also must provide technical assistance to ensure this happens. And ESSA includes a provision for funding the creation and expansion of language immersion programs in public schools, a huge win for Indigenous languages.

In the NIEA’s statement of support, the association did express concern about the deemphasizing of the federal role in ESSA, as well as the emphasis on state and district power.

To learn more about ESSA and its effects on Native students, visit NIEA.org and [ed.gov/essa](http://ed.gov/essa)

Lessons from Indigenous Environmental Movements

By Melissa Switzenberg

Everyone is talking about the disastrous state of Earth. Naturally, many courses have been created at the university level to discuss these ideas. For me, as a biologist, one of the most important here at Northern Michigan University is the Native American Studies class titled Indigenous Environmental Movements, which overviews how different Indigenous groups around the world feel about the state of the Earth, how they believe Western society is causing these problems, and also solutions that have been suggested by Indigenous people in order to save our Mother Earth.

Many of the readings discussed in the class talk about how Western society takes away Indigenous people’s land to exploit the resources in that area, for example the Sami people in Northern Scandinavia and the Maasai in Kenya. The question on why this has increasingly become an issue in so many places kept on coming up in discussions. One of the explanations we discussed is



over population. Over population made the demand for resources higher because the exponentially increasing population size creates more people in the materialistic, resource obsessed society that consumes the Western world. In addition, a higher population resulted in more people living in urban areas which disconnected many people from Mother Earth. Societies are ignorantly exploiting resources and taking away land from Indigenous people, which means their way of life. In almost all of the biology classes that I have taken at NMU, professors have stressed how over population is the key contributor to the degradation of the planet. I believe it is powerful for all students to hear that across all academic fields there is consensus about one of the root causes of the destruction of the Earth.

We have also learned about the “Honorable Harvest,” which Robin Wall Kimmerer describes in her book *Braiding Sweetgrass*. These are not a written set of rules but a set of guide-

lines about how to harvest while caring for the earth. Most of these rules are currently ignored by Western society. One of the rules that has a lot of significance is never take the first, never take the last. Although these particular rules generally apply to harvesting specific resources, it is easy to apply to a larger scale. For example, currently industries are exploiting what very well could be the last resources available. Amazon Watch, a non-profit organization whose goal is to support Indigenous peoples and to protect the Amazon, said on their website that 20% of the Amazon is currently lost. By 2020 it is projected that 50% will be lost or degraded. This sounds a lot like taking the last of the Amazon. Another important Honorable Harvest rule is take only what you need. Corporations in Western society do not follow this rule. In class discussions, we came to a consensus that greed and the need to make “advancements” controls our materialistic society. It was discussed that not only do most companies feel the need to make more than necessary every year, but they also feel the need to make more than they did the last year. The companies do this by unnecessarily overexploiting resources and people. These trends are in complete contrast to the Honorable Harvest rules.

If Western society, biologists included, start to listen to what Indigenous peoples have to say, we could certainly learn something. Not only could we learn how the destruction we cause negatively affects Indigenous peoples, but we also could learn new life philosophies like the Honorable Harvest which could give people direction on how to treat the earth. I truly believe that if we all stand together and learn from each other, we will have the power to help and heal our Mother Earth.

Melissa Switzenberg is a junior studying biology and anthropology. She is currently enrolled in Aimée Cree Dunn’s NAS 342 Indigenous Environmental Movements course.

Captions from Winter 2016 photos (see center pages)

- 12. *Left to Right* Dr. Martin Reinhardt (CNAS) with NAS 488 students Caitlin Wright, Meredith Wakeman, Rachel McCaffrey, Ryan Johnsen and Biidaaban Reinhardt as they attend the NMU Academic Service Learning reception.
- 13. *Left to Right* NMU students Jasmine Martin, Kristina Misegan and Katlyn Fleis attend the CNAS Mid-winter Open House.
- 14. Andreaka Jump, NASA vice president and School of Art and Design student, entered an original painting in the Olson Library’s first-ever Student Art Show.
- 15. *Left to Right* Decolonizing Diet Project (DDP) participants Mary Jane Wilson, Tina Moses, Martin Reinhardt, Barb Bradley, Nancy Irish, April Lindala and Leora Lancaster with the newly released *DDP cookbook* at the book release party hosted as part of the Olson Library’s *Native Voices* exhibit.
- 16. Bruce Sarjeant (Olson Library) introduces the DDP panel discussion. Leora Lancaster is also pictured.
- 17. Members of the Native American Student Association (NASA) and Jamie Kuehn’s NAS 204 class came out in force to attend a meeting of the Associated Students of Northern Michigan University (ASNMU) to present the petition to abolish Columbus Day at NMU. NASA successfully collected over 500 signatures in favor of replacing Columbus Day with Indigenous Peoples Day at NMU.



Aquila Resources: Putting Their Mine Where Our River Mouth Is?

By Tyler Dettloff

In November 2015, Canadian-based mining company Aquila Resources submitted a mine permit application to the Michigan Department of Environmental Quality. The proposed Back Forty Project would be on the banks of the Menominee River, the origin place of the Menominee people. While Aquila Resources claims to be mainly interested in zinc, copper, gold, and silver, Aquila investors are also interested in extracting other metals via an open-pit sulfide mine.

But precious metals are not the only valuable resources to come from beneath the Menominee River. According to Menominee tribal member and lore expert James Frechette (1930-2006), the river holds the Menominee clan origins. A “Great Light Colored Bear” came up from the earth and traveled up the river. Then, Grandfather granted the bear the ability to change form, into a human, Frechette said, “The bear... became the first Menominee.” This first Menominee goes on to meet Eagle, Wolf, Crane, and Moose who change into humans and form the five clans of the Menominee Nation.

Origin stories create a space that Dr. Henrietta Mann (Cheyenne) would describe as sacred: “These origin sto-

ries—that we emerged or fell from the sky or were brought forth—connect us to this land and establish our identities, our belief systems. We have spiritual responsibilities to renew the Earth.” Mann affirms a connection between identity, belief, and origin place in the form of ceremony, and explains the traditional, healthy reciprocity between people and land as “give and take.” Respecting the Menominee River is respecting the sacred origins of the Menominee People.

The Menominee Indian Tribe Reservation, in Wisconsin, is sixty miles from the river. Regarding the Back Forty Mine Project, the tribe has firmly and publicly opposed the mine for both cultural and environmental reasons, and is urging area residents and community members to recognize the cultural significance of protecting the integrity and health of the Menominee River. Two grassroots organizations, Save the Wild U.P. and The Front Forty, have also



helped raise community consciousness of the Back Forty Project’s potential negative environmental impacts.

Aquila Resources has released documents that boast their commitment to environmental concerns, community engagement and local economic growth. It’s interesting that in these reports, the word “river” is only mentioned once, and in a non-tribal context. Inter-

ested parties—job-creation enthusiasts and environmentalists—may both dispute and regulate the environmental impact of Aquila Resources’ proposed Back Forty Project. Aquila Resources may even be able to comply with environmental and safety regulations in exchange for the promise of public support. But neither Aquila Resources nor any other entities can dispute the sacredness of the site to the Menominee people: origin stories establish and maintain identities and belief systems, as Dr. Mann states. If the Back Forty project can potentially harm the Menominee River, it can harm Menominee cultural identity, a priceless tool against assimilation, for survival.

My Visit to Haskell Indian Nations University

By Trevor Marquardt

Last October, I visited Haskell Indian Nations University in Lawrence, Kansas, to research for a project in Grace Chaillier’s NAS 315 History of Indian Boarding School Education course. The first thing I saw was the school’s iconic arch that is the grand entrance to their football field, and represents the historical excellence of their football program, especially in the early 1900s. I visited the school to interview people, but before any meetings I took a walk around the school’s cemetery. Four rows across and about fifty yards long were the line of gravestones, each one three feet apart from the next. Most of these gravestones were for students—no one over twenty-one—from Haskell’s very early years. This experience was a sobering start of my trip, but understanding Haskell’s beginning is necessary to appreciate what the school has become in the years since.

Haskell Indian Nations University has existed under many names since its doors opened in 1884. It began as a boarding school that did industrial training, and later became a high school, then a junior college, and is now a university. Haskell is an exclusively Native-populated college, with an average of one-thousand students per semester. Those students represent federally recognized tribes from every corner of the United States, including Alaska.

I first heard about Haskell while in this class. Throughout the history of Indian boarding schools, students were abused, and had horrible and traumatic experiences. Most schools shut down. However, Haskell worked out differently, with Native students using their pride in their cul-



ture to transform the boarding school into a place of real learning. The school’s students had tremendous influence on why the institution changed from a boarding school into the center of Native American academics it is today. Haskell has many programs, including environmental science, American Indian studies, and elementary teacher education.

During my trip, I talked to a lot of people and learned that Haskell is not without economic troubles. Enrollment is declining and some people believe the school’s focus is becoming fixated on the lack of funding, instead of the importance of education and the wellness of the students. In fact, for the first time since 1896, students did not attend any football games in their historic stadium because the famous program—high school team of legendary player Jim Thorpe—was cut. Last season, the football roster included sixty-one students, meaning that without football Haskell is losing approximately six percent of their average enrollment. The football program’s elimination is not only decreasing Haskell’s income, but also the enthusiasm of the students.

Still, it was amazing to visit Haskell Indian Nations University. When I began college I did not even know what the Native American Studies program was. I took Anishinaabe 101, which I had never heard of. Now, by taking more Native American Studies courses I have encountered many new things, including going to explore an institution made up of 100% Native American students.

Trevor Marquardt is a senior who is double majoring in Native American studies and psychology.

Captions from Winter 2016 photos (see center pages)

1. Dr. Patricia Killelea (English) shares her poetry at a reading in Marquette. (Photo credit: Jaspal Singh)
2. Shirley Brozzo (MERC) and CNAS student worker Marlee Gunsell at the MLK Day March for Equality.
3. Tony Abramson, Jr., Sault Ste. Marie Tribe of Chippewa Indians Traditional Medicine Program Supervisor, speaks at the Olson Library’s *Native Voices* panel presentation, “A Lifetime of Native Health.”
4. Dr. Alex Ruuska (Sociology/Anthropology) facilitates the *Native Voices* panel presentation.
5. Raeanne Madison, Inter-Tribal Council of Michigan’s Department of Maternal, Infant, and Early Childhood Services Coordinator, speaks at the *Native Voices* panel presentation.
6. Panelists Tony Abramson, Jr., Cathy Abramson and Raeanne Madison along with NMU President Fritz Erickson celebrate at the *Native Voices* presentation and reception.
7. Left to Right April Lindala, Tina Moses and Dr. Martin Reinhardt (CNAS) show their work following an Anishinaabemowin lesson by Leora Lancaster as part of the Gdaminogimi (we are growing together) Professional Development series.
8. Grace Chaillier (CNAS) facilitates a Gdaminogimi workshop on the significance of ledger art.
9. Leora Lancaster (CNAS) discusses the *Decolonizing Diet Project* Cookbook as part of the Olson Library’s *Native Voices* traveling exhibit. More on this story in the next issue of *Nish News*.
10. CNAS volunteer Trevor Marquardt with students from East Jordan Title VII. More on this story in the next issue of *Nish News*.
11. Aaron Prisk being creative in the NAS 224 Native American Beadwork Styles class. Classmates Durwyn Chaudier and Jaelyn Treece are also featured on page 5.

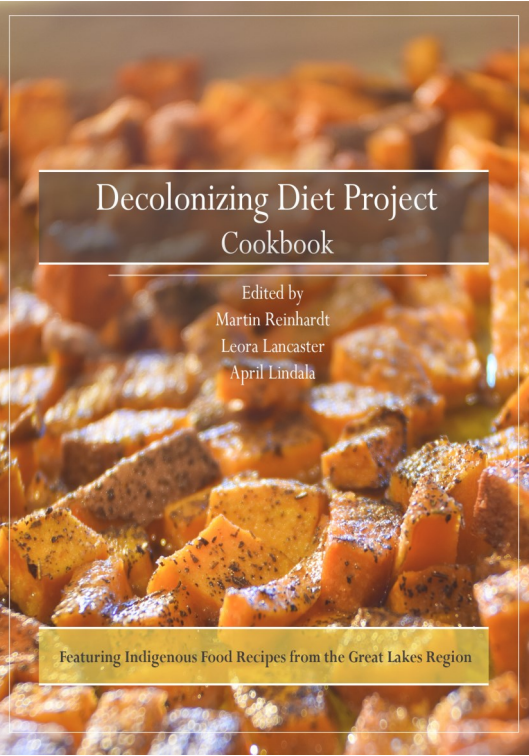
Spirit Food

By Marie Curran

Dr. Martin Reinhardt presented at the 2016 Stewardship Network Conference *The Science, Practice and Art of Restoring Native Ecosystems*, January 15-16 at the Kellogg Center in East Lansing. Reinhardt’s presentation was titled “Spirit Food: Outcomes of the Decolonizing Diet Project.” The Decolonizing Diet Project (DDP) was a research project conducted between 2012 and 2013 that explored the relationships between humans and Indigenous foods of the Great Lakes region.

At this specific conference, Reinhardt focused on the scientific evidence that restoring native habitats can impact human health. The conference attendees consisted of people in the scientific community, Native American community, local students, tribal environmental workers, and other state employees.

Reinhardt said, “They were very interested in the DDP’s health outcomes and the implications for restoring Native ecosystems and food sovereignty issues. We had opportunities to network before and after and I learned about other projects that were focusing on similar ideas. We still seem to be one of the few projects that has collected scientific research data on Indigenous food projects. We’re uniquely situated as far as that goes.”





## Winter 2016 Happenings



See photo captions on page 10 and 11.

## Winter 2016 Happenings

